



# The WATCHTOWER

And Herald of  
Christ's Presence

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

**"Watchman, What of the Night?"**  
Isaiah 21-41.

VOL. LIII SEMI-MONTHLY No. 7

APRIL 1, 1932

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - Brooklyn, N. Y., U. S. A.

## OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

**"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 be restored and live on earth forever.

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## 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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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.

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The booklet *The Kingdom the Hope of the World*, for the blind, may be had now in Braille, in one volume of 88 pages; cost, \$1.00. To any who are unable to purchase, the book will be sent on loan. Please address the Society's Branch for the Blind, 1210 Spear St., Logansport, Ind.

## BEREAN BIBLE STUDY

by aid of

### THE WATCHTOWER

"Publishing Jehovah's Name" (Part 1)

Issue of March 1, 1932

Week beginning May 1 . . . . . ¶ 1-16  
Week beginning May 8 . . . . . ¶ 17-32

"Publishing Jehovah's Name" (Part 2)

Issue of March 15, 1932

Week beginning May 15 . . . . . ¶ 1-12  
Week beginning May 22 . . . . . ¶ 13-28  
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# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

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No. 7

### PUBLISHING JEHOVAH'S NAME

#### PART 3

*"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."*  
—Ps. 68: 9.

**J**EHOVAH GOD is the Creator of heaven and earth, and all prophecy and revelation relating thereto is his Word of truth. (Isa. 45: 12; John 17: 17) Men who are devoted to him and who are used as his instruments to carry his truth to others are merely vessels used as his witnesses. (Isa. 43: 10-12) There are those who insist on giving credit and honor to men for the truth which is published from time to time in *The Watchtower*. This not only is wrong, but must be very displeasing to the Lord. "Shall the thing framed say of him that framed it, He had no understanding?" (Isa. 29: 6) To give man the credit for the understanding and publication of God's truth is an insult to Jehovah. "That which is highly esteemed [exalted, *R.V.*] among men, is [an] abomination in the sight of God." (Luke 16: 15) Many have brought great injury to themselves and to others by pursuing the course of giving credit to and exalting men. Such a course has caused many to fall under the influence of the adversary. It is often that these flatterers exalt men that they might stand before such and share to some extent the reflected 'glory' of the man or men whom they highly esteem or exalt. Not only is such an evidence of selfishness, but it shows a lack of loving devotion to Jehovah God and to his word of truth. Surely it is just as displeasing to the Lord for a man to connive at or willingly receive exaltation from others as it is to do the exalting. He might think he is entitled to credit for something that has been done; but, regardless of the facts, no man is entitled to credit. From the very day God made the covenant with Israel at Mount Sinai till now he has emphasized in his Word the great necessity of avoiding Satan's deceptive trap, and has repeatedly warned his people to refrain from exalting creatures. Let all glory and honor be bestowed upon him to whom it belongs. Satan's scheme is to induce as many of the consecrated as possible to lean upon some men or man. Doing so puts such a one in position to be very much deceived, and for this reason many are deceived and led away by the tricks of the adversary and fall into the company "the man of sin".—2 Thess. 2: 10-12.

<sup>2</sup> Since the coming of Christ to the temple of God there has been a downpour of truth upon God's people. The psalmist (68: 9) emphasizes the fact that Jehovah God sends these showers of truth. "Thou, O God, didst send a plentiful rain." No man had anything to do with the bringing of this plentiful rain of truth, except so far as man has willingly been used as an instrument or permitted by the Lord to bear these truths of God to others. God's approved ones do not produce the fruit, which is the life-giving and life-sustaining truth, but they merely bear or carry to others these truths which God has produced or given. Nowhere in the Scriptures are we encouraged to sing the praises of men, but we are plainly and repeatedly told that our work is to sing forth the praises of Jehovah and to proclaim his doings amongst the people and to make mention that Jehovah's name is exalted.—Isa. 12: 4.

#### HIS INHERITANCE

<sup>3</sup> Jehovah's inheritance consists of his dutiful and lovingly devoted creatures. "For the Lord's portion is his people; Jacob [representing his anointed ones] is the lot of his inheritance." (Deut. 32: 9) "Blessed is the nation [God's holy nation (1 Pet. 2: 9)] whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Ps. 33: 12) "Israel [is] mine inheritance." (Isa. 19: 25) It is to his anointed ones Jehovah caused to be written: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1: 18) Jehovah God sent to his people plentiful rain, says the psalmist, "whereby thou didst confirm [hast restored, *Roth.*] thine inheritance, when it was weary [exhausted, *Roth.*]." The stress of the World War brought God's consecrated people to the condition wherein they were almost exhausted. From 1917 to 1919 they were made "weary" so far as witnessing to the kingdom was concerned. It was in the latter part of the year 1919 that showers of truth began to drop down from God's heaven. The Lord showed his people the distinction between their work which was foreshadowed by the Prophet Elijah and that which

they must do which was foreshadowed by the Prophet Elisha; and from that time forward those who loved God began to be refreshed, and they renewed their strength in the Lord and were restored. Those truths and attending blessings came from the Lord, and not from any man.

<sup>4</sup> Jehovah's devoted and faithful witnesses are referred to collectively by the words "a good man". To such God is his guide; therefore it is written: "The steps of a good man are ordered [margin, established; from the Hebrew word *koon*] by the Lord; and he delighteth in his way." (Ps. 37: 23) Since the coming of the Lord to the temple he has truly established his people who desire to walk in his way. Agreeable thereto it is written: "And let the beauty of the Lord our God be upon us; and establish [Hebrew, *koon*] thou the work of our hands upon us; yea, the work of our hands establish [Hebrew, *koon*] thou it." (Ps. 90: 17) Jehovah manifestly did send a plentiful shower of rain, meaning copious showers of truth, for the purpose of comforting and establishing his people; and for any creature to give credit to a man for these showers of truth is to show a lack of appreciation of God and of the loving-kindness he has bestowed upon his people. It shows that such a one is not wholly and unreservedly devoted to Jehovah. If there are any who find themselves in this predicament, the only proper course is to immediately refrain from giving honor and glory and credit to men and bestow all of their love, devotion, credit and honor upon Jehovah God.

#### APPRECIATION

<sup>5</sup> The tenth verse of the sixty-eighth Psalm is an expression of appreciation by the remnant on earth for the loving-kindness bestowed upon them by Jehovah God. "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor." The Hebrew word *chay*, here translated "congregation", is otherwise translated in different places 'life, living, living thing, beast, quick, alive, company, and troop'. According to *Rotherham* the text reads: "Thy living host hath dwelt therein." God's remnant on earth is truly a "living host" or "living thing", because these inhabit "the land of the living" from which the enemy desires to cut them off. (Ps. 116: 1-9) (See *The Watchtower* of March 15, 1931, page 85.)

<sup>6</sup> They dwelt in the "inheritance", land or condition, and grew "weary" or "exhausted" and greatly needed to be revived and restored by the Lord's truth which began to fall in copious showers upon them in 1919 and which have continued since. "The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The

Lord will not leave him in his hand, nor condemn him when he is judged."—Ps. 37: 29-33.

<sup>7</sup> The happy condition as described above God has prepared for those that love him. The psalmist says: "Thou, O God, hast prepared of thy goodness for the poor"; and according to the *Rotherham*, "for the humbled one." The marginal reading is, "for the humiliated one." Jesus stated the inflexible, divine rule in these words: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5: 3) God's humiliated and oppressed people, poor in spirit, but rich in faith, and being greatly oppressed by the enemy, cried unto God, and he heard them. "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 6, 7.

<sup>8</sup> The prayerful cry of God's people continued to be addressed unto the heavenly throne, and that cry was heard and the Lord remembered those who thus cried: "O let not the oppressed return ashamed: let the poor and needy praise thy name." (Ps. 74: 21) "But I am poor and needy: yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God." (Ps. 40: 17) "But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. 70: 5) "Bow down thine ear, O Lord, hear me, for I am poor and needy." (Ps. 86: 1) "For I am poor and needy, and my heart is wounded within me."—Ps. 109: 22.

<sup>9</sup> The prayer of the faithful being heard, showers of rain from heaven giving them refreshment and restoring them came from God. Among these precious showers of truth given to his people was an understanding of the twenty-third Psalm; and now the faithful say: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Ps. 23: 6) (See *The Watchtower*, January 15, 1931.)

<sup>10</sup> What would be expected from a people who had thus been the recipients of the manifold blessings of the Lord God? Surely not that they should sit down, idly hold their hands, and vainly endeavor to develop a perfect character and wait to be taken to heaven! God calls his people out of darkness into the marvelous light of his truth, and refreshes and restores them for the very purpose of sending them forth as his witnesses, that they might sing forth his praises and serve notice that he is the Almighty God and publish to the world that his kingdom will vindicate his name and bring the desire of all honest and sincere creatures.

#### HIS WORD

<sup>11</sup> The psalmist then, under the direction of Jehovah, emphatically states the source of the message of truth: "The Lord [Hebrew, *Adonoy*, the emphatic

form of expressing the name of the Supreme Ruler, the Most High] gave the word; great was the company of those that published it." (Vs. 11) This text completely negatives the claim that any man produces the message of truth. The fact that a man is used by the Lord as a scribe to write down the words of truth is no reason whatsoever to give credit to the man for that message of truth. If Satan can turn the minds of men to the point of giving honor and glory to men who thus write down the message, or who are supposed to write down the message, he will succeed to that degree in casting reproach upon the name of the Most High. The faithful remnant must and will learn to cease for ever from the foolish course of exalting men because of some work done by man as the instrument of the Lord. It is wholly immaterial whether that message be written out and published by one who is a Caucasian or by one who is of the African race. Whoever the Lord uses is merely an integral part of the great organization of Jehovah, and all honor and credit is due to Jehovah, and none to man. It would be impossible for any of us to be wholly devoted to Jehovah God and to take any other course than giving honor and glory to God. God has set the members of the body of Christ according to his pleasure, and there is assigned to each one a duty to perform, and each member is highly honored of the Lord by reason of being in his service in whatsoever capacity; but it is wrong for members of the body to exalt one above another.

<sup>12</sup> There was a tendency in Paul's day to exalt men, and he gave strong warning against it; but some have never yet given heed to the warning of the inspired apostle. Now we have, by the Lord's grace, come to clearly see that those who are born of God's woman, and who are therefore children of Zion, are taught of Jehovah God; and the remnant appreciates this fact and, thus appreciating it, enjoys great peace. (Isa. 54: 13) This peace does not come by reason of what man has done or is doing.

<sup>13</sup> According to *Rotherham* the text says: "The Sovereign Lord giveth the word." Manifestly this is the reason why in verse eight it is stated: "The heavens also dropped [dripped showers of truth] at the presence of God" when at his holy temple. "The word," or "speech", is a comprehensive form applied, not to only one specific message that the Lord gave or is giving or has given at any one time, but to the whole series or messages of truth which he gave and which he continues to give ever since the lightnings have been flashing from the temple and upon the record of his Word. The expression "the word", therefore, includes every revelation of truth down to and including the book *Vindication* and whatsoever shall be revealed and published, by the Lord's grace, as long as the remnant is on earth. Jehovah gave the testimony to Jesus Christ to witness concerning his purposes, and now to the remnant is assigned the priv-

ilege of having a part in that testimony and of publishing the message of truth, making known that Jehovah is God and that his kingdom is at hand.—Rev. 12: 17.

<sup>14</sup> In a previous issue of *The Watchtower* this text was cited as authority for designating a body or congregation of the Lord's people as a "company". While the name "company" is appropriately and Scripturally applied to any gathering of God's people, yet the word "company", employed in this text, is not limited to one or more of such assemblies of the people of God. The word "company" (in the margin, "army") applies to the entire remnant on earth commissioned and sent forth as Jehovah's witnesses. The aggregate number act as a unit under the supervision of Christ Jesus as the Head of the temple, who employs his retinue of angels attending at his temple to carry forward the work of advertising Jehovah's kingdom and of serving warning upon the enemy organization. Jehovah is the God of order; and since he requires everything he approves to be done in order, it follows that all who truly love him will work together as a unit, each one striving faithfully to carry out the instructions as given. No one of the remnant on earth is perfect, but all recognize that it is God's arrangement to have some one give directions; and if the one placed in that position makes mistakes the Lord himself will overrule his mistakes in his own good way or correct this in whatever manner his wisdom requires. It would therefore be entirely out of order for any to attempt to carry on a different work and in opposition to God's organization, merely because that can be done. Only those who strive lawfully will enter the kingdom, and striving lawfully means to work according to the rules the Lord has laid down; and those who oppose the work which the Lord is doing and having his witnesses to do, and who attempt to work in a different way, come clearly within the class designated by Jesus as 'they that do iniquity'. (Matt. 13: 41) Such the Lord by his angels gathers out that there may be complete unity in his organization.

<sup>15</sup> The *Revised Version* reads, concerning this text under consideration: "The women that publish the tidings are a great host." *Rotherham* renders this same part of the text: "The herald bands are a mighty host." The word concerning those who publish is in the feminine gender, but that does not mean that "women" is the proper way to render the text. The Hebrew word rendered by the expression "those that publish it" is rendered in Isaiah 40: 9 thus: "[Thou] that bringest good tidings," and in the margin: "Thou that tellest good tidings." Likewise Zion is in the feminine; and probably the feminine gender is used by the psalmist because those who do publish the word are of Zion, symbolized by God's woman. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not

afraid; say unto the cities of Judah, Behold your God!" (Isa. 40: 9) The same word appears in Isaiah 61: 1 and is rendered "to preach good tidings", and is also used in Isaiah 52: 7 and rendered "that bringeth good tidings". In this latter text the remnant is identified as the last members of Christ on earth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52: 7) Also the same word appears in Nahum 1: 15 and is rendered: "The feet of him that bringeth good tidings, that publisheth peace." The word, therefore, corresponds with the New Testament word "evangelize". The Septuagint, like *Rotherham*, shows that those who publish the word "are the feet of him", that is, the earthly members of the "elect servant", and in which "servant" there is "neither male nor female" but all are "one in Christ" and act as a unit in the publication of the message. Therefore there can be no division among Jehovah's witnesses.

<sup>16</sup> The psalmist says of these: "Great was the company [or, army] that published it." That means that the members on earth are great, but not in themselves. Their greatness is by reason of being a part of God's army, and hence they are "strong in the Lord and in the power of his might". Upon every member of the remnant God has poured out his spirit, and all of these prophesy and all have part in the publication of Jehovah's name and his kingdom. (Joel 2: 28, 29) 'All who are of the temple do show forth his glory.' (Ps. 29: 9) Other scriptures show that Christ Jesus by his host of heavenly angels is directing the work of the remnant. These that publish the kingdom message, therefore, are "a great people and a strong". "And [Jehovah] shall utter his voice before his army; for his camp is very great." (Joel 2: 11) The heart of each member of the remnant must be perfect toward God, which means an entire devotion to Jehovah God. In harmony with this it is written that God shows his strength in behalf of such: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16: 9) "Jehovah is my strength and song." (Isa. 12: 2, *A.R.V.*) Therefore the remnant company is great in the strength of the Lord.

<sup>17</sup> To "publish" means to make known generally to the people; and at the present time this is done by means of radio, public speech or private speech, and by books and booklets and magazines and other printed matter. When consideration is given to the work accomplished during each year, which in recent years is briefly summed up as set out in the *Year Book*, we are bound to say: "It is a great work; and no human agency, composed of a company of the size of the workers, could accomplish so much except by the strength of the Lord. Truly it is the Lord's doings,

and marvellous in our eyes." In the past years the elders did most of the publishing, but now there is no distinction between elders and others of the company, but the company proceeds in one compact body acting as "the servant" of the Lord to make known that Jehovah is God and that his kingdom is the hope of the world. Where there are some who have been elected to the position of elder and who then fail or refuse to take an active part in the field service of thus publishing the truth, it is greatly to their own misfortune; and if they persist in that course it will result disastrously to them. These brief words of warning are given, not by way of chastisement, but with the hope that some will awaken to the true condition and to the privileges which God has set before them.

<sup>18</sup> From time to time there appears discord in some of the assemblies of those who claim to be consecrated to the Lord. There cannot be any discord amongst the real remnant. Discord and strife is the result of selfishness in operation, and those who are wholly devoted to the Lord God are not trying to justify themselves nor to exalt one or to put another down. Their one harmonious united desire and purpose is to serve God by keeping his commandments and joyfully delivering the testimony of Jesus Christ committed into their hands. The Lord's anointed, therefore, should never indulge in controversies with those who want to disrupt the work. If there be some amongst your company who are contentious and attempt to breed strife, withdraw yourselves from them and let them alone, and then go joyfully on unitedly serving the Lord.—Rom. 16: 17, 18.

<sup>19</sup> This Psalm proves conclusively that *The Watchtower* has been acting in harmony with God's will in urging upon the consecrated the great necessity of active service in going from house to house to publish the message of God's kingdom. It is to be expected that Satan would use every possible agency at his command to belittle, to retard, and to prevent such field or active service. The instruments Satan employs to do this are chiefly those who go to make up "the man of sin", the clergy, and all others who join with them in a conspiracy to do violence to the truth and to oppose the publication of the message by Jehovah's witnesses. But let no one of the remnant be discouraged. Jehovah God is exercising his power in behalf of the members of his organization on earth, and there is nothing that can prevail against Jehovah God.

#### WAR IN PROGRESS

<sup>20</sup> The prophecy expressed in the Psalm continues in these words: "Kings of armies did flee apace [margin, did flee, did flee (repeats)]; and she that tarried at home divided the spoil." (Vs. 12) At the present time the three unclean spirits like frogs are going forth unto the kings of the whole world "to gather them to the battle of that great day of God Almighty". (Rev. 16: 14) The twelfth verse of the



Psalm above quoted, therefore, would seem more particularly to refer to the near future, when the great battle of Armageddon will be in progress. With arrogance, great boasting and bluster Satan is assembling his forces against the Mount of God. The psalmist speaks at a time when the battle is in progress, when he says: "Kings of armies, they flee! they flee!" (*Roth.*) This suggests excitement due to actual battle, when the enemy is retreating. It is not the company of those who do the publishing on earth of and concerning God and his kingdom that cause the enemy to flee, but it is the rising of God, as is stated in verse one, to wit: "Let God arise, let his enemies be scattered; let them also that hate him flee before him." It is the forces of Jehovah, led by his chief officer Christ Jesus, that puts the enemy to flight and 'dashes them to pieces'.—Nah. 2: 1.

<sup>21</sup> Since the prophecies were written specifically for the benefit of those upon earth at the end of the world, where we now are, and which means, of course, the remnant, this part of the twelfth verse of the Psalm is of significance, and suggests that at least a part of the remnant will be on earth at the time the Lord puts the enemy to flight and gains a complete victory. At that time the spoil shall be divided, thereby increasing the kingdom interests on earth for a space of time after Armageddon is fought. If that is true, then doubtless the remnant on earth will see the kings of earth in flight and will utter these words of the prophecy, to wit: 'The enemy is on the run; they flee! they flee!' The Lord will smite the enemy, hip and thigh, and will completely destroy him.

<sup>22</sup> Then says the psalmist: "And she that tarried at home divided the spoil." This expression, as appears from the Hebrew, may by implication mean "lovely"; and the same word is rendered "comely": "I have likened the daughter of Zion to a comely and delicate woman." (Jer. 6: 2) In the margin of the *Authorized Version* it reads: "A woman dwelling at home." The word, being in the feminine gender, evidently refers to the earthly part of God's woman, Zion. The remnant is likened unto a home-keeping woman of ancient times, in that such do not engage in an active part of the battle of Armageddon with carnal weapons. (2 Cor. 10: 3, 4) These do take part in the battle, however; but their part is that of singers and dancers, and they go about singing and dancing to the praise of the victorious Warrior of Jehovah, Christ Jesus, the great antitypical David. This also was foreshadowed in the following texts:

<sup>23</sup> "And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." (1 Sam. 18: 6, 7) The remnant here described are like 'the man clothed with linen with the writing material by his side', but not engaging in the actual slaughter, which is done by

the other six, who have the slaughter weapons.—Ezek. 9: 1-8.

#### THE REMNANT PICTURE

<sup>24</sup> The remnant is pictured by the woman staying at home and who shares in the spoils according to the divine rule which is stated in 1 Samuel 30: 22-25: "Then answered all the wicked men, and men of Be-lial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so, from that day forward, that he made it a statute and an ordinance for Israel unto this day." Also note the words of the prophet: "Then is the prey of a great spoil divided; the lame take the prey." (Isa. 33: 23) "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. 53: 12) These faithful ones, pictured by 'the woman that tarried at home', have their home in the secret place of the Most High, and there they abide during the battle fully believing and implicitly trusting that the other part of Jehovah's great organization, to whom he has assigned the actual slaughter work, will gain a complete victory over Satan's organization. They will not be disappointed, but "the women" of Satan's organization will have the experience of the mother of Sisera and her "wise ladies" at the battle of Megiddo. (Judg. 5: 28, 29) The remnant love Jehovah and his kingdom, and they busy themselves in publishing his Word concerning him and his kingdom; and Jehovah protects and preserves them while they are so doing.

#### COMFORT FOR THE HUMILIATED

<sup>25</sup> "Though ye have lien [lain] among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Vs. 13) The same word here rendered "pots" in the *Authorized Version* is, in Ezekiel 40: 43, rendered "hooks". Such hooks were used in flaying the animal flesh offered in sacrifice. "And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire." (Lev. 1: 6, 7) This thirteenth verse of the Psalm seems to be addressed to God's remnant people on earth when in a humiliated condition, like the sacrifice on the "hooks" ready to be flayed and then offered on the altar to God and certain portions thereof to be boiled in the pots. The humiliated ones are thus spoken of by the psalmist: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Ps. 44: 22.

<sup>26</sup> *Rotherham* renders the thirteenth verse of the Psalm thus: "When ye rest on the camping ground," and in the margin "*between the ash-heaps*, i.e., where [the] encampments have been". Both of these translations picture a humiliated condition in which God's people find themselves; and yet the psalmist says: "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This would indicate at least a partial vindication of the remnant while on the earth. These are precious in the sight of the Lord and beautiful in their faithful devotion to him.

<sup>27</sup> Addressing his betrothed company Christ Jesus says: "My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." (Song of Solomon 6: 9) While reproached and humiliated by Satan's organization, there comes to the faithful remnant the silver of divine truth and the gold of divine approval. (Mal. 3: 3; Rev. 3: 18) The glory of Jehovah God is upon his faithful remnant. (Isa. 60: 1, 2) His beloved Son covers the remnant with the robe of righteousness and provides the garments of salvation, evidence of their approval by Jehovah and identifying them as a part of his organization; and Jehovah gives to them a new name.—Isa. 61: 10; 65: 15.

<sup>28</sup> "The wings of the dove . . . covered with silver, and her pinions with green-shimmering gold," as another translator (*Roth.*) renders the text, would make a thing of beauty to behold. As God's remnant people now on earth go about from place to place publishing the message of and concerning his great name and his kingdom, these are reproached and despised by all nations of the earth, because the nations of the earth are ruled by Satan. While many people think fairly well of the faithful witnesses of Jehovah, few are they that have sufficient faith and courage to vindicate them before their accusers. When these faithful ones are haled into court or maltreated by the clergy and their allies, others who feel kindly toward the rem-

nant stand by and open not their mouths. But when the kings of the armies of Satan are put to flight, and God openly manifests his favor upon this little company of faithful witnesses, then such will have that beautiful appearance likened unto the wings of a dove covered with silver and her pinion feathers with green-shimmering gold. Evidently this beautiful word picture was here placed in the Psalm to give courage and comfort to those who are diligently putting forth their best endeavors to publish Jehovah's name and to announce his kingdom.

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1, 2. What is the position of individuals in relation to publication of the truth? Point out the importance of a clear appreciation of this fact.
- ¶ 3. Describe how God 'confirmed his inheritance when it was weary'.
- ¶ 4. Who is the "good man" referred to in Psalm 37: 23? How are his steps ordered by the Lord? What do these scriptures show as to the source of the truth by which those devoted to Jehovah have been comforted and strengthened?
- ¶ 5, 6. Identify the "congregation" referred to in verse 10 of this psalm. Where have they dwelt, and how?
- ¶ 7-10. How has God 'prepared of his goodness for the poor'? How will these now prove that they truly appreciate his manifold blessings bestowed upon them?
- ¶ 11-13. What is the lesson to be taken from the expression "The Lord gave the word"? What will be the evidence that one has understood and appreciated this matter?
- ¶ 14, 15. Point out (a) the significance of the remnant's being referred to as a "company" or "army". (b) The importance of each one's duly appreciating the Lord's arrangement.
- ¶ 16. Why is the company referred to as "great"?
- ¶ 17. How is the 'publishing' accomplished?
- ¶ 18, 19. Account for any discord appearing in some of the assemblies of those claiming to be consecrated to the Lord. What position will those of the remnant take in this respect?
- ¶ 20, 21. "Kings of armies did flee apace." How and when does this prophetic statement apparently have fulfilment?
- ¶ 22-24. What is the fulfilment of the statement "She that tarried at home divided the spoil"?
- ¶ 25-28. Apply (a) the expression "Though ye have [lain] among the pots". (b) The comforting words of assurance, "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

## THE DAWN OF CREATION

**G**OD is a spirit. (John 4: 24) God is invisible to man, and always will be. It is He "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting". (1 Tim. 6: 16) The word "spirit" is from a root word translated in the English, "wind." The wind is invisible to man, and it has power. God is invisible to man, and possesses unqualified power. It is therefore appropriate that we speak of God as The

Spirit; because he is, and always will be, invisible to man, and in him resides all power.

God is not a spirit *creature*, but he is a spirit Being. His only begotten Son, the Logos, is a spirit creature, and was created by the great Spirit, Jehovah. From the time of his creation he was with God, in his presence, and ever his delight. It is therefore entirely proper, according to the Scriptures, that we state that the Logos, now also known as Christ Jesus, the great and mighty Son of God, is a spirit creature, and the



first creature of all of God's creation.—John 1: 1-3; Rev. 3: 15; 19: 13.

No creature can exist without form or organism. Every creature must have a body suited to that creature. "There is a natural body, and there is a spiritual body." (1 Cor. 15: 44) The natural body is flesh and blood and bones. A spirit body has none of these. (Luke 24: 39; 1 Cor. 15: 50) Man cannot describe the appearance of a spirit body, because this knowledge has not been given nor revealed to him. "It doth not yet appear" what a spirit creature is like.—1 John 3: 2.

In symbolic language the stars are used to represent spirit creatures. (Num. 24: 17; Job 38: 7; Ps. 148: 3; Isa. 14: 13; Dan. 12: 3; Rev. 2: 28) As the stars which we behold shed forth light reflecting the glory of the great Creator, so the spirit creatures in the realm of the great God are bearers of light in his name and to his glory.

Among the spirits created by Jehovah, through his beloved One the Logos, was Lucifer. His name means "the bearer of light" or "morning star". It is written concerning him: "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." (Ezek. 28: 14) The term "stones of fire" here seems to symbolically refer to other spirit creatures shedding forth great light. (Heb. 1: 7; Ps. 104: 4) A class of creatures created by the great God, by and through the Logos, is described in the Scriptures as cherubim. The great eternal Jehovah God is represented as dwelling between the cherubim. (1 Sam. 4: 4; 2 Sam. 6: 2; Ps. 99: 1) Thus the Scriptures indicate that the cherubim occupy positions of honor and trust near the great Jehovah God.

Seraphim is the name given to other creatures of the spirit realm. They were created by the Logos, acting in the name and under the direction of the great Jehovah God. These creatures are bearers of light reflecting the glory of the great Jehovah.—Isa. 6: 2-4.

Archangel is the name given to some of God's spirit creatures, which name signifies "first in rank". (1 Thess. 4: 16) The title or name archangel was also applied at times to the Logos, when he was serving Jehovah in a certain or specific capacity. One of his titles is "Michael", which means "like God". (Jude 9; Dan. 10: 13; Rev. 12: 7) It seems quite clear, however, that the title Michael is applied to the messenger of Jehovah clothed with chief authority and sent on some special mission. In proof of this it is written: "Lo, Michael, one of the chief princes, came to help me." The title, however, especially belongs to the great and beloved Son of God.—Dan. 12: 1.

Angels are others of God's spirit or heavenly creatures, made by him through his beloved One the Logos; as it is written: "Who maketh his angels spirits; his ministers a flaming fire." (Ps. 104: 4) "Angels" means messengers sent or dispatched as deputies or

representatives to perform some specifically assigned duty. In the outworking of the divine purpose these messengers or angels have always been employed by Jehovah to carry out his orders. These angels are spirit creatures, and are therefore invisible to man. They have from time to time been granted the power to appear before men in material bodies, and then at the proper and convenient time to disappear or dematerialize. Many instances are recorded in the Bible where angels have appeared in the form of men in order to perform some mission granted to them by Jehovah.

On an occasion Abraham was sitting in the door of his tent, which was then pitched in the plains of Mamre, in the southern part of Palestine. Looking up he saw three men standing before him. The circumstances recorded in connection therewith and subsequent thereto clearly establish the fact that one of these three messengers was the Logos, who appeared in human form to bring a message of great importance to Abraham.—Gen. 18: 2-20.

When Abraham, in obedience to God's command, was offering up his son Isaac, "the angel of the Lord called unto him out of heaven," (Gen. 22: 11) thus proving that angels served as messengers for Jehovah to deliver messages for him, and were in the presence of men although invisible at the time, because in spirit bodies. "Heaven" means that which is high and lofty, and which is invisible to human eyes. Angels are greater and higher than man. The angel was greater and higher than Abraham, and was invisible to Abraham; and the angel speaking was the messenger of the great God.

These spirit creatures or messengers of God appear otherwise than in human form for the purpose of carrying out orders from Jehovah. An instance of this is found when Moses beheld a bush on fire and yet the bush was not consumed by the fire. He turned aside to observe the phenomenon. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses."—Ex. 3: 2-4.

Angels have been used as the invisible guides of men. When God directed Moses to lead the Israelites through the wilderness and on to the land of Canaan, he said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Ex. 23: 20.

These spirit creatures have often been sent by the Lord God as messengers of war, to execute orders against the enemies of his people. When Joshua was about to lead the Israelites into the land of Canaan God sent one of his angels as captain of his own host to direct Joshua. The record of this reads as follows:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and

said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—Josh. 5: 13-15.

There are in heaven great multitudes of spirit creatures called angels, "even thousands of angels: the Lord is among them." (Ps. 68: 17) The Lord God sends these as protectors of those who are his. For example, when "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—Gen. 32: 1, 2.

These angels are spoken of as the hosts of Jehovah God. They are also referred to as legions, thus indicating that they are organized into great bodies to carry out Jehovah's purposes. When the Logos, then Jesus, was on earth, and was about to be slaughtered by his enemies, he said to his disciple: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. 26: 53.

These mighty spirit creatures God has made for his purpose and for his pleasure. That they are beautiful and glorious beyond description in human phrase there can be no doubt. No man can see a spirit creature and live. When some of these appeared in the form of men they were beautiful and glorious. It follows, then, that in their spirit bodies they are far more beautiful and glorious. Daniel the prophet records such an experience. This is what he says:

"Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."—Dan. 10: 5, 6.

On the morning of the resurrection of Jesus, when some of his faithful followers went to the tomb to give attention to the body, "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow."—Matt. 28: 2, 3.

Since these accounts are attempts to describe the beauty and glory of the lesser angels, how much more beautiful and glorious must be the Logos! Concerning the beloved Son of God it is written: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45: 2) After Jesus had ascended on high Saul of Tarsus had a vision of his reflected glory, and so marvellous was it that Saul was stricken blind. The light

from that reflected glory was brighter than the sun at noonday.—Acts 9: 3-8.

In the same sacred record it is written concerning this mighty and glorious One: "My beloved is white and ruddy; the chiefest among ten thousand. His head is as the most fine gold; his locks are bushy, and black as a raven: his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set: his cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrrh: his hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires: his legs are as pillars of marble set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars: his mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—Cant. 5: 10-16.

Long ages ago, before earthly time began, the great Jehovah God had a wonderful and mighty organization consisting of a host of spirit creatures, the beautiful angels among them, archangels, seraphim, cherubim, Lucifer and the mighty Logos, the two latter being designated as "the morning stars". We may be sure that the great Creator would not create these mighty creatures for any idle purpose; therefore we must know that each one of them was assigned to some duty of importance. They were, when created and so assigned, all holy; because they were completely devoted to Jehovah. These glorious spirit creatures, all in harmony with God, constitute what is called the heavens.

Above and higher than all, of course, was the great Jehovah God; and all of his holy creatures were singing praises and rejoicing before the Eternal One. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice." (Ps. 68: 4, 33) All these of the spirit realm obeyed, supported, upheld and looked up to and praised the great God; therefore it is written that Jehovah rides above the heaven of the heavens. All the heavens declared his glory and sang his praises.

Up to the period of time thus far described in God's creation there was no earth and, of course, no man. It seems reasonable that God disclosed to his heavenly creatures his purposes of making a creature called man who should be prince of his home and whose home should be designated the earth. The time came to lay the foundation of the earth, and that wonderful ceremony of laying the corner stone of the place for a habitation of the creature yet to be created brought great joy to the creatures in heaven. The two mighty "morning stars" sang together a duet, and all the sons of God shouted for joy.—Job 38: 7.

Doubtless at this time there were myriads of stars

and planets already created and performing their function and shedding forth the glory of the great Creator, but as yet there was no earth. The dawn of the creation of earth was only beginning to break when the marvelous ceremony was held in heaven, at which these glorious creatures performed to the praise of the great and mighty God.

Up to this time there was nothing in heaven to mar its peace, beauty and happiness. We know this because God had created everything there, and all the works of Jehovah are perfect. (Deut. 32: 4) So far

as the divine record discloses, nothing up to this time had occurred as an inducement to cause the deflection of any of the spirit creatures. As a mighty host, led by the Logos and the other great light-bearer that walked by his side, they proclaimed the praises of him who inhabiteth eternity. They looked forward with joyful anticipation to when there should be another realm in which a creature should be brought forth in the image and likeness of the great Jehovah God, endowed with wisdom, justice, love and power, and be made the ruler of the place of his habitation.

## THE WAGES OF SIN

**T**HE act of disobedience of Adam and Eve has had effect upon their offspring to this day. When God called them to account there was no expression of regret on their part nor manifestation of repentance. They began to offer proof tending toward excuse or justification. The woman blamed the serpent for her wrongful act. The man blamed both the woman and his Creator. Had Adam loved his wife he would not have attempted to cast the blame upon her. Had he loved God he would not have reproached him for giving him his wife.

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3: 12) The inference to be drawn from this statement of Adam's is that if God had left Adam alone in the garden and not given him the woman the wrongful act would not have been committed, and that therefore God was at least partially responsible for the wrong.

The Devil has ever tried to induce men to believe that God is responsible for the suffering and woes of humankind. Doubtless he made that suggestion to Adam at the time and Adam cast the blame upon his wife and upon God. This proves conclusively that Adam did not express any regret or sorrow for having displeased or grieved his Creator.

The act of sin and rebellion on the part of God's creatures could not go unnoticed or unpunished. Punishment should follow swiftly or God's law would be a nullity and his government a farce; and sin now begun would wreck his universe. God proceeded to enter judgment against man in harmony with the law which he had announced, that death would result from their sin.

In connection with this judgment be it noted that the woman had assumed a superior position and had run ahead of her husband and defied the law of God. Being a part of Adam she must suffer the penalty of death, and before that was in force completely she must suffer some things additional. She must be subject to her husband and in sorrow she must conceive and bring forth her children.

Adam and his wife, under the terms of the judgment, were to continue to exist for a time and during that existence they must be deprived of the peace and joy of life. By their wrongful act their right to life was forfeited, and within the allotted time provided by the law, and by the judgment under the law, they must return to the dust of the earth from which man was taken.

The judgment provided that they must leave their perfect and happy home and go out into that part of the earth that would produce thorns and thistles. Against these they must battle to get their bread, and eat it in the sweat of their face, and thus continue until the judgment should be completed in their death. While the penalty was death, the method employed to enforce that penalty shows that God did not purpose that they should die instantly. For this reason he drove them out of the garden of Eden.

He who had been a stately prince must now go forth into an unfinished earth and thereafter lead a pauper's existence. His control over the animals was now gone and they became his enemies from that time forward. Being expelled from Eden, a guard was set at the entrance to prevent his returning and eating of the fruit of the tree of life. Shorn of his power and authority, alienated from God and branded as a criminal, which indeed he was, he went forth from the land of his once happy home to fill a pauper's grave. (Gen. 3: 15-24) Among other things the judgment contained these words: "So he [the Lord God] drove out the man." This shows that Adam did not willingly leave after the judgment was pronounced against him, but was compelled to go, and that he went forth a convicted criminal forced to act in obedience to orders.

Outside of Eden and without the protection of God, Adam and Eve could hope for shelter and protection from no one. They knew not when their lives might be taken away from them by accident or by the wild beasts now their enemies. Their condition was anything but a happy one. Their communion with God was now cut off because God had turned his face against them and they had no privilege of prayer or

other means of communication. There is no reason, however, to conclude that they felt any great sorrow for their wrongful act. There is nothing whatsoever in the record to indicate that they felt or expressed any sorrow. The silence of the record upon this point must be taken as strong presumptive evidence that the attitude of Adam was that of indifference. He seems to have forgotten God and turned entirely away from him and gone forth without hope.

There is some evidence that Eve had a small measure of faith but no expression of regret. When her son Cain was born she said: "I have gotten a man from Jehovah." (Gen. 4: 1) The fact that she coupled the name of God with the birth of her children would indicate that she had not entirely put God out of her mind. When her son Seth was born she said: "God hath appointed me another seed instead of Abel, whom Cain slew." (Gen. 4: 25) It must be kept in mind that at the time God pronounced sentence upon man, among other things he said to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15) This would be a basis for Eve to have some hope that she might bring forth a seed that would accomplish something toward the punishment of the wicked instrument that had connived at her downfall and she might have had a faint hope that some day she would profit thereby. But the record does not indicate that Adam cherished any expectation or hope of returning to Eden and to harmony with God.

The thought is often expressed by those who do not seem to have carefully reasoned upon the Scriptures that Adam and Eve were comparatively innocent of any serious transgression because of their ignorance and lack of experience. Thus reasoning, such have concluded that the expulsion from Eden and sentence to death were harsh and severe.

Such a conclusion is not warranted by the facts. The majesty of God's law had been trampled upon. This had been done by perfect creatures after having been fully advised of the consequences. God's entire government was now involved and for him to treat lightly this deliberately wrongful act would be to deny the majesty of his announced rule of action. Lack of experience constituted no extenuation. Man was possessed of all the faculties of a perfect creature and had received the direct command from his Creator what he must and what he must not do. The punishment must be in harmony with the law announced and was therefore neither harsh nor too severe.

The thought has often been advanced that Adam and Eve had great love for each other and that their suffering was somewhat alleviated by reason of their mutual love for each other and that they mutually bore each other's burdens. Such a conclusion is likewise without support in the Scriptures. The woman could have had but little respect for her husband

after he contemptuously referred to her as 'the woman thou gavest me'. Placing the blame upon his wife for his own deliberate and wrongful act would not inspire her with much confidence and trust in him. Nor would the presumptive act of Eve in deciding a vital point, and acting thereupon without consulting her husband, have caused him to have much respect or love for her.

When they left Eden they went forth as paupers with ill feeling in their hearts. Outside of Eden, and suffering the continued hardships which they were compelled to endure, it is almost certain that there was often strife of words between them, and mutual recrimination, and probably physical combats. Few men and women have ever understood the proper relationship between husband and wife, and this is one of the chief reasons for so much unhappiness in the marital relationship.

It was under these adverse conditions that Adam and Eve begot and brought forth their children. The power and authority to multiply was given to the perfect man but was not exercised until he became imperfect and was outside of Eden. The judgment entered against them had deprived Adam and Eve of the right to life; consequently their children would be born without the right to life.

Added to this would be the prenatal influence upon the offspring, which would be specially adverse shortly after leaving Eden. This may have had something to do with the wicked disposition manifested by Cain, their first born. It is well known that the mental condition of the parent at the time of conception and during the period of gestation is reflected in the child. This being true, Cain was doubtless begotten and born while bitterness was in the hearts of his parents. Probably they were more reconciled to their condition by the time Abel was born. It is reasonable that there would be intervals of time when they would be more kindly disposed to each other. Men have learned this by experience.

But necessarily all the children of Adam and Eve would be born imperfect because the imperfect parents could not bring perfect children into the world. Being imperfect they would be disapproved by the Lord. That which is unapproved stands condemned before Jehovah. For this reason all the children of Adam and Eve were born under condemnation, therefore sinners. Upon this point it is written:

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12) "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. 51: 5.

Of course the children of Adam and Eve were not on trial nor directly embraced in the judgment entered against Adam and Eve, because they were not born at the time the judgment was entered. The judgment of God, however, took away from Adam the

right to the dominion of the earth and the right to life. It was therefore impossible for him to transmit to his children the right to life or the right to dominion, hence condemnation resulted to them by reason of being born imperfect.

The clergy have taught that Adam's children were involved in the transgression, trial, and condemnation of Adam, and that Adam's sin was imputed to them and that therefore God condemned these children before their birth. That contention, however, is not supported by the inspired record. "Nevertheless death

reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5: 14.

This definitely settles the matter that the children of Adam and Eve were not condemned in the judgment because of sin like unto Adam's, but their condemnation was the result of being born of imperfect parents who were then under the sentence of death and undergoing the sentence. They were sinners by inheritance.

## CREATOR AND HEAVENLY CREATURES

**W**HY is there so much distress and perplexity in the world? Why are the nations so desperately preparing for war, while at the same time crying "peace, peace!"? Why is there so much selfishness among men? Why do men manipulate the prices of the food and raiment of the people and profiteer therein? Why do the politicians and the clergy deceive and mislead the people and lend their support to the selfish interests? Why are the people so much oppressed? Why are the people afflicted with famine, pestilence and disease? Why are they the victims of sickness, sorrow, suffering and death? Why is man in bondage to so many evil things? Who is responsible for all this unhappy condition? May we hope that the people will ever be delivered from this sad state and enter into the joys of peace, prosperity, health, life, liberty and happiness? Why am I? Whence did I come, and what can I do to help my fellow man?

These and many like questions crowded into the mind of the young man who desired to better the conditions for himself and his fellow man. He set out to find, if possible, the satisfactory answers to his questions. He visited and made inquiry of philosophers, doctors, clergymen, savants and other professedly wise men. The answer of each one, based upon human opinion, was entirely unsatisfactory.

What value is to be found in the unsupported opinion of imperfect men? Are not all of these men a part of the great multitude that travel the same unpleasant road? There must be some evidence that will speak with authority upon which a reasonable mind can rely. Thus soliloquized the youthful inquirer. Then he came upon a man of mature years. His head was clothed with silver locks. He had a kind face, and pleasant speech. When the questions were propounded to him this man did not venture his own opinion. In substance he replied:

"You are right in concluding that the unsupported opinion of man is of little or no value. There is one Eternal God, from whom proceeds everything that is good. There is a great wicked one who is the enemy

of God and the oppressor of man. That enemy has long had the power of death. The righteous God has not interfered with this wicked one in carrying on his wicked work, but has used what has taken place for the testing of his creatures. Wickedness will not always prevail. In due time the wicked one and his wicked influence will be destroyed. Deliverance of the people is certain.

"These great truths of which I speak are set forth in that wonderful book we call the Bible. It does not contain the opinions of imperfect man; it is the Word of Almighty God, the Maker of heaven and earth. It was written by holy men of old as their minds were directed by the power of the great Jehovah God. I mean that it was written under divine inspiration. It discloses the origin of man, why man has suffered, and how and when mankind will be delivered from all enemies and from all oppression. These great truths are so stated in the Bible that for many centuries they have been a secret and could not be understood until God's due time. It is now due time to understand them.

"We are now well on in the twentieth century. There is a great increase in knowledge and much running to and fro in this day; and God said that these things would mark the time when his Book, containing his secret, could be understood. Of course the all-wise One would have a purpose from the beginning which must work out according to his own will. The time is come for man to understand how this divine purpose has been operating. I bid you to carefully examine God's great treasure-house of knowledge. Therein you will find the full and satisfactory answer to all the questions you have propounded."

Thus advised the searcher for truth sought and obtained the book, the Bible, and read therein these words: "The fear of the Lord is the beginning of wisdom" (Ps. 111: 10); and, "The secret of the Lord is with them that fear him; and to them will he show his purpose." (Ps. 25: 14) With reverential mind and honest purpose the answers to the foregoing questions were sought in that great treasure-house of knowledge,

and what is here related following is what was therein disclosed.

Jehovah is the name of the great Creator. That name, meaning "He who becomes whatsoever He will", signifies his purpose concerning his creatures. The eighty-third Psalm, verse eighteen, addresses him, saying: "Thou, whose name alone is Jehovah." (A.R.V.) The term "immortal" means "not subject to death, but possessing life inherent". It is written in Holy Writ concerning the great Jehovah God that he is the One "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting". (1 Tim. 6: 16) He first revealed his name to the prophet Moses. (Ex. 6: 2) He is the great Creator of heaven and earth. (Isa. 40: 28; 42: 5) Every good and perfect gift proceedeth from him. (Jas. 1: 17) He is the rewarder of them that diligently seek him. (Heb. 11: 6) He is from everlasting to everlasting. (Ps. 90: 2; 93: 2) Isaiah the prophet (26: 4) declares: "In the Lord JEHOVAH is everlasting strength."

Of necessity there must have been a time when Jehovah God was alone. That time was before the beginning of the creation. His Word discloses the beginning of creation. The mind of the Apostle John was moved upon by the invisible power of God, and under inspiration he wrote: 'Originally was the Logos [the Word], and the Logos was with God; and the Logos was a god. The same was originally with God. All things through him came into existence; in him was life, and the life was the light of men.'—John 1: 1-4.

The term Logos is one of the titles applied to the first or beginning of God's creation. In the book Revelation (3: 14) the Logos, who is Jesus, speaks, saying: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Concerning him it is written: "Who is the image of the invisible God, the firstborn of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1: 15-17.

By these scriptures we are advised that the Logos was the only direct creation of Jehovah God, and that thereafter the Logos was Jehovah's active agent in the creation of everything that came into existence.

The wise king, Solomon, makes record concerning the Logos and represents him speaking of himself in these words found in the book of Proverbs, chapter eight, verses twenty-two to thirty, inclusive: "The Lord [Jehovah] possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."

It seems to be clearly settled by the Scriptures that the Logos (which means "one who speaks for another") was the honored messenger of Jehovah God from time to time. He was sent on missions as the special ambassador of Jehovah, as statements in the Old Testament of the Bible plainly show. (Ex. 3: 2, 15; Gen. 18: 1; Ex. 23: 20; Josh. 5: 14) Being the beginning of God's creation and his special messenger, as his name implies, the Logos would of necessity occupy a confidential relationship to Jehovah. It would therefore be reasonable that Jehovah would speak with him and consult with him about creation.

The Scriptures do not indicate the order of the creation of those angels that belong to the invisible realm of God; but it is disclosed that such include cherubim, seraphim, angels and others, all of whom are designated in the Lord's Word as "sons of God".

Cherubim are spirit creatures who evidently occupy a position of importance in the execution of the purposes of God. This is shown by the account in the very first book of the Bible concerning the expulsion of Adam from Eden, after he had broken God's law. The account reads: "So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 24) The prophecy of Ezekiel (10: 14-16) gives a symbolical description of the cherubim, and shows their intimate association with Jehovah God.

Seraphim, the Scriptures indicate, also are heavenly creatures serving in positions of importance relative to the execution of the divine purpose. The Prophet Isaiah, being given a vision of these celestial creatures, says: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord [Jehovah] of hosts; the whole earth is full of his glory. And the posts of the door [of the temple] moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have



seen the King: the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—Isa. 6: 1-7.

Angels are messengers or ambassadors who are entrusted with the transmission of messages and also, as deputies of the Lord God, with the execution of orders from the courts of heaven. (Gen. 19: 1, 15; 28: 12)

Addressing Jehovah's witnesses on earth today, the ninety-first Psalm (vs. 11) says: "For he shall give his angels charge over thee, to keep thee in all thy ways."

All the creatures of God, who therefore receive their life from him, are properly designated his sons. In the course of events concerning his realm these sons, at stated times, present themselves before Jehovah. This fact is clearly set forth in the book of Job (1: 6; 2: 1).

## FROM A FIELD

### 'CLIMAX OF JEHOVAH'S FAVORS'

DEAR BROTHER RUTHERFORD:

"The Magdeburg company of Jehovah's witnesses looks back with thankfulness to so many blessings which Jehovah gave us in the last months. The climax of these favors, we feel, is the new name, 'Jehovah's witnesses,' adopted with enthusiasm by the single members of the company. In order to manifest the unity of the Lord's people in like manner as did our brethren and cowitnesses of Jehovah all over the earth, we as a body of Jehovah's witnesses in this town on this evening gladly expressed our acceptance of the new name by publicly shouting 'Yes', and we are convinced this will again spur on everybody to live up to this name. We recognize our commission to be Jehovah's witnesses, and hereby wish to say that we regard this to be our greatest privilege. The new name will always remind us thereof and spur us on to continued faithfulness toward Jehovah and his kingdom."

The wording of this resolution has been sent from this office to all the companies in Germany, which at the same time were informed that the Magdeburg company passed this resolution. Thereupon, until now, 509 companies of Germany, representing 17,000 friends, have written us that they have passed the same resolution.

I am glad to report this to you in the name of these companies and of these friends.

Your humble brother and coworker by God's grace,  
P. BALZERIT.

### GOD'S KINGDOM ONLY REMEDY

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah God and our King Jesus Christ.

We, the Armenian company of Jehovah's witnesses here (Lowell, Mass.), by unanimous vote wish to express our thanks and appreciation to Jehovah for the new name "Jehovah's witnesses" and for the present light which comes from the temple of God through *The Watchtower*.

Words fail to express our joy and gratitude. Dear Brother Rutherford, be sure that we love you and all who collaborate with you. We always remember you in our prayers.

During the Labor Day season we had a convention at Boston. We were overjoyed to have Brother Zakian with us, and it was a great pleasure. With rich blessings we parted from each other.

At the present time the whole world is in great distress. They want to find a remedy for their trouble, but there is no remedy except God's kingdom. Therefore the Lord's people everywhere surely can lift up their heads and rejoice because Jehovah's name and word soon will be vindicated before the whole creation.

Dear Brother Rutherford, we pray that our heavenly Father may bless you, help you, and protect you from the snares of the Devil.

### HAPPY TO BE COLABORERS

DEAR BROTHER RUTHERFORD:

Greetings from Jehovah's company of witnesses of San Antonio, Texas.

We have so much to be thankful for, and the Lord has been so good to us, that we, at the close of the year, wish to express our love and appreciation to you for your labor of love on our behalf.

During the year we have received the two *Light* books, the *Kingdom* booklet, *Vindication*, and have had the greatest convention of all time. We have received our new name, and delight in it. We are happy to be collaborators with you, giving witness to the name of our great God and his kingdom, and for your encouragement we want to tell you that we, as Jehovah's witnesses, are a hundred percent with you.

Your voice over the radio, and your writings, under God's supervision are tearing down the old order of things and pointing the people of good will to the only source of relief for the grief-stricken world. May our Father continue to bless you abundantly in your leadership in behalf of the kingdom.

With much love and our fervent prayers on your behalf, we are happy to sign ourselves,

SAN ANTONIO (TEX.) COMPANY OF JEHOVAH'S WITNESSES.

### GOD IS ABLE TO KEEP

OUR BELOVED BROTHER IN THE FAITH

THAT WAS ONCE DELIVERED TO THE SAINTS:

Oh, how I would love to greet you face to face, your writings and radio lectures have been such an inspiration to me! The great Jehovah God has so wonderfully honored and blessed you as an instrument through which he is spreading the great feast in due season to those who are honestly searching and praying for the life-giving bread from heaven.

I have all of your books and most of the pamphlets, and have read them thoroughly; also have the last book, *Light*, Books One and Two. Must say that *Light* is a wonderful work and really more than was expected by many. All true students of the Bible know that only a man of God would be permitted to open and bring to light The Revelation of Jesus Christ, which has been a mystery to so many for all these years. God will bless you the more for your earnest and sincere determination to be faithful to the end. We are praying earnestly for you, always remembering you in humble petition to the all-powerful and loving God of our salvation, and we know you remember us in your prayers to him; and we thank God for this loving remembrance. We consider it a great honor to be remembered by one that so earnestly labors to feed the family of God; and Brother Rutherford, we are with you to the full extent of our ability. I do not speak flatteringly, but these few consolations are from the depths of my poor heart, and I look to God who is able to keep us from the snares of the Devil, from speaking flattering words and falsifying.

I get *The Watch Tower* and *The Golden Age* regularly and read them over and over; they are wonderful.

In the kingdom service,

V. M. HANKS, Miss.

*The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.*

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Hamilton .... CKOC 12				F 7 30-8 30
London .... CJC 47				Pittsburgh .... WCAE 12
North Bay .... CFCH 57				Pittsburgh .... WJAS 45
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Fleming .... CJRW 12				<i>Rhode Island</i>
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Little Rock .... KARK 4				San Angelo .... KGKL 30
Little Rock .... KLRA 8				San Antonio .... KTSA 7
Paragould .... KBTM 8				Waco .... WACO 50
<i>California</i>				Wichita Falls KGGK 25
Berkeley .... KRE 8				<i>Utah</i>
El Centro .... KKO 8				Ogden .... KLO 14
Fresno .... KML 36				Salt Lake City .... KSL 8
Hollywood .... KNX 8				<i>Vermont</i>
SuP 1-2				Rutland .... WSYB 8
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ThP 8-15-8 30				Richmond .... WRVA 7
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