



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LVI

SEMIMONTHLY

No. 20

OCTOBER 15, 1935

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Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

YEAR TEXT FOR 1936

The text "For Jehovah and for Gideon" (Judges 7:18, A.R.V.) is appropriate for Jehovah's publishers, and therefore it will be used for 1936 the same as for 1935. Calendars are being prepared for those who desire them. The same illustration will be used; however, the general design and appearance

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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Act of March 3, 1879.

will be different, the calendar pad, of course, for the year 1936. The companies and individuals will please send in orders as soon as possible, for the number required for 1936, as we wish to print only what are required. The price will be, for single calendar, 25c; for lots of five or more, 20c each.

INFORMATION

Some person has advised *Watchtower* readers that a corporation, organized in the District of Columbia, is establishing branches throughout the country to operate in connection with the WATCH TOWER BIBLE & TRACT SOCIETY. Such information is not true; and we advise *Watchtower* readers to give no heed to any advice or instruction that affects the Society, unless the same appears in *The Watchtower*. No one has authority to make such announcements for the Society, and when any announcements are to be made they will appear in the columns of *The Watchtower*. No service director or regional service director has any authority to speak for the Society with reference to renting, purchasing or establishing camps or headquarters. Such camps for pioneers as have been established have been by the co-operation of the members of each local company. Our commission is to preach the gospel. Let that be kept in mind.—Isa. 61:1, 2.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

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VIRGINS

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matt. 25: 1.

JEHOVAH'S capital organization is "the holy city", the "new Jerusalem". "O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52: 1) This prophecy of God manifestly applies after the coming of the Lord Jesus to the temple, after the loosening of the prisoner company, which forms the "faithful and wise servant" class, and after the sanctuary is cleansed. All those who abide in the blessed organization must be "virgins" at the time presented to the Lord Jesus, the Bridegroom and Head of the holy organization. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2) The whole organization is symbolically shown as "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband". (Rev. 21: 2) Only the overcomers are in that holy city and have their names written there. (Rev. 3: 12) There is no secondary class in that capital organization. The builder thereof is Jehovah God. (Heb. 11: 10-16) It is "cut out of the mountain" (which is God's universal organization) and comes down from heaven and rules the earth. (Dan. 2: 45) These and other scriptures show that the holy city, that is to say, the kingdom of God under Christ, which is the royal house, is the official ruling power and is composed entirely of pure and holy ones.

² Immediately before speaking the parable concerning the virgins Jesus had spoken to his disciples concerning both the "faithful and wise servant" and "that evil servant". (Matt. 24: 45-51) The fulfillment of these scriptures shows the clear distinction between the two classes and that the separation of the two classes must take place after the second coming of the Lord Jesus. His very next recorded words following that concerning the "evil servant" class are concerning the virgins, to wit: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."—Matt. 25: 1, 2.

³ It is therefore certain that the prophetic parable could apply only to those once in line for the kingdom

and that, if all had been wise, all would have entered into the kingdom. The parable could not possibly apply to those who had not responded to the call to the kingdom. Ten being a symbolic number of completeness, the ten virgins mentioned therefore refer to all who are called to the kingdom and who responded thereto. All of these who were called and who had responded to the kingdom call now must appear before Christ Jesus for judgment to give an account of their stewardship. All are "virgins" because they are prospective members of the royal house over which Christ Jesus the Bridegroom is Head, Lord and Master. That parable, which Jesus uttered, is a prophecy, and his words show that it could have its fulfillment only after the coming of the Lord Jesus to the temple, and that the understanding of such could not be had until after that time, and not then until it pleased Jehovah God to reveal the understanding thereof to those who love and serve him.

⁴ Prior to the coming of the Lord Jesus to the temple he as "the Messenger of the covenant" was doing a preparatory work. Then, says the prophet, he 'suddenly comes to the temple' for taking account with those who had responded to the call to the kingdom. These, each one, when responding to the call to the kingdom, "took their lamps," that is to say, their equipment for letting the truth shine, and to shed forth the light which they had, and which was based upon the Word of God. (Ps. 119: 105) These lamps were for use to illuminate the way, that others also might see the coming of the Lord and that those in line for the kingdom might discern the Bridegroom when he arrived. These virgins go forth and meet the Bridegroom, the King, to give him a joyful welcome and to sing his praises and the praises of Jehovah God, who sends him. They must be equipped to join him if they would go in with him to the marriage feast.

APPLICATION

⁵ In the parable of the ten virgins, is the great multitude pictured by the foolish virgins? *The Watchtower*, of 1881, began the publication and for years thereafter continued to answer that question in the affirmative. *The Watchtower* of October 1, 1923, pub-

lished an article entitled "Virgins Fair", but in that article no attempt was made to answer the question specifically as to whether the five foolish virgins pictured the great multitude or not. That article does not make mention of the great multitude. It is well here, however, to eradicate one paragraph: "Later, according to the parable, the foolish virgins see their mistake. They pass through some bitter experiences before getting the oil of joy that awakens them to the fact that the kingdom has been set up; and they are shown then as going to the Lord and saying, 'Lord, Lord, [here we are,] open to us.' But they come late. They failed or refused at the proper time to participate joyfully in the things that the Lord had for his people to do. The Lord does not rebuff them. He does not cast them into outer darkness. The parable does not represent them as being thus punished. But the Lord says to them: 'I know you not.' In other words, the Lord announces that they have not followed his will expressed toward them and have failed to participate in the marriage." (Paragraph 71)

"From the language employed in the above-quoted paragraph it might be inferred that the foolish virgins do picture the great multitude. That language leaves the matter in doubt, and because God's people have proceeded upon the theory that the "great multitude" and 'foolish virgins' are one and the same class, which must be finally completed during Armageddon, the identification of the 'foolish virgin' class would still be in doubt. Therefore it seems proper that the matter be here considered and definitely determined in the light of prophecy now unfolded by the Lord to his people. *The Watchtower* as early as 1881 used this language with reference to the foolish virgin class: "They must go through a time of trouble, and, if they will, may be of the great multitude who come out of great tribulation who shall be before the throne and serve God." In the light of prophecy which Jehovah has now made clear to his people we see that the foregoing language quoted from *The Watchtower* of 1881 is wrong, because the great multitude was never begotten of the spirit and was never at any time in line for the kingdom, and, in fact, not in existence at the time of the coming of the Lord and the beginning of his reign. The foolish virgins described in the parable picture the same class as those who go to make up the "evil servant" and, to be sure, the fate thereof is the same as that of the "evil servant". The Scriptural proof, together with the physical facts which the Lord has caused to come to pass in fulfillment of the prophecy, is therefore submitted, that this question may be definitely settled in the minds of those who love the Lord.

"Both the *Revised Version* and *Rotherham* mention the foolish virgins in this manner, to wit: "Now five of them were foolish, and five prudent [or, wise]." (*Roth.*) To show the distinction between the wise and

foolish the following is quoted from *The Watchtower* of October 1, 1923:

"WIS. A wise person is one who knows God's [purpose] and applies this knowledge according to the divine rule; one who trusts in the Lord with all his heart and leans not to his own understanding; who joyfully humbles himself under the mighty hand of God and delights in whatsoever the Lord provides for him. He joyfully keeps the commandments of the Lord; therefore he is watchful.

"FOOLISH—the very opposite of wise. He does not joyfully conform himself to the expressed will of God. He leans to his own selfish understanding; while claiming to follow the Lord, yet he does not possess a loyal and loving spirit, contentedly and joyfully to abide by whatsoever the Lord provides for him.

"In proof of the definitions of *wise* and *foolish* as above set forth, we cite the following scriptures:

"'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.'—Proverbs 3:5, 6.

"'The wise shall inherit glory; but shame shall be the promotion of fools.'—Proverbs 3:35.

"'A wise son heareth his father's instruction: but a scorner heareth not rebuke.'—Proverbs 13:1.

"'The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.'—Proverbs 15:2.

"'My son, if thine heart be wise, my heart shall rejoice, even mine. . . . Hear thou, my son, and be wise, and guide thine heart in the way.'—Proverbs 23:15, 19.

"'He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.'—Proverbs 28:26.

"'So foolish was I, and ignorant; I was as a beast before thee.'—Psalm 73:22.

"The LAMP is a symbol of God's Word of truth, in which is his spirit and which lightens the pathway of the child of God. It is the expressed will of God toward his new creatures.

"'For thou art my lamp, O Lord: and the Lord will lighten my darkness.'—2 Samuel 22:29.

"'Thy word is a lamp unto my feet, and a light unto my path.'—Psalm 119:105.

"'There will I make the horn of David to bud: I have ordained a lamp for mine anointed.'—Psalm 132:17.

"'For the commandment is a lamp, and the law is light: and reproofs of instruction are the way of life.'—Proverbs 6:23; 23:9; Ezekiel 1:13.

"It must be manifest from the foregoing scriptures that the Bible would be a lamp to no one's feet except those who have the spirit of the Lord. When we understand the lamp to picture the will of God as expressed toward his children, then we can see that it is his will obeyed by his children, through the opera-

tion of his spirit, that brings to them light. All the virgins had lamps."

* The number ten is symbolic of all the virgins, that is to say, all who at the time of the coming of the Lord Jesus to the temple were in line for the kingdom. The number five symbolically shows that the virgins were divided into two classes without reference to the number in each class. What Jesus was saying to his disciples, in fact, was in part an answer to their question concerning the end of the world, his coming, and the setting up of his kingdom. In that answer none would be considered except the ones who had agreed to do God's will, and who were once in line for the kingdom. The company that was foolish had marred their virginity by the foolish course taken by them. Their foolishness and its consequences is in harmony with the prophecy of Isaiah concerning the virgins or foolish ones there mentioned. "And the Highroad . . . there shall not pass over it one who is unclean; . . . and the perverse [(margin) foolish] shall not stray thereinto." (Isa. 35: 8, *Roth.*) The two classes of virgins also correspond to the two classes mentioned by the prophet Zechariah, to wit: "And half of the city shall go forth into captivity, and the residue of the people [the wise company] shall not be cut off from the city."—Zech. 14: 2; see *Preparation*, pages 288, 289.

* Confusion has resulted concerning this matter until the Lord was pleased to give to his people the clear and proper understanding of the great multitude, which, thanks be to Him, he has now done. Proceeding upon the theory for many years past that the great multitude is a spirit-begotten class which fails to reach the kingdom because of negligence and indifference, it was concluded that the 'foolish virgin' class was identical with the great multitude. Such conclusion, however, was incorrect. The great multitude was never in line for the royal house of God, because not spirit-begotten. For some time we understood the great multitude and the prisoner class to be one and the same. It is true that the great multitude are prisoners to Satan's organization before coming out and forming the great multitude, and it is also true that those in line for the kingdom were once prisoners, as heretofore stated in *The Watchtower*. The virgins, however, that become foolish are limited to those who were begotten of the spirit, and called to the kingdom, and who accepted the call and who were in that attitude at the time of the appearing of the Lord Jesus at the temple for judgment. (Mal. 3: 2, 3) All the virgins were looking for the coming of Christ Jesus and the setting up of his kingdom, otherwise they never would have responded to the call for the kingdom.

¹⁰ All of these consecrated ones had received from the lamp-light, that is, the light of God's will as expressed in his Word, information concerning the kingdom, and those who had believed on the Lord Jesus Christ, and had entered into a covenant to do the will of God, were then brought forth as his sons and called

to the kingdom. Oil is a symbol of joy and gladness. (Heb. 3: 6; Pss. 23: 5; 45: 7; 141: 5) All the virgins went forth to welcome the Lord at his coming. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."—Matt. 25: 3, 4.

¹¹ All of them had lamps, that is, some knowledge of his Word, and were thus equipped to serve him. Each one begotten and called as a spirit creature to the kingdom is a "vessel", and each one, in order to be pleasing to the Lord, must be a vessel of honor to the Lord. Some appeared to be vessels of honor, and some of dishonor. The Scriptures do not say vessels of honor and *less* honor, but do say 'vessels of honor and dishonor'. (2 Tim. 2: 20, 21, *Roth.*) Surely this means that one class honor Jehovah, and the other class, by honoring self or other creatures, dishonor Jehovah God. "That ye should know, each one of you, how of his own vessel to possess himself in sanctification and honour." (1 Thess. 4: 4, *Roth.*) Vessels of dishonor are marked by the Lord for destruction: "And if God, wishing to shew his anger and to make known his power, bare in much patience with vessels of anger already fitted for destruction." (Rom. 9: 22, *Roth.*) Vessels of mercy are the ones upon whom God makes known the riches of his glory: "In order that he might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory." (Rom. 9: 23, *Roth.*) If a vessel is marked for destruction, surely it could not be classed as one of less honor, and which would receive a secondary reward in heaven. The vessels of honor make many mistakes because of imperfections, but God's mercy is extended toward them because their motive is right and they honestly endeavor to serve Jehovah in an unselfish manner.

¹² The words of Christ Jesus employed in the parable do not say, nor are they to the effect, that the virgins took an extra supply of oil for their lamps, but he does say that the foolish "took no oil with them", which, oil being a symbol of joy and gladness resulting from loving devotion to Jehovah God and Christ Jesus, would mean that these foolish ones were selfish, did not have love for God and Christ Jesus, and were not such as have "the joy of the Lord". They were looking for the coming of Christ Jesus, not that Jehovah's name might be honored and glorified, but that they as creatures might be exalted to a high position. They were extremely selfish. There was no joy in their hearts, as indeed there cannot be in an extremely selfish heart. They were not looking for the King and the kingdom with joy, but that their selfish desires might be gratified. On the contrary, the Lord says concerning the wise virgins that they "took oil in their vessels with their lamps", that is to say, they had the joy of the Lord in them, and the joy of the Lord was their strength. They were unselfishly devoted to God and his kingdom at all times and

were anxious to know and to do the will of God, even though all their previous views might be completely overthrown. The foolish ones had been informed and believed that at the coming of Christ Jesus the Bridegroom to receive those who had been called to the kingdom they would immediately be received into heaven and exalted to positions of joint rulership with the Lord. They considered themselves very important and prided themselves on the conclusion that they were the only fit ones to rule the world. They reasoned that they had received all the light or knowledge that was due or ever would be due to be received by men on earth, and that therefore they were specifically qualified to rule the world. They were void of love and, being extremely selfish, had not the joy of the Lord, which is the honoring and vindicating of Jehovah's name. On the contrary, the wise virgins found their hearts' desire expressed in the words of Jesus: 'I delight to do thy will, O my God; thy law is written in my heart.' Being unselfishly devoted to Jehovah and Christ Jesus, the wise ones said: 'The joy of the Lord is our strength.'

¹³ All the virgins expected the coming of the Lord in 1914, and the foregoing describes the attitude of the two classes. In 1914 the Lord did come to begin his reign amidst the enemy, but he did not do what the virgins had expected he would do. They found themselves still on earth. What those in line for the kingdom had been told would come to pass did not come to pass, and therefore to them it seemed that the Bridegroom tarried. "While the bridegroom tarried, they all slumbered and slept." (Matt. 25:5) To be sure, Christ Jesus did not delay or tarry one moment. He was enthroned in 1914 and he was occupied first with the war in heaven against Satan and his wicked angels, which resulted in ousting the wicked ones from heaven. (Rev. 12:7-10) That having been accomplished, the next in order, as named by the Scriptures, was the coming of the Lord to the temple and the raising to life those faithful ones who had long slept in death. (Rev. 6:11) Because it appeared that the Lord delayed his coming at the time expected, all the virgins became drowsy, some of them slept soundly, while others nodded, finding it difficult to keep awake. None of them were fully awake and on the alert, and watching. The foolish ones lay down and slept soundly, concluding that all things had been done that could be done, and now they must simply wait until the Lord took them to heaven to rule. Such was exactly their condition, particularly from 1917 onward. They insisted that all the truth that would ever be revealed by the Lord had been previously revealed through one man, whom they recognized as "that servant". The 'wise virgin' company was doing some work, but it was done, not with certainty, boldly and with alertness, but in a dazed manner, as by one almost asleep. They had fear and had respect for what they supposed to be the "higher powers",

that is, the political rulers of the world. They did not know just what to do, but were determined to continue watching and doing what appeared to be the right thing. The wise virgins loved the Lord and were anxious to do something to his glory regardless of whether they should ever go to heaven or should live on the earth. They were restrained by Satan's organization from activity, and hence were imprisoned. Then the condition of the slumbering became greater, and even the wise virgin class came near sleeping soundly.

¹⁴ Midnight is a dark hour. In 1918 the outlook for Jehovah's people was very dark. In the latter part of 1919 those in line for the kingdom began to awaken and saw it was necessary to arouse themselves and serve Jehovah. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:6) The *Revised Version* reads: "Behold, the bridegroom! Come ye forth to meet him." It was at the Cedar Point convention in 1919 that God's people began to realize that they must do something in serving the Lord. At that convention there were present both the foolish and the wise virgins, as subsequently the facts fully disclose. When the announcement was made that an aggressive work must be started and carried on, many responded with a shout of gladness, and others seemed to be dazed, and yet apparently wanted to get their eyes opened, and get in line; and then all began to search the Scriptures to see what was the real situation. "Then all those virgins arose, and trimmed their lamps."—Matt. 25:7.

¹⁵ At that time the lamps of the foolish were burning very dimly and were about to go out because they had no unselfish, heart devotion to the Lord. The lamps of the wise needed trimming, and they needed more oil. The Scriptures were not understood, and, the wise being anxious to understand and see what is the Lord's will, they discerned that they must be wholly and unselfishly devoted to God and serve him. These began to carefully and prayerfully search the Scriptures. *The Watchtower* continued to receive and to convey through its columns the truth to others, and in 1922 the Lord through his channel graciously unfolded to his people that the Lord Jesus Christ, the Bridegroom, was at the temple. The trimming of lamps continued with zeal by the faithful ones, and these, being anxious to know and to do the will of God, became more active and zealous. The joy of the Lord continued to increase with them, and, learning that they must honor God and not man, all such have continued to receive the increasing light from the Lord at the temple.

¹⁶ That part of the text which says, "Go ye out to meet him," or, according to the *Revised Version*, "Behold, the bridegroom! Come ye forth," seems to mark the time of the coming out of the faithful prisoners from their condition of restraint where they were held under Satan's organization. They had not understood

the Scriptural meaning of the "higher powers", but believed that they were made up of the political, commercial and religious rulers of the world. Those represented by Ruth and Esther in the prophetic drama thereafter received the truth and were brought out of prison and brought into the temple. In 1922 the faithful ones began to greatly rejoice because they saw the Bridegroom high up in the temple, and on the throne of heaven. They appreciated the fact that they had not been diligent as they should have been in times past, and now they repented and were anxious to go forth to the service doing with their might whatsoever the Lord should show them that they must do. (Isa. 6:1-9) With increasing joy the faithful continued to push forward with the work, shouting the praises of Jehovah and his King. Their joy was in the Lord.

¹⁷ The foolish ones saw the joy of the faithful ones and began to inquire: "Why so much noise in the way of expressing joy?" These foolish ones realized that there was something they lacked, and therefore says the parable: "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."—Matt. 25:8.

¹⁸ According to the *Revised Version* they said: "Give us of your oil; for our lamps are going out." The foolish ones, being moved by selfishness to have a high position in the rulership of the world, had never had the joy of the Lord. They had rejoiced somewhat in the light of truth, which they had received, but when the hard experiences of the World War period came upon them their joy and zeal had grown very low and their lights weak and therefore were about to go out. The announcement that the kingdom and the King were present did not give them much joy and cheer, for the reason that they did not see themselves taken into positions of dignity and power. For fear they might not get a high and exalted position in the rulership of the world they said to the wise ones: "Our lamps are going out; give us of your oil." The foolish were selfishly bent on going into the kingdom, and beginning to realize that they must have more oil, that is, joy, they called upon those who appeared to have an abundance to divide their supply with them. They did not manifest the zeal or enthusiasm for the service of the Lord and his King by those who followed in the footsteps of Christ Jesus. They said to the faithful ones, in substance: "Divide up with us; go fifty-fifty with us; give part of your plaudits to the Lord, that is, do the work you think you must do, and we will let you do the service, but only divide with us the honors," that is, that which brought joy to the foolish ones. These foolish ones would get some joy out of being flattered and being patted on the back and put in positions of honor among men, that they might "strut their stuff" and show themselves as important; and if they could receive that much, such would be encouragement to them that they might continue in the company of the wise.

They were not willing, however, to come along and bear the reproaches that were upon the wise and do the menial service. Being more important in their own estimation, they wanted the honors. The foolish ones insisted on having their way, and the following is the language many of them used: "We must have our liberty and do what we consider our duty and privilege, and not at all be bound by the rules and regulations of any organization." The "bellwethers", who led the foolish company, insisted on doing their own way, and the foolish ones that followed their leaders insisted that their "beloved elder leaders" should receive the honor and praise of others and, if they got such "joy", they might go along with the others and enter the kingdom.

¹⁹ Here is clearly shown the "faithful and wise servant" class, pictured by Mordecai and Naomi, in direct contrast with the foolish class, who shortly merged into the "evil servant" class. The facts which have now come to pass and are well known mark these two classes so clearly and distinctly that there can be no doubt about it. The "faithful and wise servant" class replied to the request for oil and said to the foolish ones: "We cannot divide with you." The scripture reads: "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."—Matt. 25:9.

²⁰ To paraphrase this verse, the wise, in substance, said: "We cannot comply with your request. We recognize the Lord Jesus Christ as our Head and Leader, and we don't recognize any man in that position. We will obey the Lord, and the instructions which he sends to his people through his organization. Jehovah and Christ Jesus are our Teachers and our "higher powers", and we are entirely devoted to them and will do with our might what our hands find to do toward the vindication of Jehovah's name. We have no desire or inclination to divide our devotion, honor or service between God and man. The joy of the Lord is our strength, and we take great joy in proclaiming that Jehovah is the only true God, Christ is the King, and that the kingdom is the only hope of the world. We declare his purpose, including the day of his vengeance, and we refuse to compromise in any manner with any creature or any part of Satan's organization." Had the wise virgins taken any other course they would certainly have been completely set aside by the Lord. Partial activity or partial devotion to the Lord would not be sufficient. The Lord requires of those whom he approves full and complete obedience. (Acts 3:23) The wise refused to divide their oil, and, in doing so, were not acting selfishly, but with wisdom from above, and showing complete devotion to the Bridegroom and his interest.

²¹ Further addressing the 'foolish virgin' class, the wise said to them: "Go ye rather to them that sell, and buy for yourselves"; that is to say, 'go to those who, for selfish gain, give you pats on the back, and

oily words, that you might continue to serve; if that is your joy, go and get it. But we cannot give it to you. Buy that oil by the use of your "money", that is, your doctrines and practices of "character development", and the singing of the plaudits of men, and the preaching of what you call "being sweet" and "the developing of love", and by doing all of which you leave out God and the vindication of his name. You may get some "oil", that is, joy, in pursuing that course, but the joy of the Lord you can have only by fully complying with the rules of Jehovah's organization.' The foolish ones were unable to see any gain for themselves by remaining with the "faithful and wise servant" class, and so they separated themselves and went their own way, trying to get some oil in their own way.

²² Many may be in line for the kingdom, but only those prepared, judged and approved by the Lord are permitted to enter the temple and remain there. The foolish were not prepared. "And while they went [(R.V.) away] to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."—Matt. 25: 10.

²³ The foolish separated themselves from the company of the wise and faithful ones and did not get into the Bridegroom's procession and follow him at the appointed time and at his command. The wise ones were equipped by being unselfishly devoted to Jehovah, and later their light shines more brilliantly in their devotion and obedience to the Lord; and when the Lord came, they "went in", that is, they were permitted by the angels guarding the entrance to pass in. "They . . . went in . . . to the marriage feast." (R.V.) That means that they were gathered by the Lord into the temple. The 'wise virgin' company was "caught [away] in the clouds, to meet the Lord in the air". (1 Thess. 4: 17) The feast, beginning in 1922, later reached that state of blessedness spoken of by the prophet, to wit, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days [the year 1926]." (Dan. 12: 12) "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19: 9) This text marks the time of the anointing, when the wise ones received from Jehovah the "new name", and when they became the designated witnesses of Jehovah.

²⁴ The text of the parable says that when they went in to the marriage feast, "the door was shut." The shutting of the door does not mean that no more would be admitted to the temple, but does mean that none of the disapproved can enter and therefore to all such the door is shut. No creature on earth is qualified to say that the door to the temple is now shut so completely that none can ever be admitted. After the time of the fulfillment of the parable as stated in verse ten, those pictured by Ruth and Esther were brought in, and certainly they must be approved before they can enter through the gates into the temple. From the

time the temple was set up, the door or entrance thereinto has been shut to all lawless or disapproved ones as it is written: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21: 27.

²⁵ The angels of the Lord stand guard at the gates of the temple and prevent the disapproved from entering. (Ezek. 44: 1, 2) The Lord's kingdom organization has "twelve gates, and at the gates twelve angels". (Rev. 21: 12) The shutting completely of the gate or entrance to the kingdom is a secret of the Lord, revealed to no man, and surely as long as there is any danger of one's being ousted from the temple the way must be open for some other approved one to enter.

²⁶ The judgment at the temple began in 1918. "Afterward came also the other virgins, saying, Lord, Lord, open to us." (Matt. 25: 11) The "afterward" would mean any time after the "faithful and wise servant" class entered into the temple and became the custodians of the Lord's "goods" or kingdom interests on the earth, which he graciously committed unto them. The foolish had done nothing to show their appreciation of the Lord and joy in his name, and they had done nothing to his honor during the dark night of the World War period, but, on the contrary, at least some of them had conspired to do injury to the faithful ones, and other foolish ones followed these conspirators. These foolish ones had been "virgins" when the Lord appeared and began his reign, but now they were ravished by the Devil's organization, and thus they lost their virginity, in fact they then became only nominal virgins. (Zech. 14: 2) The Devil's crowd went after them, and they fell for the blandishments of Satan's "bunch". Later these nominal virgins came asking the Lord to disregard his fixed rules and let them slip into the kingdom. Their argument is: 'We have been doing work in thy name; especially have we been developing our characters, and surely we have thus served our God, and his service should not be confined to one company. Each one of us should be at liberty to serve in his own way. Open up for us, Lord, and let us in.' "But he answered and said, Verily I say unto you, I know you not."—Matt. 25: 12.

²⁷ Those who insisted on separating themselves from the Lord's organization were, on the 5th day of January, 1918, publicly invited to reconsider their rash and foolish course of action in withdrawing from the Lord's organization and to return and take up the service and work harmoniously to the praise and glory of the Lord. (See *The Watchtower* 1918, pages 23, 24.) This invitation the foolish ones rejected, and, instead of accepting, proceeded along their own selfish way. The Lord's angels accompany him at the temple, and there they are used by the Lord Jesus to transmit his message to others. (Dan. 8: 14) The foolish class are

pictured as coming to the Lord and asking to be received into the kingdom and in substance saying to the Lord: 'Have we not been burning our lamps in your name, and singing hymns and calling attention to what truths we have heretofore received from thy wise man? And have we not continued our work of developing character as we have done in years past? Have not we been using good words and fair speech and thus getting ready to help you rule the world?' The foolish ones had shown themselves as stubborn and selfish, and the Lord's rule is, "Stubbornness is as iniquity [lawlessness] and idolatry." (1 Sam. 15: 23) Worshipping the creature and giving honor to men rather than to God is an abomination in the sight of God. (Luke 16: 15) Creature-worship is abominable in God's sight. The Israelites claimed to worship God, and they committed "the sin of Samaria". Likewise the 'foolish virgin' class acted and continue to act. Merely preaching words in the name of the Lord is not complying with the rules that the Lord has laid down. To such foolish ones the Lord by his angels answers and says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. 7: 21-23.

²⁸ Returning now to the parable: Addressing the foolish and stubborn ones, the Lord says: "I know you not." The Lord's dealing with the 'foolish virgin' class speaks louder than words. The Lord has refused to give to the foolish ones the anointing, the "new name", and an understanding of his presence, and of other prophecies, and the privilege of carrying the message to the rulers and to the ruled ones, and the privilege of being persecuted by Satan's organization for the Lord's name's sake. The foolish have been in the dark since they went their foolish way, and their lamps are gone out and give no more light. Not being permitted to enter the Lord's house or temple, these foolish ones must depart to their own place. Is there any reason, Scripturally or otherwise, to conclude that such foolish, stubborn and lawless ones, to whom the Lord says, "I know you not," receive or ever will receive a secondary place in the kingdom of heaven? Is there any Scriptural or other authority for saying that such 'must go through the time of trouble, and, if they will, may be of the great multitude who come out of great tribulation, being before the throne, and there serve God for ever'? The answer must be in the negative, that such conclusion is entirely unsupported by reason and certainly unsupported by any scripture.

²⁹ All who enter the heavenly kingdom are "called in one hope", and all required to be faithful. God

has one way of selecting those whom he takes out as a people for his name, and not divers ways. All must come to the state of complete unity. (Eph. 4: 3-6, 13, 14) When the Scriptures plainly show that the Lord has a retinue of holy angels doing service to him, why should a multitude of other creatures, who have been stubborn, disobedient and lawless, at the last moment be forced through great tribulation in order that they may then be transferred to a place of service that the angels now occupy? Such a conclusion is entirely unreasonable.

³⁰ What do the Scriptures say about those who are lawless? When the Lord uttered this parable, it is manifest he had in mind those only who were once in line for the kingdom and the judgment he would render at the temple, and also had in mind what he had previously said to his disciples: "The Son of Man will send forth his messengers, and they will collect out of his kingdom all the causes of stumbling, and the doers of lawlessness, and will cast them into the furnace of fire: there will be weiling and gnashing of teeth." (Matt. 13: 41, *Roth.*) The fact that in the parable Jesus says to the foolish virgins, "I know you not," is sufficient proof that the 'foolish virgins' and the "evil servant", and the 'one-talent servant', are one and the same class. These three parables Jesus spoke in connection one with another.

³¹ Concerning the "evil servant" class it is written: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."—Matt. 24: 50, 51.

³² Concerning the one-talent servant it is written: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 30) These scriptures preclude the conclusion that the foolish virgins could fall back into a secondary class called the "great multitude" or called by any other name and afterwards reach heaven and there serve the Lord before his throne.

³³ In view of the clear distinction between the two classes, the wise and the foolish, Jesus gave the solemn warning to his followers, to wit: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 13) The words in this verse, "wherein the Son of man cometh," do not appear in the Sinaitic, the Vatican, or the Alexandrine manuscript, and hence are not found in the *English Revised Version*, the *American Revised Version*, or the *Diaglott*. The words "Watch therefore, for ye know neither the day nor the hour", used in the text, refer undoubtedly to the appearing of the Lord Jesus at the temple; and after this great event has taken place, and at that time, those claiming to be children of God but who are not approved by the Lord at his judgment not only fail to see that the Lord has come to his temple, but scoff at the announcement of that great truth,

and refuse the prophecies of God which he is unfolding to those that love him. They decline to participate in the work of declaring his kingdom and his vengeance. It is written that to all such the door is shut, and this condition of shutting the door does not wait until Armageddon. The facts that have come to pass since 1918 with regard to those who have been in opposition to the Lord's organization, and yet have claimed to be in the truth, fully and completely support the foregoing with reference to the foolish virgins. These do not constitute the "great multitude" class mentioned in Revelation seven, and have no relation to the same.

"VIRGINS HER COMPANIONS"

³⁴ The prophet of Jehovah describes the assembling of the royal family in the palace of the great King Eternal, and it seems well to here consider this prophecy in view of the fact that it speaks of virgins. There it is written: "The King's daughter is all glorious within [the palace (*R.V.*)]; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee."—Ps. 45: 13, 14.

³⁵ When the Lord Jesus came to the temple, he began his judgment work, and he brings into the temple or royal house his faithful followers, including the approved remnant now on the earth. (2 Thess. 2: 1) It is then that he judges the living and the dead. (2 Tim. 4: 1, *Diag.*) Those approved and brought into the temple are shown as wearing royal robes; which means that those of the temple are identified as the members of the house of the Lord and therefore as the daughter of the great King Eternal. These are made members of the royal family of Jehovah by adoption through Christ Jesus, who takes the approved ones as his bride. This gathering to the temple begins with the resurrection of the faithful saints who had long slept in death, and then follows the gathering unto the Lord of the faithful living ones, who constitute the remnant. These are described as "in raiment of needlework [in brodered work (*R.V.*)]". This shows that such are no longer prisoners, but are Jehovah's free creatures rendering full allegiance and obedience to God and engaged in his service, giving him all honor and glory. Such faithful and joyful service is an adornment to those gathered to the temple, and thus they are identified as having the approval of the Lord. It is to such that Jehovah says in the language of the prophet: "Awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." (Isa. 52: 1, 2) This is the same company to whom the Lord says: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hos. 2: 19, 20) Those designated in the parable of the ten virgins as wise virgins are included in this approved class.

³⁶ A "virgin" is one completely separated from Satan's organization and fully devoted to God, and this class is not limited to spirit-begotten ones. Having taken their stand openly and completely on the side of Jehovah and his organization, and trusting entirely in the shed blood of Christ Jesus, and devoting themselves unselfishly to the Lord, they are chaste ones, and they defile not their purity or virginity by consorting with the Devil's organization. Says the prophet: 'The virgins her companions that follow her [the bride] are brought forth.' First the bride class is gathered to the royal house, and then, by the Lord's invitation, foreshadowed by Jehu's inviting Jonadab into his chariot, others associate themselves with the Lord's royal house. That means that they go along with and are following after the bride company, which is now represented by the remnant on the earth.

³⁷ The prophetic picture here therefore shows the daughter of the King Eternal, who is made the bride of Christ Jesus, Jehovah's anointed King, gathered to him, and then the Jonadab class brought into company with those on earth who represent the bride. These companions to the bride 'take hold of the skirt of him that is a Jew, saying, We are with you; for we have heard that God is with you'. (Zech. 8: 22, 23) In this picture they correspond to Deborah, the companion or nurse of Rebekah, when she went to meet her bridegroom Isaac. (Gen. 24: 59; 35: 8) The virgin companions did not attempt to meet or to teach the bride company, but, says the prophecy, 'they followed after her.' Likewise Jonadab did not take the reins of the steeds drawing the chariot of Jehu, but he rode with Jehu by Jehu's invitation. In like manner the Jonadab class today do not lead or teach the faithful remnant, representing the bride, but they go along with them, following after them and doing the service of Jehovah. They hear the message from the anointed bride class and take it up and join with them in proclaiming it. (Rev. 22: 17) They follow the remnant over the highway to Zion. (Isa. 35: 8-10) They once were but are no more prisoners, being now free from the Devil's organization, and they unite themselves under the Lord's organization. When God's chosen people, the Israelites after the flesh, were set free from Egypt and went on the trek to Canaan, other non-Israelites joined them: "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."—Ex. 12: 38.

³⁸ When the remnant of Israel departed from Babylon and returned to Zion, in 536 B.C., a non-Israelite class (Nethinim, meaning "given ones", as helpers) accompanied the Israelites and served with the Israelites. (Ezra 2: 43, 58, 70) These Nethinim pictured or foreshadowed the Jonadabs, the ones who are the companions or helpers of the bride class on the earth, represented in the remnant on earth today.

³⁹ Do these companions of the bride come weeping and wailing? Not at all; but, on the contrary, says

the prophecy: "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." (Ps. 45:15) These rejoicing ones are the same ones that have received the mark in their forehead, and no more do they sigh and cry, but rejoice in the Lord. (Ezek. 9:4) With rejoicing they are brought to the Lord Jesus as his "other sheep". "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

⁴⁰ With joy they serve the Lord "day and night", that is, continuously, and not only five hours a week. (Rev. 7:15) They do not enter into heaven, but while the bride class, represented in the faithful remnant, is still on the earth, these companions are privileged to work with them and to assist the bride class in the palace or temple service unto Jehovah. The description of the great multitude given at Revelation seven exactly corresponds to that of the companions of the bride class, described in Psalm 45. The prophecies of Jehovah written long ago have been by him kept secret until his due time, and now he wonderfully and graciously unfolds them and makes them clear to those who love and serve him.

⁴¹ The Lord Jesus is the good Shepherd of his flock. It is the faithful "little flock" that he brings into the temple and gives them the privilege of service as members of his royal house. Jesus has some "other sheep", and now these he brings forth and permits them to associate with and serve as companions of the little flock on earth. All being under the leadership of the good Shepherd, and all of God's organization, they are "one flock", even as Jesus stated. Jehovah does not put a premium on negligence, stubbornness or filthiness or unfaithfulness by giving such a secondary place in his kingdom. On the contrary, the Scriptures declare that without faith and faithfulness it is impossible to please God. (Heb. 11:6) The great multitude were once prisoners, but now are being set free and brought into the organization of the Lord. It is the privilege of the faithful remnant now on earth to bear the fruits of the kingdom to those who come forth and form the great multitude, and these latter ones as they come forth and enter into God's organization have the privilege and duty to serve as companions to the virgin class, the faithful remnant, and to participate in the service. Therefore at all service conventions and service meetings the Jonadabs should actively engage with the remnant in bearing the testimony to the people of and concerning Jehovah and his kingdom.

⁴² The Scriptures give the genealogy and the names of faithful men, as well as unfaithful, from Abraham down to the birth of Jesus, dividing them into three separate divisions of fourteen generations each: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto

Christ are fourteen generations." (Matt. 1:2-17) Those faithful men of old are named with approval because of their faithfulness and their entire devotion to Jehovah. They are not approved by reason of their "character development", as that term has been and is used by many. They were active, vigilant, bold and fearless men. They maintained their integrity toward Jehovah God, and this they did not do by 'honeyed words and soft speech' to all with whom they came in contact. Had they done so, they would not have been assaulted by the Devil's crowd. They had faith in God's promises that he would raise up a seed by which all the families of the earth shall be blessed, and because of such faith they faithfully devoted themselves to Jehovah God. All of them must get life through Christ Jesus as the active Agent and great High Priest of Jehovah. (Rom. 6:23) Now, says the psalmist of those faithful men of old, then called "fathers" (Ps. 45:16): "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Instead of the earthly fathers of Christ Jesus these faithful men become the children of Christ Jesus, because he, by the will and commandment of Jehovah God, becomes the Father or Life-giver of men and therefore is called "The everlasting Father". (Isa. 9:6) Jesus had no heavenly ancestors, no fathers in heaven, because Jehovah is his sole Father there. Jehovah God raised him from the dead and exalted him to the highest place in his organization, and makes Jesus "The everlasting Father" to those once his earthly fathers, and to all those who on earth ever receive life everlasting. Those faithful men of old preceded the Lord Jesus in the flesh. They could not be virgin companions of the bride class who follow Christ Jesus and his bride, for the reason that they were dead before the coming of the Bridegroom. The Lord in due time raises them out of death, however, and makes them the visible rulers or princes of his kingdom on the earth, and all of Jehovah's organization is one grand harmonious organization, giving service and praise for ever to the name of the Most High.

⁴³ But some may ask, Do not the Scriptures make a clear distinction between the priests and Levites and show that the priests represent the little flock and the Levites those who have a secondary place in heaven, which we called the 'great company'? Did the Lord's goat picture the "little flock", or royal house? and did not the scapegoat picture the "great multitude" or 'those who occupy a "secondary place" in heaven'? These questions must be considered in subsequent issues of *The Watchtower*.

QUESTIONS FOR STUDY

- ¶ 1. What and where is "Jerusalem, the holy city"? What do the Scriptures say as to requirements of those who compose Jehovah's royal house?
- ¶ 2-4. In what significant connection was the parable of the ten virgins spoken? What is therein clearly shown as to the application of this parable? That there were "ten" virgins bears what significance? That they "took their lamps"?

- ¶ 5, 6. Why is the subject of the 'foolish virgins' here considered in connection with that of the "great multitude"? Mention some of the facts already observed as clearly showing that these classes are not identical. What class is pictured by the foolish virgins?
- ¶ 7. With scriptures, show the distinction between the wise and the foolish.
- ¶ 8. What was the occasion on which Jesus spoke the parable of the ten virgins? Point out other scriptures foretelling a foolish class and the result of the course of action they would take.
- ¶ 9. Account for the present clear understanding concerning the class referred to as 'foolish virgins'. Briefly, what classes are referred to as the "great multitude", the "prisoners", and the 'foolish virgins'?
- ¶ 10-12. Apply the prophetic fact (a) that all the virgins had "lamps". (b) That the foolish virgins, though taking their lamps, "took no oil with them."
- ¶ 13-15. What is meant by the statement that "while the bridegroom tarried, they all slumbered and slept"? When and how was the prophetic expression of verse 6 fulfilled? Of verse 7?
- ¶ 16-18. Account for the foolish virgins' not having sufficient oil. Explain their coming to realize this, and their asking the wise virgins for some of their oil.
- ¶ 19, 20. Paraphrase the answer of the wise to the foolish virgins' request for oil. Justify their answer.
- ¶ 21. How would the foolish virgins 'go to them that sell, and buy for themselves'?
- ¶ 22-24. Point out fulfillment of the statement, (a) "The bridegroom came; and they that were ready went in with him to the marriage." (b) "And the door was shut."
- ¶ 25-29. What did "the other virgins" do, in the parable? In the fulfillment of the parable? Account for, and apply, the Lord's answer to them when they asked to be let in. What is here seen concerning the foolish virgins as to a prospect of having a secondary place in heaven or of becoming a part of the "great multitude"?
- ¶ 30-33. Compare Jesus' statements of verse 12 here, Matthew 24: 50, 51, and Matthew 25: 30. What does this show as to the condition and position of the foolish virgins? Apply verse 13.
- ¶ 34-36. Apply the prophetic words, (a) "The King's daughter is all glorious within; her clothing is of wrought gold." (b) "She shall be brought unto the King in raiment of needlework." (c) "The virgins her companions that follow her shall be brought unto thee."
- ¶ 37-40. With other scriptures in illustration, point out the relation between the approved virgins in this parable and those mentioned in Psalm 45: 14.
- ¶ 41. What are the facts in which is seen fulfillment of Revelation 7: 15 and John 10: 16.
- ¶ 42. Explain Psalm 45: 16.
- ¶ 43. What further questions here appear and call for consideration?

"PROPHECY MADE MORE SURE"

THE author of all true prophecy is Jehovah. In days of old men who were devoted to Jehovah were permitted to make a record of prophecy and to give utterance to the same, but no man could ever properly take credit to himself for writing prophecy. The same is true relative to interpreting prophecy; and for this reason no creatures could have an understanding of prophecy until God's due time to reveal the understanding thereof. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]." (2 Pet. 1: 20, 21) When Jehovah's time comes to unfold his prophecy, he causes those who are devoted to him to clearly see that all prophecy makes paramount these great truths, to wit: That Jehovah purposes to vindicate his own holy name; and that he will perform that purpose by and through his beloved loyal and faithful Son, Christ Jesus. One of God's officials, Lucifer, had become a traitor (Satan) and had brought great reproach upon Jehovah's name, and now God would make The Logos, Christ Jesus, his highest official and Vindicator.—Isa. 14: 12-14; John 1: 1.

Jehovah caused his law and prophecy to be written. His law is written in plain language, that can be understood by his creatures. Prophecy he caused to be written so that it can be understood only in God's due time, and then by those who love him. The apostle Peter wrote to the followers of Christ Jesus under inspiration and authority from Jehovah God given to him by Jesus Christ. (2 Pet. 1: 1) Peter was one of the witnesses to the transfiguration vision on the mountain, and it is of importance to note that he mentioned

that vision in connection with the matter of interpreting prophecy. This throws light upon the time for understanding prophecy.

The record, at Matthew 17: 1-6, concerning the transfiguration, is: "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias [Elijah], talking with him." Beholding the inspiring vision, Peter, addressing the Lord Jesus, suggested the building there of three tabernacles; but this request was apparently entirely ignored by the Lord. "While he [Peter] yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid."

It now appears that the transfiguration was a prophetic tableau giving testimony to the high office of Jesus and foretelling greater things to come to pass thereafter. That transfiguration being a prophecy, its true meaning and importance would appear to God's people only in God's due time to interpret the same and make it plain. Greater light is given to God's people at the end of the world, where we now are, and after Christ Jesus is enthroned as the invisible Rightful Ruler of the earth. (1 Cor. 10: 11; Ps. 2: 6) For many years it has been known that Moses was a type of Christ Jesus, but not until Jesus' coming to the Lord's temple (spiritual), in A.D. 1918, was it known that what Moses wrote applies particularly to the Lord Jesus and his people while at the temple.

Only in recent years and since his coming to the temple has it been known that Christ Jesus is that great Prophet foreshadowed by Moses and to whom the faithful remnant of Christ's followers yet on earth must now be specially obedient or, failing or refusing to, be destroyed.—Acts 3: 21-23.

Jesus, with three of his faithful followers, was in the mountain, but Jesus is the only really important one that was there. He was the one who appeared with his 'face shining as the sun and his raiment white as the light'. Clearly that would picture Christ Jesus at the time when Jehovah God placed him on the throne as the world's Rightful Ruler and Jehovah's mighty Vindicator. That enthronement of the Lord Jesus took place in 1914. His coming to the temple as the great Judge was in 1918. (Mal. 3: 1-3) Therefore the transfiguration vision pointed forward to God's time to inaugurate his kingdom with Christ Jesus on the throne and as his mighty Judge and Vindicator. The unfolding and understanding of the vision could not come until the prophecy had begun to have fulfillment; hence God kept it a secret until his due time to fulfill and make known the prophecy.

The record, at Matthew 17: 3, says: "And, behold, there appeared unto them Moses and Elias, talking with him." Of course, Moses and Elijah were not actually there present, because they were dead and the resurrection had not yet begun; but Jesus, who was to be "the firstborn from the dead" (Col. 1: 18), was actually there. Hence Jesus called what happened a "vision": "and as they came down from the mountain, Jesus charged them, saying, Tell the *vision* to no man, until the Son of man be risen again from the dead." (Matt. 17: 9) The vision disclosed Moses and Elijah talking with Jesus, and that would clearly indicate in the tableau that those men had done certain things in the past which foreshadowed greater things that Jesus would do. Moses wrote much of the prophecy of God, and Jesus on another occasion said, "Moses . . . wrote of me." (John 5: 46) Moses' appearance in the vision, talking with Jesus, was equivalent to saying that the law, which Moses received of Jehovah to deliver to the Israelites, applies specifically to Christ's followers, who are spiritual Israelites; also that the covenant of God given to the ancient Israelites on the plains of the land of Moab by the hand of Moses foreshadowed a later covenant, the covenant of faithfulness for the kingdom of heaven, which covenant God makes through Christ Jesus the Greater Moses and with his followers who are called to the kingdom; also that those who will enter the kingdom must faithfully perform that covenant of faithfulness; and that when Christ Jesus, the Greater Moses, comes to the temple, then every soul of the spiritual temple class must be wholly obedient unto Christ Jesus or else be destroyed. This conclusion is clearly supported by Peter's words at Acts 3: 21-23, and these truths God's faithful remnant on earth learned and began

to appreciate after the Lord Jesus' coming to the temple in glory and power.

Elijah wrote certain prophecies and performed certain prophetic work. This foreshadowed Christ Jesus and a work Jesus would do, which work was preparatory to the coming of God's "messenger of the covenant" to the temple of God. (Mal. 3: 1-3) That work had particularly reference to the restoring of the great and important doctrines concerning the kingdom of God. These truths had been delivered to the Israelites and to the apostles after Jesus' first coming, but had been lost sight of after the death of the apostles and were hid until the Lord Jesus turned his "face", his attention, to the things of the earth a short time prior to his coming to the temple in 1918. That this is the correct conclusion is shown by the conversation that took place between Jesus and the disciples immediately after the transfiguration, to wit: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things." (Matt. 17: 10, 11) John the Baptist had just recently finished his work, and the prophetic work done by Elijah was fulfilled in a miniature way by John, who, as the forerunner, announced the coming of Jesus at his first advent. But the work foreshadowed by Elijah was performed in a complete way by the Lord Jesus immediately preceding the time of his coming to the temple in 1918. That work began about A.D. 1874-1878; and, having performed this work thus prophesied, Christ Jesus, as Jehovah's "messenger of the covenant", suddenly or straightway came to the temple in fulfillment of Malachi's prophecy (3: 1-3).

The appearance of Moses and Elijah in the prophetic transfiguration had no relationship whatever to the resurrection of the dead, because there is nothing either directly or indirectly said about resurrection. Men who have tried to uphold the false doctrine of the immortality of human souls and that "there is no death" have grabbed this transfiguration scene as recorded and used it in their attempt to prove that Moses and Elijah were alive at that time. But others that opposed such false doctrine and that attempted to answer it were led into the error of concluding that Moses and Elijah referred to the future resurrection of the faithful prophets of old and to the 'change' of the faithful followers of Christ Jesus "in a moment, in the twinkling of an eye". (Heb. 11: 35, 39, 40; 1 Cor. 15: 51, 52) It is true that Moses is dead and must await the resurrection, and that Elijah was taken up in a fiery chariot by a whirlwind; but that does not relate to the transfiguration scene.

The overshadowing important part of the transfiguration vision was the announcement by the voice from heaven that the Lord Jesus is the approved One of Jehovah and the One who is the Chief Officer of Jehovah for the vindication of God's name. The voice

out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5) Here is in substance the emphatic statement from Jehovah God that Christ Jesus is the great High Priest, Judge and King, to whom all creation must render absolute obedience, because God in due time would send Christ Jesus to be his Vindicator and to carry out all his purposes and this would be done when Christ Jesus is enthroned as the Ruler and the Judge of the world. The overshadowing cloud out from which the voice spoke symbolically showed the presence of Jehovah, and the fact that the cloud overshadowed the three disciples, who were witnesses, also suggests that the fulfillment of this prophetic vision would take place at the time of the second presence of the Lord. The words which the three disciples heard expressed by a voice out of the cloud would mean that Christ Jesus had maintained his integrity toward Jehovah. The fact too that Jesus warned them that they were to tell the vision to no man "until the Son of man be risen again from the dead" shows that the exaltation of Jesus to the position of honor would be after his resurrection, to which facts the apostles subsequently testified.—Phil. 2:5-11; Heb. 5:7-9.

At 2 Peter 1:13-15 the apostle urges God's faithful ones to "make mention of these things". (*Diaglott* version) Clearly the things to make mention of are the coming of Christ Jesus to the temple as God's great Vindicator and Judge, and the necessity of full and complete obedience to his commandments. It is at this point that the apostle introduces the transfiguration vision and emphasizes its importance by saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18.

Then the apostle adds: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19) Did Peter mean that the word of prophecy is more sure than the transfiguration vision? Or did he mean that the prophecy was more sure than the apostle's (his own) declaration concerning that vision? Or do his words convey the meaning that prophecy is made more sure by reason of the transfiguration's thus having been given? These questions must be answered in the light of and in full harmony with other scriptures now understood.

If the prophecy previously written was "more sure" than what is taught by the transfiguration vision, then why should Peter stress the importance of the transfiguration vision and the necessity for others to make

mention of it? If the prophecy was more sure than Peter's declaration concerning the vision, then it does not appear that there was any necessity for calling attention to it unless it was to establish the truthfulness of Peter; and surely that was not necessary. Clearly the correct meaning of Peter's words is that the transfiguration vision is a corroboration or confirmation of what the prophets of old had written at God's dictation; and that when the time had arrived for the fulfillment of the prophetic transfiguration vision, then would be the time when the prophecies of old written by holy men of old could be understood. This conclusion is supported by the rendering of 2 Peter 1:19 by the *American Revised Version*: "And we have the word of prophecy made more sure."

Peter's argument is this: The prophets of old wrote concerning the Messiah's coming in power and glory, but now here is a vision of that glorious coming, and three of us were eyewitnesses to this vision which speaks of the 'coming of the Lord Jesus in power and glory'. To emphasize the matter Peter declares that this is not a cunningly devised fable that has been concocted by the three apostles or others, but that it is the truth and it confirms, supports and makes sure what the prophets of old have written. The *Diaglott* reads: "And we have the prophetic word more confirmed"; that is to say, corroborated, strengthened and made certain. The words used by Peter could hardly be said to draw a comparison between the importance of the prophecies written of old and that of the transfiguration scene.

Peter had previously quoted the scripture: "The word of [Jehovah] endureth for ever." (1 Pet. 1:25) Now he says in substance, The transfiguration vision corroborates the prophecy, and when the vision is fulfilled the prophecy will be understandable. Peter knew that the fulfillment of prophecy is absolutely certain, because he was familiar with the scripture in which Jehovah said: "As I have purposed, so shall it stand"; "I have purposed it, I will also do it." (Isa. 14:24; 46:11) Nothing could add to or take away from that Word of God, but it could be confirmed or corroborated by the vision which was given in the mountain. Concerning confirmation of things written Paul wrote: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy [spirit], according to his own will?" (Heb. 2:3,4) The confirmation that was given by the transfiguration scene would strengthen the faith of those who waited and looked for the coming of the Lord Jesus in power and glory.

The followers of Christ Jesus must have some knowledge as a basis for faith. Until God's due time to give them an understanding of prophecy's meaning they must keep in mind God's law and prophecies, includ-

ing the transfiguration scene. This is shown to be the fact, because Peter says to them: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19, *A.R.V.*

What is the meaning of the words "till the Day dawns"? (*Moffatt*) Manifestly these words mean the beginning of the "day of Jehovah". That day had its beginning when Jehovah placed his King Christ Jesus upon his throne in Zion, which took place in 1914, and when he was sent forth to rule amidst his enemies. (Rev. 11:17, 18; Pss. 2:6; 110:1, 2) It appears that Peter did not expect prophecy to be understood in his day, nor during the life of the men who lived at that time, but that the Word of prophecy and the corroborative testimony concerning the same as given by the prophetic transfiguration vision would be unto the followers of Christ Jesus as a light in a dark place shining for their guidance. This condition of little light would continue until the "day dawns", at which time there would be a change and hence greater light and clearer understanding. In the meantime he urged his brethren to be watchful and diligent in doing with their might what their hands found to do. If they would be diligent in doing these things mentioned by him they would never fall. (2 Pet. 1:5-7) They must continue to keep in mind that God has given his word that he would send his King in due time and that they were to look forward to the kingdom and to hold firmly to their hope which God had set before them, and that they must keep themselves separate and distinct from the wicked world. If they should become negligent and indifferent they would become blind and even forget that Christ Jesus had died for them and that they were cleansed from sin, and that hence they could not see afar off concerning the coming of the King and his kingdom.

When the "day dawn", that is, when the day of Jehovah should arrive, would all then see clearly? Not all who had once believed on the Lord, but only those whose heart devotion is to God and his kingdom.

Says the apostle: "Until . . . the day star arise in your hearts." "Day Star" here means the 'Morning Star', which is Christ Jesus, the glorious King. "I Jesus . . . am the root and the offspring of [King] David, and the bright and morning star." (Rev. 22:16) The rising of the "day star" seems clearly to relate to his coming to the temple in 1918, and his sending forth his angels to direct the course of action to be taken by those on the earth who are wholly devoted to God and his kingdom. The prophecies of the Scriptures are directed to the true church and were written aforetime for the comfort of those devoted to the Lord at the time of his appearing. (1 Cor. 10:11; Rom. 15:4) God caused the prophet Balaam to truthfully say: "There shall come a Star out of Jacob, and a Sceptre shall rise out of [spiritual] Israel." (Num. 24:17) Christ Jesus is "the Bright and Morning Star", who proclaims the new day, and it is to those whose heart devotion is to God and his King that the Lord makes known the meaning of his prophecy, and they see. The word "star" signifies or applies to a *prince*, which title is one of the titles given to the beloved Son of God. He is the "Prince of Peace", upon whose shoulder rests the government of the world. (Isa. 9:6, 7) Those whose heart devotion is to the King and Prince and who are anxious to obey him are the ones that are favored by receiving an understanding of the prophecies written in olden times. If a man's heart is not fully devoted to the King he cannot understand and appreciate prophecy.

Since Jehovah by his inspired apostle instructed his faithful ones to take heed to "the word of prophecy made more sure" and to take heed thereunto "until the day dawn, and the day star arise in your hearts", who are or where are those so-called "Christians", good churchgoers, that say that the "Old Testament" and its prophecies were fulfilled at or shortly after Christ's first advent, and that it is not necessary to study the prophecies thereof, but all the Christian needs is the "New Testament"? According to the apostle Peter, such so-called "Christians" do not "do well", but are "blind, and cannot see afar off".

LETTERS

"YOU DO NOT NEED ANY NOTE FROM ME"

DEAR BROTHER RUTHERFORD:

While realizing your time is precious, yet I can not refrain from writing you these few lines and making you partaker of the Lord's blessings on us while witnessing.

The period from July 30 to August 6 was set aside for field work in the town of Kozane, together with two other brethren. During all week we placed many books, but, on the last day, when we were ready to return home, we were arrested and brought to the police station and then with threats we were sent under custody to the public prosecutor.

The policeman who escorted us handed to him the prohibitive decree of the State concerning our books, and the public prosecutor said that he would give the judicial determination in the afternoon. In the meantime they let us go free.

In the afternoon the public prosecutor called the policeman

and said to him: "You brought me these men to sentence? Oh that all Greece were like these people! There are no other people doing Christ's work. The clergy are deceivers and hypocrites. You should protect these people and not harass them."

Then I thought it would be good to ask him to give us a written note, that the policemen may not drag us so often to the police station, but he said, "These books are free to circulate and you do not need any note from me, and if they arrest you they will bring you to me. Who am I that I should stop the circulation of the books of Judge Rutherford, which contain the whole truth of the Bible?"

We said to him good-by, and we wished him the Lord's blessing since he took his part on the side of Jehovah. So with much enthusiasm and with great joy for the Lord's blessings and protection we returned home.

Your fellow witness,

JOHN CATSALIS, Greece.

THE NATION OF JEHOVAH EXCEPTED

DEAR BROTHER RUTHERFORD:

I just can't keep still, and, even though I know I will be intruding upon your valuable time, must write to tell you how enthusiastically we received the new Testimony card and the *Government* booklet.

What a turn the attack against the enemy has now taken! Never in my recollection during the past twenty four years have the Lord's people had such ammunition, such a direct attack against the real and directing part of the Devil's organization on earth.

The latter part of "Hiding the Truth", beginning with "Conspirators", is so clear and direct, and, taken in connection with "Government", the most pointed shot yet, that certainly "now", "with the issue so clearly and sharply drawn," the remnant will rejoice in going forth with greater zeal, assurance and boldness than ever before.

In the light of what has now been written concerning the Roman Catholic hierarchy, might we not expect such further light from the Scriptures concerning this "beastly thing" that has now deceived all the nations of earth, the nation of Jehovah "alone" excepted, as will further enthrall and enrapture the Lord's people?

Wishing you the continued favor and rich blessing of Jehovah our God as you so faithfully serve him, I am

Your fellow worker in the kingdom,

OSCAR H. STANGE, *Maryland.*

NOW UNDERSTAND JUST WHY

DEAR BROTHER RUTHERFORD:

Greetings to you in Zion!

I know that you are a very busy person, but I wanted to take some time to tell you of my gratefulness to Jehovah God and to his Vindicator, Christ Jesus, for the wonderful light that the Higher Powers are giving to the people for his name at this time, as I listened to the timely message you gave on June 2 as you gave to us a clearer understanding of how Jehovah God will vindicate his holy name. And now in *The Watchtower* the voice of God comes in this prophecy of Habakkuk, that we might know more of Jehovah's purpose.

The understanding of this prophecy surely is wonderful comfort and encouragement to his people, because we are able to understand just why Jehovah is permitting the overt acts to come against his people. All the persecutions that we receive at this time pale into insignificance when we can catch these glimpses of his mighty power in Armageddon, and how at that time Jehovah tells us to "enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast"; showing the wonderful protection Jehovah gives to those who love him.

My heart gives thanksgiving to Him, who has stooped so low as to let one like me, at one time alienated from him, to have this glorious hope set before me and to offer me the privilege to go among my fellow mankind and sing forth the glories of that glorious name. Oh, how thankful I am that we have another period of praise set aside that all his people united together may go forth as a solid wall insurmountable against the enemy, and able to lift high the banners of Truth! It is, my dear brother, a 'fire in our bones' that we cannot keep still, but must carry this to others that they may catch the singing of that song.

Daily my prayers ascend on high on your behalf, that you will be able to continue as the fearless leader that you are. Your leadership is an incentive for me to press on, knowing by your example that a creature in the flesh can do the things Jehovah has asked of his people. I give thanks to Jehovah for such examples, that I may be able to run my race successfully and not be one just beating the air.

May the God of heaven bless you and keep you in his loving care and continue to lead us by the still waters to graze in the green pastures.

Watching in the tower for more precious food from the Lord's bountiful table, I am

Your sister in the King's ranks,

MARIE OBERG, *Washington.*

PRAYED FOR, AND RECEIVED

DEAR SIR:

I have read all your books and pamphlets explaining the Bible, and want to express my sincere gratitude for the wonderful service you have given to the people.

I am twenty-two years old, and was a very good church member, taught a class of boys in Sunday school. I acquired all the so-called "knowledge" that the church teaches, but it seemed as though I was groping around in darkness; it all seemed as though it was just repeating an old story, until I got hold of some of your books; then I realized the beautiful foreshadows of the Scriptural stories. I could not teach the true meaning of these Scriptures to my students (I could not teach one thing and believe another); so, after reading "Flee Now", I denounced my church. I have opened my parents' eyes, and many of my friends are understanding. I have prayed for an understanding of the truth, and have received it. Soon I shall go out in the work. Again I want to thank you for the wonderful truth and clear understanding you are giving the people.

With all praises to Jehovah God, and hoping that I shall always be a faithful witness, I remain

Brotherly yours,

WILLARD ELSING, *Kansas.*

SERVICE APPOINTMENTS

T. E. BANKS

Free Union, Va.Nov.	5	Southern Pines, N. C.Nov.	20
Shores, Va.	6	Sanford, N. C.	21
Petersburg, Va.	7	Chapel Hill, N. C.	22
Sweet Hall, Va.	8	Enfield, N. C.	23
Norfolk, Va.	9, 10	Rocky Mount, N. C.	24
Boydton, Va.	12	Farmville, N. C.	26
Lynchburg, Va.	13	Tarheel, N. C.	27
Roanoke, Va.	14	Bishopville, S. C.	28
Salisbury, N. C.	15	Cope, S. C.	29
Asheville, N. C.	16, 17	Savannah, Ga.	30
Lawndale, N. C.	19	Taylors Creek, Ga.Dec.	1

M. L. HERR

Collins, Mo.Nov.	1	Lebanon, Mo.Nov.	16
Lowry City, Mo.	2	Ava, Mo.	17
Clinton, Mo.	3	Billings, Mo.	19
Archle, Mo.	5	Larussell, Mo.	20
Nevada, Mo.	6	Carthage, Mo.	21
Arcola, Mo.	7	Alba, Mo.	22
Golden City, Mo.	8	Joplin, Mo.	23, 24
Ash Grove, Mo.	9	Monett, Mo.	26
Springfield, Mo.	10, 11	Verona, Mo.	27
Bolivar, Mo.	13	Protem, Mo.	28
Halfway, Mo.	14	Dora, Mo.	29
Buffalo, Mo.	15	Crider, Mo.	30

A. H. MACMILLAN

Farwell, Tex.Nov.	1	Cyril, Okla.Nov.	14
Amarillo, Tex.	2	Chickasha, Okla.	15, 16
Pampa, Tex.	3	Oklahoma City, Okla.	17, 18
Grand, Okla.	5	Tecumseh, Okla.	20, 21
Texola, Okla.	6	Chandler, Okla.	22
Clinton, Okla.	7	Drumright, Okla.	23
Dill, Okla.	8	Tulsa, Okla.	24, 25
Hobart, Okla.	9	Muskogee, Okla.	27, 28
Altus, Okla.	10, 11	McAlester, Okla.	29, 30
Chattanooga, Okla.	13	Atoka, Okla.Dec.	1

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.