



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. LIX

SEMIMONTHLY

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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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 willfully 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.

"JEHOVAH'S BATTLE"

This testimony period, embracing October 1 to 9, is international and begins the new service year. It will introduce to the peoples the latest provision of the Lord, to wit, the new booklet *Warning*, and on a 5c contribution. During this period all publishers of the kingdom will specialize on placing this booklet alone, that the obtainers thereof may in turn give undivided attention to this concentrated message of warning concerning Jehovah's battle nigh at hand. Begin now to plan and arrange your affairs for a large participation in giving this warning testimony. Those not under the supervision of a branch office should at once get in touch with our main office here and arrange for territory assignment, supplies, etc. We anticipate your report of activity and results with much pleasure.

"WARNING"

This new booklet, with cover design illustrating its title, combines under one cover the two recent public speeches of the Society's president, the one at the Sydney (Australia) convention and the other at the Seattle (Washington) convention this year. The demand and the need for these speeches in print is world-wide, and this booklet is now released for distribution to the general public. Get your personal copy, remitting 5c contribution therefor, for private study and to prepare yourself to join in putting it in the hands of others.

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 and all people of good will. It arranges systematic Bible study for its readers and the Society 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

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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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APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jondabs who is fully devoted to the Lord and anxious to be in the service of his organization will please send a postcard request to the Society for a questionnaire, which will be sent to you.

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 ten o'clock a.m., Saturday, October 1, 1938, at which the usual annual business will be transacted.

There will be the triennial election of the officers of the Society. A proxy blank appears on page 253, August 15 issue.

STUDIES

Quite frequently the one presiding at a study is not equipped to give a proper sum-up on a question. For this reason the questions should be confined to the paragraph under consideration and in every instance the paragraph should be last read as a sum-up of the matter. This rule should be followed in *Watchtower* studies and in all other studies of the books and booklets.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

SEPTEMBER 15, 1938

No. 18

LOVERS OF RIGHTEOUSNESS

PART 2

"For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. 11:7.

JEHOVAH has favored his witnesses now on the earth by disclosing the minutiae, or the very smallest details, concerning his preparation for the battle of the great day, and which battle will forever determine the great issue that for centuries has been before creation. The issue is, Who is supreme, and whom must the people obey? The pictures, made in the past and now clearly revealed and made understandable to God's people, leave no room for doubt as to the issue and how it will be settled. The revelation of these pictures increases the faith of God's people and makes strong their hope, and they rejoice. From the overwhelming evidence disclosed they know that the great battle just ahead is God's fight and that his victory is certain and that those who remain true and steadfast in their devotion to God and his King shall be delivered. Not only does God make known his preparation for the battle, but he also discloses to his people the enemy and their position in order that his people may not be taken unawares. It is a time of peril, and God comforts his people by showing them in advance what is about to come to pass.

DEVIL'S REPRESENTATIVE

* When the question of supremacy is presented the Devil sees to it that his side is represented; and God does not prevent him from showing up his side. This enables those who trust Jehovah to prove their integrity, while others follow after God's archenemy and meet their just recompense. In the prophetic picture here considered the covenant people of God in battle array stood on the side of the mountain facing the army of the Philistines, who stood in battle line on the opposite mountain across the valley. In the camp of the Philistines was a giant named Goliath, the representative of the Devil, and who defied God and his covenant people. The name Goliath means "expulsion" or "exile". He may have been a descendant of the giant "Rephaim" that once occupied Palestine and that were driven out by the invaders; and that would put him in the class of an "exile". Because of his monstrous size and the armor he wore, he would frighten ordinary creatures, and undoubtedly the Philistines took him into the army and put him for-

ward to fight the Israelites because they wished to frighten the Israelites; but Goliath was there chiefly as the representative of the Devil, who attempts to frighten those who are on the side of God as well as those who profess to be on God's side. The defiance of Goliath raised the issue, Who is supreme? who constitutes the "higher powers"? That is the issue that has been up for a long while and that today is brought forward and made prominent in all the nations. As the Philistines pictured those persons that are anti-God and anti-kingdom, and against everything that names God and Christ, whether pretended or real, their taking in Goliath and putting him forward to do the fighting shows that Goliath specially represented the Devil and pictured that which is today entirely anti-God and anti-kingdom of God. The modern-day Philistines have in this day put forward a monstrous thing, the special representative of the Devil, to frighten the pretended worshipers of God, and thereby they hope to frighten all others away from God and his kingdom. That monstrosity may well be named, and is named, "state religion," that is to say, the doctrine or teaching that puts the state above God and everything pertaining to God's kingdom. In the day of Pagan Rome the "state" was the supreme or higher powers. That same thing is revived in these "last days" of "perilous times" and today defies Almighty God and opposes his worship and is exalted as supreme and commandeers the lives of all creatures and demands that everything must be in subjection to the "state". This thing has appeared especially in Russia under the form of Communism or Bolshevism, also in Fascist Italy and Nazi Germany. The Roman Catholic Hierarchy, under the name and guise of "a Christian religion", is in a contest with the "state religion" monstrosity to see who can get on top and control everything on the earth. The history of the Roman Catholic Hierarchy discloses that it often plays one hand against the other and takes whatever position seems the most likely to help them win; and seeing that the monstrosity of state religion is useful as an instrument when it can be controlled, the Roman Catholic Hierarchy adopts like tactics and practices, and puts in motion machinery to compel flag saluting, "safety of state" gag

rules, "unity of nation" measures, dictators, and other like dictatorial methods. All of these methods make the state or national rule a "god" or mighty one of supreme power, that is to say, the visible representative of Satan, "the god of this world," and which admits that it must be preferred to the Almighty God. In order to suppress and destroy Jehovah's witnesses, who are the true servants of God, the Roman Catholic Hierarchy and like religionists join forces with this "state religion" monstrosity when convenient, and therefore the whole crowd becomes anti-God and anti-kingdom, although the religionists claim to be the representatives of the Lord. The religionists are playing a fraudulent game in order to try to get on top. This present-day doctrine of "higher powers" or supremacy of the state is put forward by politicians, financiers and religionists as an instrument to frighten everything that is for Jehovah God and his kingdom and to cause to be unfruitful the efforts of Jehovah's people; and to advance the selfish interest of the enemy of God.

³ Looking now at the picture: No one in the army under Saul was willing to meet Goliath in combat. Not even Jonathan, the courageous, would do so. No one of the religious Israelites had the courage and faith to defend the name of Jehovah against that monstrosity now representing Satan. Clearly the Israelites valued their own lives as of greater importance than the upholding of the honor and the name of Jehovah God. They did not have faith that God would give his help and strength to the one who would fight Goliath. They were not particularly aggrieved because of the reproach the Devil's representative was here bringing upon Jehovah's name. Thus the stage was set.

⁴ Then appeared young David, he who had been anointed of God for the kingship. He was at the time, however, still engaged in feeding the sheep of his father, but was sent by his father on this occasion to carry food to his brethren who were in the army. For forty days the Philistines, with the monstrous Goliath in front, drew near and defied, taunted, ridiculed and reproached the Israelites. Arriving on the battlefield, David heard the words of Goliath uttered in defiance of Jehovah God. He had come over to bring food to his brethren. Likewise Christ Jesus, the Greater David, came to earth to bring food to those who professed to serve and who do serve God. Young David immediately appreciated the real issue, and his indignation against the enemy arose and his zeal for the Lord burned, and he spoke. "And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" "And David said to Saul, Let no man's heart fail because of him; thy servant

will go and fight with this Philistine." — 1 Sam. 17: 26, 32.

⁵ David was eager to fight the monstrosity and win, in order "that all the earth may know that there is a God in Israel". David had faith in God that he would do his fighting for him and that therefore he would win, and he said: "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands." — 1 Sam. 17: 47.

⁶ These words ring clear today in the ears of Jehovah's witnesses. Then armed with his staff, his sling and five smooth stones, so far as visible arms were concerned, David advanced to the combat. His real armor was the strength of the Almighty God exercised in his behalf. Boldly he approached the monstrosity: "Then said David to the Philistine [Goliath], Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." — 1 Sam. 17: 45.

⁷ In fulfillment of that part of the prophetic picture the issue was joined and put to the fore in the year 1914 (A.D.). That time marked "the birth of the nation", that is to say, the enthronement of Christ Jesus and the beginning of his kingdom. As King of the world and Judge of all, he appeared at the temple thereafter, in 1918. Within those years the World War was on and whole nations stood up to battle against other nations and there was a great effort put forth to regiment and line up every member of every nation, and no exception was allowed. This of itself served to place to the forefront the issue or question: "Who now are the higher powers?" Has anyone the right or privilege to disobey the state and obey God? Only those entirely faithful stood for God and Christ Jesus. The showdown came and all others chose "the state", that is, the League of Nations, and even the clergy declared the League of Nations to be the means of man's salvation. That was in defiance of the Almighty God and Christ Jesus, and of itself constituted a rejection of Christ as the rightful ruler of the world. The religionists, led by the Roman Catholic Hierarchy with its great ambition to rule the world, were ready for an alliance of any kind that might give further assurance of their success. A champion was needed by the Devil that would defy God and Christ, the real "higher powers", and force the people in line by reason of fear. That champion and monstrosity was brought forward in the form of the "totalitarian state", a revival of the prehistoric giant, the absolute power centered in one dictator, a total government commanded by one. The "absolute state" power under a human dictator (pictured by Goliath), which was once exiled after the fall of Pagan Rome, is now revived as a relic of ancient time and power. There immediately stepped forward such an antitypical monstrosity, a "totali-

tarian state", in the establishment of the Bolshevik or Communist government or state in Russia, which was set up in November, 1917, and which government promptly repudiated the "orthodox church" religion, confiscated its property, and declared religion to be "the opium of the people". That was a challenge to the entire modern-day Saul class, who practice religion. These modern-day religionists, led by the Roman Catholic Hierarchy, fearing for their own heads, did not wish to embrace that monstrosity in the form of a Communistic government, and so the Devil provided for them the same antitypical giant in another guise and dress, and therefore he came forth under the guise and name of the "Fascist state", set up by Mussolini in October, 1922, which is in defiance of God and Christ, and which state claims it is supreme and therefore "the higher powers". Then quickly followed, in 1933, the same antitypical monstrosity, dressed up in another dress and labeled "The Nazi state", operating under a dictator. The Roman Catholic Hierarchy, leading in this political-religious game, seized upon the slogan that Bolshevism was a great menace, and therefore put forward and endorsed the monstrosity, the giant, the "religious state", in the form of Fascism and Nazism, the purpose of which is to frighten and regiment all the people, bring them under the rule of a dictator, and to rule the world instead of and in defiance of God and Christ, his King. Now the same religious crowd is proceeding to blind the people by insisting that religion is God's method of saving the world; whereas those who serve God know that religion is an instrument in the hands of the Devil. The monstrosity, the giant Goliath, therefore pictured a "totalitarian state", which places the state above Jehovah God and Christ Jesus, and which commands all people to be subject to the "state", in defiance of Jehovah God.

* While it is true that the religionists, both Catholic and the so-called "Protestants", have taken the issue with Fascism and Nazism on such insignificant points as the education of children, these religionists, which constitute the modern Saul class, have not dared to take issue with the "state religion" monstrosity as supreme and which demands everything be subject to the "state", in defiance of Almighty God and Christ Jesus, his King. The Saul class, that is to say, the religionists, have not dared to challenge in combat that issue of state supremacy. They see the dictatorial government defying Jehovah God and Christ, and the state declaring itself to be the "higher powers", and no religious organization has dared to come forward and declare that Jehovah and Christ Jesus are "The Higher Powers". Frightened for fear of losing what they have held, and having no regard for the name of Jehovah God, the religionists have readily yielded to the bombastic claim that the political, ecclesiastical and commercial rulers have the full right to name a dictator to rule the people. Thus the

religionists have openly rejected Christ, the King. Those religionists have quoted scripture and have made some sanctimonious expressions, thereby exhibiting "a form of godliness", but their course of action wholly denies the power of God as the Supreme One. The religionists fear their own interest is jeopardized and their own chances for existence are liable to be taken away, and therefore they have fully acquiesced in the claim that the "state" is supreme and that God and Christ must take second place.

THE CHALLENGE

* As David, the anointed king, came to the war camp, so now the Greater David, Christ Jesus, has come to the war camp and gathered together his faithful ones, and these, by God's grace and power, are clothed with the spirit and "the robe of righteousness". These are in fulfillment of the picture made by David, and they answer the defiance of the monstrous giant. They fear not the giant, but do fear God and Christ and are determined to serve Jehovah and his King. In keeping therewith, in the year 1922, when Jehovah poured out his spirit on his people in fulfillment of the prophecy of Joel 2:28, 29, the faithful remnant, under the leadership of Christ Jesus their Lord, issued a proclamation which they called "The Challenge". In that proclamation all the political states were challenged to show cause why they could continue in defiance of and in opposition to Jehovah God and his kingdom, the real "higher powers". That challenge, amongst other things, said to the nations of the earth, to wit: "All the powers and organizations that do not willingly submit to the righteous reign of the Lord will be destroyed. . . . And we call upon all nations, peoples, kindreds and tongues who love righteousness and hate iniquity to recognize and freely acknowledge that Jehovah is the only true God and that his beloved Son Christ Jesus is King of kings and Lord of lords."—*Light*, Book One, pages 106-111.

¹⁰ On October 31 thereafter Jehovah's witnesses began a world-wide distribution of forty-five million copies of that "Challenge", which was translated into many languages and distributed amongst the people, and which puts squarely before the people the issue that Jehovah God and Christ Jesus are "the higher powers", and not the monstrosity brought forth by religionists and other enemies of God.

¹¹ Thereafter following annually, in conventions, Jehovah's witnesses promulgated resolutions, one after the other, until seven such were widely published, all of which combat the modern Goliath "state religion" scheme. *The Watchtower* of June 1 and 15, 1929, set forth the truth that no earthly rulers constitute the "higher powers" mentioned in the Scriptures (Rom. 13:1) and that Jehovah God and Christ Jesus are the sole "higher powers". At that time the fanatic Mussolini and the pope, the head of the Hierarchy, joined forces, and the political boss became a

Catholic and the pope was re-established as a temporal power amongst the nations.

¹² Saul, who pictured this "man of sin" religious crowd, for forty days had shown his fear of Goliath: "And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." (1 Sam. 17:33) Thus was foretold the duplicity of the Hierarchy, and that religious crowd tried to dissuade all others and prevent them from fighting against the monstrosity and thus defend the name of Jehovah God, as David did. The Hierarchy wanted to hold its power and gain more, and willingly made an alliance with that anti-God, anti-Christ crowd, and continues in such alliance. Not so with Jehovah's witnesses, who, being wholly devoted to God and to his King, have gone forth and are still going forth into battle for righteousness. So far as they are concerned the modern-day Goliath is completely beheaded, and they not only say but are fully determined to recognize Jehovah God and Christ Jesus alone are the "higher powers" and to obey; and when the laws of Fascist governments or the monstrous "state religion supreme" is in defiance of God's law, Jehovah's faithful witnesses will obey God, and not man. Thus by resisting unrighteous laws, such as compulsory flag-saluting and "heiling" men, and which attribute salvation to the state or other things, and by their persistence in publishing the message of God's kingdom, they are proving that they are for God and Christ Jesus all the time. Antotypically these faithful followers of the Lord Jesus Christ, under his leadership, have met the modern-day Goliath with hard stones of truth, and in the name and strength of the Almighty God they have defied and continue to defy the Devil's representatives, which would turn them away from Jehovah. As the Philistine defied all others, and David addressed him, so now the "feet" members of Christ address the Goliath monstrosity and say: "Thou comest to us with compulsory flag-saluting, with "heiling" of men, with a sword and a spear, and with a shield, but I (the faithful united of Jehovah's witnesses) come to thee in the name of the Lord of hosts, the God of the armies of spiritual Israel, whom thou hast defied." (1 Sam. 17:45) While the "giant" is done for, so far as the faithful followers of Christ Jesus are concerned, giant forces of Satan continue to war against them and to persecute them; but Jehovah's witnesses, in the strength of the Lord, continue to fight on, and, by God's grace, the battle shall be won for righteousness.

¹³ The seven annual resolutions had all been proclaimed by 1929, and since then the political monstrosity of the "state religion supremacy" persists and its worship continues; but it must be kept in mind that in the picture there were other giants in the land besides Goliath, and in the latter part of David's reign over Israel the fellow soldiers of

David, or his relatives, slew those "sons of the giant [(margin) Rapha]". (2 Sam. 21:15-22; 1 Chron. 20:4-8) This suggests that Jehovah's witnesses would continue to have combats after 1929 with a like "giant", and the facts show that such is the case. Furthermore it appears from the present-day trend of affairs that other countries are moving rapidly to line up with Fascism and to make "the State" greater than Jehovah God and his kingdom. At this writing almost all of continental Europe is in the class of the "totalitarian government" system, while the British Empire is weakening and moving towards the same system. A few thoughtful men in America in public office are seeing that totalitarianism is endangering the liberties of the people, and are speaking against it; but the Devil will defiantly move his giant up until the Lord himself takes a hand and wipes it out of existence. At this present time big commercial religionists that own big newspapers advocate the union of all religions to combat "Communism", but the fact is that these papers are blind to the truth and are being used by the Devil to push forward Fascism and Nazism to cement closer together religious institutions to war against God and against his kingdom.

¹⁴ Saul finally consented to let David try his hand on the giant, but he wanted David to fight with Saul's armor on him. Today the religionists want the antitypical David class to use religious methods of warfare. David declined. Manifestly he was directed to do so because, if he won the fight while wearing Saul's armor, that would give credit to Saul; whereas David would demonstrate that "the Lord saveth not with sword and spear: for the battle is the Lord's". David went forth with only a shepherd's equipment used in defense of the sheep. He went forth in the strength of Jehovah, and he won. With the stone David "smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth". (1 Sam. 17:49) Likewise now the "man of sin", the religionists, would have Jehovah's witnesses to compromise and join with them in their methods of the fight against Communism, because they recognize that Communism is against their religious racket. They want Jehovah's witnesses to adopt the "Catholic action" way and fight in their armor of religion acting with all other religions, which the Roman Catholics call "united Christians". That name they use to deceive the credulous people whom they call their "children". That kind of equipment does not fit Jehovah's witnesses, and they will not use it. They will not employ carnal weapons, but they fight as Jehovah has commanded, with "the sword of the spirit", and which instrument is "mighty through God to the pulling down of strong holds".—2 Cor. 10:4.

¹⁵ Instead of joining with the religionists to dishonor God by putting the state forward as supreme, Jehovah's witnesses use the weapon of the Good Shepherd, Christ Jesus. (Eph. 6:12-18) It is Jehovah's

kingdom that is at issue, and which is pictured by "the stone" (Dan. 2: 34, 44, 45); and with this missile his faithful servants smite the modern Goliath in the head with a great force of the missile of truth, set forth in the Bible, and which truth renders "the state religion supremacy", Scripturally, totally unable to respond in kind. The "state religion supremacy" advocates try to find support for their course in the Bible, but when the Bible truths are hurled at them their arguments completely collapse. Christ Jesus, as one of the "Higher Powers", and as the representative of his Father, the Supreme Power, takes complete control of the faithful remnant, and they are determined to follow their Lord, their Head, Leader and Guide, and to obey God, and not man.

EFFECTS

¹⁶ The contending armies watched the fight, which could have lasted but a very short time, and all saw the stripling shepherd boy gain the victory. That victory of David had two main consequences: (1) The people saw that David enjoyed the favor and blessing of the Lord, which Saul did not have, and therefore the people put Saul in an inferior place and exalted David, and that stirred up envy and hatred in Saul against David, God's anointed. The people, and in particular the women, sang the praises of David, and that made Saul exceedingly envious. (1 Sam. 18:4-9) And (2) that victory of David brought him to the immediate attention of Jonathan, which appears to have been the first time Jonathan knew and identified David. Corresponding to that fight and its results, it is seen (1) that the honest people regard Jehovah's witnesses as entirely different from religionists, who pretend to worship God. Jehovah's witnesses have made no personal attack against individuals, but they have fought against the reproach of Jehovah's name, and this has put the Saul class in an inferior place in the minds of thinking persons. The position of Jehovah's witnesses against "state religion supremacy", and their bold stand for Jehovah and his kingdom as supreme, have shown up the religious Saul class, who practice their religion for selfish purposes and selfish gain, and not to the honor of Jehovah God. The unbending determination of Jehovah's witnesses to serve and honor Jehovah God and his King, and their refusal to be driven from that position, has dismayed the Saul religious "man of sin" class. The continuous and persistent activity of Jehovah's witnesses in bearing testimony to the name and kingdom of God, and which truth causes the fraudulent and hypocritical duplicity of the religionists to appear, has caused that Saul class to exhibit a venomous hatred and envy of Jehovah's witnesses. Saul wanted the glory, but David got it. The religionists, pictured by Saul, crave the praise and glory and approval of men, but the reasonable and sensible people see that the religionists are hypocrites, and hence those people of

good will turn away from religionists and turn to God and his King, the Greater-than-David. (2) Jehovah's witnesses, pictured by David, and which witnesses are "the feet of him", the Greater David, have suffered great persecution because of their faithful devotion to the righteous cause of the Lord, and by reason thereof they have been brought prominently to the attention of the antitypical Jonathan class, that is to say, the people of good will, the "other sheep" of the Lord, and this is the meeting between Jehovah's witnesses and the "great multitude". (John 10:16; Rev. 7:9-17) The admiration and love of Jonathan for David instantly sprang into existence, and he loved David as his own soul, and David loved him. Likewise the admiration and love of the Jonathan class has been awakened toward the faithful Jehovah's witnesses. Such is like unto the awakening of the love of the ten half brothers of Joseph for Joseph and Benjamin. It was at this point that the love of Jonathan for David began. From that time forward they became true lovers and companions. Jonathan loved David because David was right, and this shows he pictures the class of people that love righteousness and hate iniquity.

"STRANGE WORK"

¹⁷ It must have seemed very strange to the onlookers that a mere lad could defeat the giant. It was strange or unusual that a shepherd boy, a mere stripling, should venture out to fight such a monstrosity. The people must have regarded the action of David as plain suicide when he advanced to the fight. He was not only a boy, but a small one. Goliath expressed his disgust that he must fight such an insignificant creature: "And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."—1 Sam. 17:42, 43.

¹⁸ A lack of confidence in David's ability to meet the giant, and the strangeness of his offer to do so, was further expressed by David's elder brother in the flesh, one of the religionists under Saul, as it is written, to wit: "And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."—1 Sam. 17:28.

¹⁹ David was accused of seeking notoriety by becoming a martyr, as everybody expected to see him killed, just as many today claim that Jehovah's witnesses want to "make martyrs of themselves" to gain notoriety; and so such persons say: "It is a strange work, in which these Jehovah's witnesses engage to bring themselves into notoriety." Then Saul, picturing the big religionists, expressed his lack of faith

in David and his ability to meet the giant, just as the preachers do today concerning Jehovah's witnesses.—1 Sam. 17:33.

²⁰ Likewise Jehovah's witnesses are but a small band of persons, who apparently have little or no strength. Since 1922 this little band has been composed of "young men" that "see visions", many being even young in years and in a knowledge of the truth, but all "young", in this, that they are active, earnest and zealous for God and his kingdom. (Joel 2:28) They have visions of God's kingdom, and they have full faith in what will be the result of that kingdom against the monstrosity and all other enemies of God. This small band of youthful creatures have gone forth against the giant monstrosity, created and organized by the Devil and brought forth and trained in all the arts of trickery and devilish warfare. These faithful followers of Christ, with their "life in their hands", have gone forward and pitted themselves against the satanic organization. Jehovah has been and is their shield and buckler, and he directs their course, and they sling straight the stone of truth given them by the hand of the Lord, and it hits the mark. It is therefore Jehovah's work, "his strange work," and he permits his faithful witnesses to have a part in it, and they must trust him and do fully trust him. The Saul class sneer at Jehovah's witnesses and say to one another and to the faithful witnesses themselves: "You can accomplish nothing. Why be such fools as to go up against the state, which demands that you obey the law and salute the flag and practice their man-made religion?" The work in which Jehovah's witnesses now engage, and in which they have engaged particularly since 1922, has appeared to all others as very strange. But it is not at all strange to those who love righteousness and hate iniquity.

RIGHTEOUSNESS

²¹ Honest, sincere men love that which is right, regardless of who is involved. The lover of righteousness looks to the right of the matter, being anxious to declare himself on the side of right. Strange as the action of David appeared to the onlookers, there was one man who looked on with an unprejudiced mind, and when the fight ended he knew where he stood. That man was Jonathan, who no doubt had heard of David, but it does not appear that he knew him or identified him until after the fight had taken place. Saul had spoken to David immediately before the fight, but he did not seem to recognize David or identify him, for the reason that immediately following the slaying of the giant Saul had David brought before him: "And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite."—1 Sam. 17:58.

²² Jonathan had seen the fight between David and Goliath and had viewed the result with keenest interest. It appears that he must have been standing

near-by when Saul addressed David: "And it came to pass, when he [David] had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."—1 Sam. 18:1.

²³ The love of Jonathan which instantly sprang into existence was not an expression of affection between two creatures such as given between the two sexes, but it was a love beyond or "passing the love of women". (2 Sam. 1:26) Jonathan immediately saw that David was right and was fighting a righteous cause, and that God was with him. He observed that David had risked his own life to maintain the honor of God's name. He loved David for his righteous work, and that work did not appear at all strange to Jonathan. It was his love for righteousness that was manifested toward David. In the heart of Jonathan was what he sometime later expressed to Saul concerning his real sentiments: "For he [David] did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?"—1 Sam. 19:5.

²⁴ Knowing that David was right, and that he had the favor of Jehovah God because he was right, Jonathan loved David with a true and pure love, and they were bound together with that love that Christ exhibits. Here was pictured the love of the Jonadabs, or "other sheep", whom Jonathan represented, for the remnant, whom David at this point particularly pictured. The love that exists between the remnant and the Jonadabs, or "other sheep", is not that affection or relationship after the flesh which is called "love", but which really is not love. The Jonadabs and the remnant love each other. Their unselfish devotion to each other is because both love righteousness and both hate wickedness and both look to and expect to receive everlasting life through Jesus Christ, the Lord of righteousness, and who shall rule the world in righteousness. Jonathan and David were lovers of righteousness, and they pictured the peoples who are real lovers of righteousness.

²⁵ It was on the 24th day of February, 1918, that for the first time the message was publicly declared, "Millions now living will never die"; and from that time onward the remnant and the "other sheep" began to be drawn together, yet they had not identified each other. It was on August 25, 1923, that the explanation of the parable of the sheep and the goats was declared to God's people, and from that time onward the remnant and "other sheep" learned more about each other, but as yet they had not identified each other. From 1922 to 1929 the knowledge of the two classes toward each other increased, but the real identity of the "other sheep" was not yet known, and was first known in 1935, at the Washington (D. C.) convention, when the remnant saw that the "other

sheep" pictured the "great multitude" and that such great multitude will ever be an earthly class and that such are the "companions" of the remnant. Then it was that the love of the Jonathan class for the remnant, the David class, was made known, and the pure love of each for the other began and knit them together. The love of the Jonathan class is primarily for Christ Jesus, the Greater David, the Savior and Deliverer of mankind. Observing the boldness and the sincerity of God's remnant people engaging in his "strange work" and thus manifesting the spirit of Christ Jesus, the Jonathan class (the Jonadabs, or "other sheep") love the David class, the remnant, with a pure heart fervently. When Jonathan learned the true identity of David, he sought companionship with David. When the "other sheep" learned the true identity of the remnant and their own identity and their relationship to the remnant, they sought companionship with the remnant, and from that time onward they are real companions, knit together in pure and sincere love, that is to say, an unselfish devotion to righteousness and to all who love righteousness. Thus it is seen why the remnant and the Jonadabs love each other dearly and why they stand shoulder to shoulder fighting for the cause of righteousness under Christ Jesus, the great and righteous Lord.

BACKSLIDERS

²⁶ There are those who for a time manifest the spirit of good will towards Jehovah and his servant, but who do not continue in love and do not show faithfulness, and these are shown in the prophetic picture here considered. Saul was by nature insincere and dishonest, and in this he fully pictured the professional religionists, "the man of sin." Saul had promised to reward the slayer of Goliath by giving him his daughter to wife. Saul showed his crookedness in this matter. He determined to use his daughter as a bait to get David into a fight with the Philistine and have him slain. Here again he manifested his dishonesty. Saul then learned that his younger daughter Michal was smitten on David, and he conceived this as a better scheme; so he declined to let David marry his older daughter, but gave him Michal, and this he did upon condition that David would fight the Philistines and bring back to Saul 100 foreskins of the Philistines. That was a subtle trick to have David killed, because Saul hated him. David manifestly knew Saul was dishonest, but he yielded to the marriage arrangement, and no doubt this was permitted of the Lord that the prophetic picture might be made. Taking advantage of the arrangement, and accepting it upon the condition named, David went forth and fought Jehovah's enemies and brought back to Saul 200 foreskins of the enemy, and that without a scratch on David himself. Saul had failed in his scheme to have David killed. (1 Sam. 18: 15-29) David was honest and dealt squarely with Saul, but

Saul demonstrated that he was a crook, and thus he shows the course that the religionists take.

²⁷ The modern Saul class, the clergy religionists, the "man of sin" crowd, grant nothing willingly, honestly and freely, that is justly due Jehovah's witnesses. If the Saul class can draw the remnant, Jehovah's witnesses, into some kind of scheme whereby they must compromise with the Devil and that will result to the injury of Jehovah's witnesses, that they are certain to do, and they put on a sanctimonious face and air while doing it. The purpose, both of Saul and of the religionists, is disclosed in these words of Saul: "Let not mine hand be upon him [David], but let the hand of the Philistines be upon him." The Saul crowd do not release or give up anything to Jehovah's witnesses that is due them, unless forced to do so by conditions or circumstances which they cannot control. Whatever Jehovah's witnesses gain, the religionists, the Saul class, see to it that they suffer for it. They conspire to have them punished by the state, that great monstrosity set up as the opponent of God. Anything to get Jehovah's witnesses put out of the way.

²⁸ David's marriage to Saul's daughter Michal did not prove satisfactory, nor did it bear any fruit to the kingdom. It ended in scorn upon David by the woman because of his faithful devotion to the Almighty God. (2 Sam. 6: 13-23) This Michal pictured those who manifest for a time some love for Jehovah's witnesses and some disposition to serve Jehovah, but who afterwards turn against the Lord and his servants, find fault with those who faithfully serve God, and harshly criticize them. Such are they that yield to the Saul class, who misrepresent the David class. Michal had no children, but she devoted herself to raising the children of her sister, all of whom were ignominiously hanged to expiate Saul's crime. (1 Sam. 18: 19, 20; 2 Sam. 21: 8, 9, *margin*) She harshly criticized David because he danced before the Lord when bringing back the ark, and accused him of doing this in order to exhibit himself to other women. Shortly thereafter she died childless. David was a servant of Jehovah and was entirely in the right, and it was wholly out of order for Michal to criticize him. Other women might take a good suggestion from this. Every servant stands or falls to his own Master, the Lord, and not to some individual.—Rom. 14: 4.

MUTUAL LOVE

²⁹ There is a mutual love flowing from one to another where both parties love righteousness and hate iniquity. Their hearts are united in a righteous cause. Such is an unselfish devotion to what is right. Where such love exists between persons, neither one looks upon the other from the standpoint of the flesh, but looks upon the heart and his outward devotion to righteousness. Such was the love Jonathan had for David; and David returned that love. (1 Sam. 20: 41)

It was a mutual love, because both were devoted to right and they were doing the right thing as the servants of Jehovah, and thus they pictured those classes of persons, namely, the remnant and the Jonadabs, both of whom are devoted to Jehovah God and hence have and manifest mutual love for each other. Jonathan manifested his love to David by helping David, and in due time David as king expressed his love for Jonathan by his kindness to Jonathan's son. (2 Sam. 9:1; 21:7) Jehovah loved both Jonathan and David because they were both striving in the right way, and in harmony with this it is written in God's Word: "He loveth righteousness and justice." (Ps. 33:5, *A.R.V.*) The love of God for the Jonathan class, the "other sheep", is shown in Jehovah's provision made in his law for the stranger. (Deut. 10:17-19) Christ Jesus, the Greater David, loves the Jonathan class because they are his "other sheep" and it is his Father's will that he shall gather them into the fold. (John 10:11, 16) The anointed remnant on the earth, being the "feet of him", Christ Jesus, must also love the Jonathan class, and they do love them and prove it by diligence in carrying to them the message of truth and aiding them to understand God's purpose. This is further pictured by the prophet Ezekiel, concerning the man clothed with linen with an inkhorn by his side, and who marks the seekers of righteousness in the forehead, that is, gives to them an intelligent understanding of the truth. (Ezek. 9:1-11) True love between the remnant and the Jonathan class, therefore, shows that they must stand firmly together, being companions in service and unselfishly devoted to God and to the kingdom interest, and hence to each other's interests.

Covenant

³⁰ A covenant is a solemn agreement between two or more parties to do the things expressed within the terms of that agreement. With their hearts in tune with righteousness Jehovah God would put it into the mind of both Jonathan and David to enter into a solemn agreement for the mutual love and support of each other. Therefore it is written: "Then Jonathan and David made [literally, cut] a covenant, because he loved him as his own soul." (1 Sam. 18:3) Evidently they first offered an animal sacrifice, thus cutting or making a solemn agreement over the body of the dead animal and which agreement was that they would mutually support each other. That covenant would not mean that those two men would love each other for some selfish purpose, but their love for each other was because they were both following a righteous course, and their covenant would compel them to deal justly one with the other and to avoid envy and criticism and family feuds. The facts show that this is exactly what they did, being fully supported by the words of David addressed to Jonathan. (1 Sam. 20:8) Jonathan readily discerned that David was God's choice and that he must love David and

support him faithfully. This recognition of the superiority of David was shown by Jonathan's bestowing upon David his garment, his sword, and his bow. "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." —1 Sam. 18:4.

³¹ Saul had four sons, and Jonathan was the only one who entered into a covenant with David. This clearly indicates that those who compose the "other sheep" of the Lord have; many of them, been associated with the religionists, but only those who have the spirit of Jonathan enter into a covenant to serve the Lord and therefore break away from religionists and devote themselves to the David class. Therefore Jonathan pictures the "great multitude" that serve Jehovah and his kingdom.

³² Likewise the Jonathan class must make a covenant with Christ Jesus, the Greater David, and who is the representative of Jehovah God. They must recognize Christ Jesus as one of the "higher powers" and Jehovah's anointed King, and that Jehovah is the Supreme Power and hence Jehovah and Christ Jesus alone constitute the "higher powers". Christ Jesus is Jehovah's great Foundation and Chief Corner Stone of Zion, God's royal house. (Isa. 8:14, 15; 28:16) The Jonathan class do not stumble over that great Stone, but joyfully accept him as the One provided by Jehovah for the Head of his capital organization. All the religionists stumble over that Stone and are crushed. The covenant between Jonathan and David did not picture the law covenant, nor was it any part of that covenant, and it was not any part of the new covenant; but it was a solemn agreement which bound the Jonathan class to Jehovah's organization, over which Christ Jesus, the Greater David, is Head, and of which the remnant on earth are a part. The covenant shows the binding relationship of companions between the two. Jonathan, by bestowing his garments and his war equipment upon David, assigns to David royal honors, recognizing him as higher than Jonathan. Likewise the "other sheep", those who make up the great multitude, now place themselves and their equipment at the disposal of Christ Jesus for the service of God and lend full co-operation to the manner of service carried on under Christ Jesus' directions. The present-day facts show that the Jonadab or "other sheep" class are doing that very thing. The Lord first revealed to his people the necessity for the great multitude's making a covenant of consecration, by the publication in *The Watchtower* of August 15, 1934, of the article "His Kindness". In that article (§ 34) it is stated: 'No one will ever get life without making a covenant of consecration. Water immersion is merely a symbol of having made a consecration to do God's will.' Such consecration must precede the battle of the great day of God Almighty. When the battle begins, it will be too late. Those who

diligently seek righteousness and meekness, after having made the covenant, have Jehovah's promise of protection during the expression of his wrath. All of them must agree to do that which is right and righteous and must pursue that course of righteousness if they would have the favor of Jehovah bestowed upon them. For this reason Jehovah admonishes them to seek righteousness and seek meekness.

³³ David was respected by the people far more than Saul. (1 Sam. 18:6-9) Likewise today the remnant receive more real respect at the hands of honest men than the big religionists receive. All honest men know that religion and religionists are men who carry on a racket and hence they are racketeers, and they see that Jehovah's witnesses are honestly and sincerely proclaiming God's message of truth. Jonathan loved David more than he loved Saul, because he knew that David was God's favored one and that David represented the righteous cause. Today the Jonathan class love the remnant, the "feet of him", Christ Jesus, far more than they do the religionists, because they know that the remnant represents on earth the great and righteous ruler, Christ Jesus. The breach between the Jonathan class and the Saul class today continues to widen. All those on the side of Christ the King must now stand firmly together, showing mutual love toward one another and harmoniously serving together, and in doing this they of necessity must oppose the Saul class, and do oppose religionists.

³⁴ Saul tried to incite and induce Jonathan to kill David, but Jonathan refused to join his conspiracy. (1 Sam. 19:1) Jonathan called Saul's attention to the "strange work" of righteousness which Jehovah was doing through David, and cited this to show that Jehovah's favor was upon David. (1 Sam. 19:4,5) Likewise the modern-day Jonathan class defend before the clergy the work of Jehovah's witnesses and vigorously protest against the acts of the clergy in persecuting Jehovah's witnesses, and they refuse to join the clergy in any of their schemes to do violence to Jehovah's witnesses. The Jonathan class, or "other sheep" of the Lord, see and appreciate God's "strange work", in which Jehovah's witnesses are permitted to participate, and they know that such is evidence that God's favor is upon the remnant or David class. Therefore the Jonathan class render assistance to Jehovah's witnesses, even as Jonathan rendered assistance unto David. This is further corroborated in the parable of the sheep and the goats. Jonathan never approved of Saul's hatred of David. Today the "other sheep", or Jonathan class, are of a like mind, and are against those who persecute Jehovah's witnesses.

³⁵ Because Jonathan showed an interest in David Saul tried to kill Jonathan. (1 Sam. 20:33) Knowing that Saul conspired to kill David, Jonathan warned David of the impending danger by shooting arrows as had been agreed between them, thus shooting the

arrows as a means of communication and warning. (1 Sam. 20:18-41) Today the Jonathan class try to shield Jehovah's witnesses and warn them of impending danger. Jonathan thus used his arrows as the Jonathan class today use their fighting equipment in aid of Jehovah's witnesses. Thus they show mutual love for each other and that both are devoted to righteousness. The antitypical David class, that is, Jehovah's witnesses, have for some time tried to interest the Saul class, or religionists, in God's message of his kingdom, and in this work the people of good will have co-operated, but because of the selfish and cruel hearts of the religionists little or no progress is made. This shows that there is now no possibility for the religionists to repent and turn to God and his King, and that there is no further need for the Jonathan and David class to put forth their efforts in this behalf. The Saul class are bent on destroying Jehovah's witnesses and their work, just as Saul was bent on destroying David and chased him from place to place. The war is on now, and the remnant of God's people on the earth must, in obedience to Jehovah's commandments, go forth and participate in that war. What do the Scriptures show is the proper course for the Jonathan class, that is, the "other sheep" of the Lord Jesus, to take in this warfare? Does the Lord clearly mark out the course that the Jonathan class, or great multitude, must now take?

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. What has been the great issue before all creation? and how will it be settled? Why has Jehovah revealed to his people the meaning and application of these prophetic pictures?
- ¶ 2. When the cause of supremacy is presented, why is the Devil permitted to show up his side? Compare facts concerning Goliath and his relationship to the Philistines with facts of the present time, as serving to identify the modern giant monstrosity.
- ¶ 3. Why was there, at this point in the picture, no one among the Israelites who was willing to meet Goliath in combat?
- ¶ 4. Explain David's now coming upon the scene, and how he regarded the situation.
- ¶ 5, 6. Account for David's courage and procedure. What instruction for Jehovah's witnesses is seen therein?
- ¶ 7, 8. How, in the fulfillment of the prophetic picture, has the giant monstrosity come forth, with the foretold effect upon the Saul class?
- ¶ 9-11. What has taken place in fulfillment of David's coming to the war camp and answering the giant's defiance?
- ¶ 12, 13. What was pictured by Saul's trying, and failing, to dissuade David from fighting with the giant?
- ¶ 14, 15. Apply the prophetic picture in point of Saul's offering his own armor to David for use against Goliath. What was foreshown in David's rejecting Saul's armor and using instead thereof his shepherd's equipment and a stone from the brook?
- ¶ 16. What were the two main consequences of David's victory? What present-day facts correspond thereto?
- ¶ 17-19. How did Goliath, and Eliab, and others, regard David in the position he was taking? Apply the picture.
- ¶ 20. How, in the fulfillment, has 'young David', with faith in the Lord, gone forth against the giant monstrosity?
- ¶ 21-23. Account for Jonathan's love for David.
- ¶ 24. What was foreshown by the love and devotion that existed between Jonathan and David?
- ¶ 25. Relate how in the fulfillment of the prophetic picture the

real identity of the David class and the Jonathan class became known to each other and the love of each for the other began and knit them together.

- † 26, 27. In his treatment of David concerning the marriage of his daughter, whom did Saul picture, and how?
- † 28. Whom did Michal picture, and how?
- † 29. What was the reason for Jonathan and David's love for each other? How was that love manifested? Show that this is part of the picture.
- † 30. Why did Jonathan and David make a covenant between them? Of what prophetic significance is Jonathan's giving his garments, sword, etc., to David?

- † 31. What is indicated by Jonathan's being the only one, of the sons of Saul, that entered into a covenant with David?
- † 32. What further is foreshown in Jonathan's entering into a covenant with David?
- † 33. That David was respected by the people, and loved by Jonathan, more than Saul, finds fulfillment in what facts?
- † 34. How does Jonathan's defending David before Saul have fulfillment?
- † 35. In what facts is seen fulfillment of Jonathan's communicating to David regarding Saul, and to Saul concerning David, and of Saul's continued envy of David and seeking to slay him or have him slain?

GLORY

JEHOVAH'S glory is above all. "O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens!" (Ps. 8:1, A.R.V.) His prophet had been caused to write: "When [Jehovah] shall build up Zion, he shall appear in his glory."—Ps. 102:16.

All the light that comes to this earth comes from the direction of the east. The prophet Ezekiel in his prophetic vision of Jehovah's temple says: "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise [(R.V.) like the sound] of many waters: and the earth shined with his glory." (Ezek. 43:2) From that direction Jehovah's great Messenger approaches. (Mal. 3:1; 4:2) "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of [Jehovah's Messenger] the Son of man be."—Matt. 24:27.

These great events now taking place were foreshadowed on other occasions. When the tabernacle of the wilderness was reared up the glory of the Most High God filled it. "Then a cloud covered the tent of the congregation, and the glory of [Jehovah] filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of [Jehovah] filled the tabernacle." (Ex. 40:34, 35) At the dedication of Solomon's temple the glory of Jehovah 'appeared'. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of [Jehovah], so that the priests could not stand to minister because of the cloud: for the glory of [Jehovah] had filled the house of [Jehovah]."—1 Ki. 8:10, 11.

The vision that God gave his prophet Ezekiel was far more wonderful and glorious than that which appeared at the tabernacle and at the prophetic temple, and was far more significant. In that vision the heaven-sent messenger brought Ezekiel to the gate looking toward the east. "Afterward he brought me to the gate, even the gate that looketh toward the east." (Ezek. 43:1) This gate was directly in line with the porch and door to the temple seen in the vision by Ezekiel. In the fulfillment of this prophetic vision, the appearing of Jehovah at his temple means that the "last days"

of Satan's organization have come and the time for the vindication of Jehovah's name is at hand.

Jehovah's glory came from the way of the east, the same direction as that from which the angel ascended having the seal of the living God with which to seal God's faithful servants (Rev. 7:2) That the coming of Jehovah to his temple is of greatest importance is further signified by the fact that Ezekiel heard His voice "like the sound of many waters". Thus Jehovah calls attention to his coming in the most impressive manner, causing his message to be given a far-sounding proclamation. The world sees not his coming; but his faithful sons see it, and are caused to give proper announcement thereof.

The "earth" that "shined with his glory" means the revealed part of Jehovah's organization, which part is the remnant of spiritual Israel and yet on earth. Ezekiel, in the spirit, was in the land of Israel when he had this vision, showing that the vision comes to the covenant and devoted people of God, and not to the non-Judeans or "organized Christianity", so called. The coming of Jehovah to his temple, therefore, was the time of the fulfillment of the prophecy directed to his faithful sons, to wit: "Arise, shine [be enlightened, (*margin*)]; for thy light is come, and the glory of [Jehovah] is risen upon thee. For, behold, the darkness shall cover the earth [Satan's organization, and particularly 'Christendom'], and gross darkness the people [those who use 'organized Christianity' for their selfish purposes]: but [Jehovah] shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2) This is the time for the testimony to be delivered by God's people in the earth, and therefore the time for them to be enlightened; as pictured at Ezekiel 10:4: "Then the glory of [Jehovah] went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of [Jehovah's] glory."—See *Vindication*, Book One, page 118.

When Jehovah sent Ezekiel to prophesy concerning the destruction of Jerusalem Ezekiel saw a like glory of Jehovah. Hence Ezekiel says: "And it [the glory of the God of Israel] was according to the appearance of the vision which I saw, even according

to the vision that I saw when I came to destroy the city [symbolic of 'Christendom'] [to prophesy that the city should be destroyed (*margin*); as directed by Jehovah]: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face." (Ezek. 43:3) At the very beginning of his prophecy Ezekiel tells of his vision of four cherubs and a great chariot of four wheels and of the firmament above them, and above which Jehovah sat upon his throne. (Ezek. 1:10-28; see *Vindication*, Book One, page 22.) Ezekiel was there given a vision of Jehovah's mighty organization and he fell upon his face. The vision pictured Jehovah's superiority over his organization. God's faithful remnant, whom Ezekiel foreshadowed, now must recognize Jehovah's great organization and show proper veneration for it. They must worship and be fully obedient to "the higher powers".—Rom. 13:1.

Jehovah's glory is not imaginary, but must be a manifestation of his power, and this is made known to the people of his organization. "And the glory of [Jehovah] came into the house [the sanctuary of the temple], by the way of the gate whose prospect is toward the east." (Ezek. 43:4) The coming of Jehovah to his temple indicates that the time of hostilities for the destruction of Satan's organization has arrived, by reason of the fact that He is accompanied by his living creatures of his great organization and it moves as with "wheels" in great chariot-like formation prepared for and advancing for war.

It seems quite certain that the "living creatures" and the "wheels" enter into the temple with Jehovah. Isaiah had a like vision in which he saw the seraphim with Jehovah in the temple. "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." (Isa. 6:1,2) This supports the conclusion that his war-chariot and living creatures enter into the temple with the Lord. This would also indicate that the Lord, coming to his temple, would first awaken out of death the sleeping saints who had died faithful, and bring these into the temple, and that then he would gather unto himself all the remaining living creatures of his organization, including his remnant now on earth. The presence of the holy angels with the Lord in his temple is shown. (Rev. 15:6; Matt. 25:31) "And I will shake all nations, and the desire of all nations shall come [Christ Jesus coming into the temple as Jehovah's Messenger, but followed also by the members of his body]; and I will fill this house with glory, saith [Jehovah] of hosts."—Hag. 2:7.

Because the glory of Jehovah God appeared by way of the gate whose prospect is toward the east, that gate was sanctified. Thereafter it was closed. (Ezek. 44:1-3) The prophecy indicates that now Jehovah takes up his abiding place at the temple, as nowhere

else in the prophecy is it shown that he leaves the temple.

Men do not prophesy by their own power, nor do men interpret prophecy. "So the spirit took me up, and brought me into the inner court; and, behold, the glory of [Jehovah] filled the house." (Ezek. 43:5) The remnant do not by man's wisdom discern the arrival of the Lord at his temple. It is the spirit of Jehovah that enables the remnant to see that he has come to his temple. Many who claim consecration to Jehovah have not discerned this great truth, and thus is shown that the spirit of Jehovah has not instructed them. Ezekiel was brought into the inner court by the spirit of Jehovah. The privilege of having this close-up view of the Lord's presence is given only to the priestly class that are in the temple, and who behold the glory of Jehovah. Under such circumstances every one in the temple must speak of the glory of Jehovah. (Ps. 29:9) The prophet Ezekiel, in another chapter, described a polluted and unclean temple made so by those who professed to be servants of God. There is a great contrast between that evil house and the clean and undefiled temple to which Jehovah comes. Ezekiel was the only man in the temple at the time of the incoming of God's glory, and with him was God's angel, the heaven-sent messenger, his guide. The vision is a very intimate one of Jehovah to his servant, but the remnant whom Ezekiel pictured are commanded to tell others of God's people about it. In obedience to this commandment the faithful have been telling others about the temple of Jehovah.

It was in the spring of 1918 that the Lord Jesus, as the representative of Jehovah, appeared at the temple, and from that time forward the glory of Jehovah has been there. "And I heard him speaking unto me out of the house; and the man stood by me." (Ezek. 43:6) When Ezekiel heard Jehovah speaking to him the man stood by him. "The man" was the heavenly messenger, and this pictures the heavenly messengers or angels of the Lord now used by the Lord in behalf of the remnant. These angels are invisible to human eyes and are there to carry out the orders of the Lord. No doubt they first hear the instruction which the Lord issues to his remnant and then these invisible messengers pass such instruction on to the remnant. The facts show that the angels of the Lord with him at his temple have been thus rendering service unto the remnant since 1919. Jehovah from his holy temple speaks: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." (Mic. 1:2) The faithful remnant in 1922 began to hear and to respond: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."—Isa. 6:8,9.

That the temple company will have part in the vindication of Jehovah's name, and glorify his holy name, is shown by the words of Jehovah spoken to Ezekiel: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places [in their death (*A.R.V.*, margin)]." (Ezek. 43:7) The temple of which Ezekiel had a vision is a representation of God's royal house, his kingly organization. Here at the temple Jehovah makes the faithful anointed members of his organization to be kings and priests with Christ. (Rev. 1:6) Jehovah's organization is the place of his rest. (Ps. 132:13,14) It is therefore 'the place of the soles of his feet'. His entire organization is subject to him, as it is written:

"The head of Christ is God." (1 Cor. 11:3) His organization is his dwelling place. This corresponds with Revelation 21:3.

The prophetic house of Israel defiled the name of Jehovah, but the real or royal house after the spirit will never defile his holy name. "Christendom" by her ruling factors has greatly defiled the name of Jehovah God. That wicked organization has tried to make Christ to have concord with Satan's organization and to make the temple of God have agreement with idols. (2 Cor. 6:15,16; Rev. 17:1,2) The kings of the earth and their allies, the faithless "Christendom", have at all times of their existence been no better than dead carcasses, because they were dead in trespasses and in sins. (Eph. 2:1) The hypocritical claims of such that they represented God have greatly reproached and defamed his holy name, but they will never be permitted to do so again.

ENLIGHTENMENT

ENLIGHTENMENT proceeds from Jehovah by and through Christ Jesus and is given to the faithful anointed on earth at the temple, and brings great peace and consolation to them. Relative to this, note now the vision given to the prophet Zechariah and set forth in chapter four of his prophecy. He says: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep." (Vs. 1) This shows that the remnant of God are instructed by the angels of the Lord. The remnant do not hear audible sounds, because such is not necessary. Jehovah has provided his own good way to convey thoughts to the minds of his anointed ones on earth. To all on the outside of the organization of Jehovah his is a secret organization.

To Zechariah (meaning the remnant) the angel of the Lord speaks: "What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." (Vss. 2,3) In this vision the remnant is shown as receiving further or cumulative evidence of the organization of Jehovah and their own work in connection therewith. God's covenant people 'did slumber and sleep' for a time, as indicated by verse one. (Matt. 25:1-5; Rev. 8:1) In A.D. 1919 they began to wake up, and some three years later were wide awake; and from that time forward those fully devoted to Jehovah have been able to "see afar off", while others have indulged in dreaming and have remained in darkness.—Rev. 3:18; 2 Pet. 1:9; Joel 2:28.

Zechariah saw a golden candlestick, a symbol of enlightenment and joy. The significant part of the

vision is that, at the time of its fulfillment, the temple of God has, as prophesied in Revelation 11:19, been opened in heaven for the enlightenment of those who are devoted to Jehovah. The bowl in the top of the candlestick contained the oil which produces the light and symbolizes the anointing by the spirit of God; and then those who had received the anointing could be enlightened concerning the "deep things" not before that time discernible. As it is written: "But God hath revealed them unto us by his spirit; for the spirit searcheth [revealeth] all things, yea, the deep things of God." (1 Cor. 2:10) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." —1 John 2:27.

The "seven pipes to the seven lamps" is a symbol of the perfect channel of imparting the anointing and the enlightenment. The "seven lamps" impart complete spiritual light. The candlestick in its entirety pictures the organization and witness work for the enlightenment of all who devote themselves to Jehovah and learn of his purpose and his kingdom. The vision of the golden candlestick is a prophecy to Jehovah's witnesses at the present, and is now being fulfilled to their joy in the Lord.

The "two olive trees" on either side of the bowls picture Jehovah's remnant people, that is to say, the faithful witnesses. As explained at verse 14, "These are the two anointed ones that stand by the Lord of the whole earth." That these picture Jehovah's witnesses is corroborated by Revelation 11:3,4. The facts show that there are two parts of Jehovah's witnesses receiving the anointing of Jehovah, to wit,

(1) those found faithful at the time of the coming of Christ Jesus to the temple for judgment, and which are prophetically represented by Mordecai, the aged cousin of Esther (Esther 2:5), and by Naomi the mother-in-law of faithful Ruth (1:2), and which class doubtless received the anointing in the year 1922 (A.D.); and (2) those who afterwards came to the Lord and were chosen and anointed, and which class is pictured by Esther and Ruth. Being all of one "tree" family (the olive), they all really form one class, to wit, the remnant, the witnesses of Jehovah, all doing one thing, to wit, bearing the illuminating message of the Lord to those who desire to know Jehovah and his kingdom. All are looking after the "goods" or kingdom interests and constitute the ones pictured in the parable as the two-talent and five-talent servants, to wit, the "faithful and wise servant". (Matt. 25:14-23; 24:45-47) They have oil in themselves because they are, as stated at Romans 11:17 (R.V.), "partakers of the root of the fatness of the olive tree."

Jehovah's anointed, pictured by Zechariah, inquire: "What are these [things], my lord?" showing that they seek the divine interpretation of God's Word and do not seek the conclusion of men, nor rely upon the dreams of men. The angel said to Zechariah: "Knowest thou not what these be? And I said, No, my lord." (Zech. 4:4, 5) God's covenant people, here pictured by Zechariah, could not know until the coming of Christ Jesus to the temple. The fact that the prophecy relates to the temple and shows an intimacy between Zechariah and the angel proves that the angels of the Lord at the temple are used to enlighten and comfort the anointed ones and to bring them refreshing truths. Those of the remnant, being honest and true, must say, We do not know; and the Lord enlightens them, sending his angels for that very purpose.

Note in this connection that the angel has a proper appreciation of his place in the organization. A man who thinks himself wise and important would say: "I will tell you, because I am learned and I am on the inside." The angel did not speak of his own private interpretation or teaching, but gave Jehovah God all the credit. Verse 6 reads: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." The great point here is to honor and glorify Jehovah, who by his power accomplishes his purposes and spreads the feast for his people. This gives strength of faith to the people of God, and they are not in doubt as to whether they are following in the right course or not. Those who follow the teachings of men and give glory to man are not enlightened, and hence are not taught of God. The remnant should take notice of these and avoid such.

At most, the earthly remnant possess a very small amount of might and power or wealth, but their lack of these should not cause them discouragement. They

can accomplish nothing except by the spirit of God. The candlestick and the olive trees teach the very same instruction. Jehovah's witnesses now give forth the light of Jehovah only because they are in his organization and have his spirit. The real power causing them to bear testimony is "the golden oil", mentioned in verse twelve, which is the spirit of Jehovah. It is Jehovah's testimony which he has committed to Christ Jesus, who in turn has committed a part thereof to his faithful remnant. (Rev. 12:17) The temple cannot be completed in its entirety until the witness work is completed, because it is participation in this witness work that edifies and builds up the temple class and proves who is faithful unto the end.

The self-important, self-centered "elective elders" of congregations assume a ridiculous position by trying to hinder the forward progress of the witness work, which is an attempt to stop the building of the temple preparatory to the great day of battle. Such opposers are pictured by the religious hybrids, the Samaritans, who claimed to be God's people; and which opposers now make a like claim but in fact are supporters of Satan's organization. The angel of the Lord says unto the opposers: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. 4:7.

A class of religionists, foreshadowed by the people of Samaria, set up an organization which opposes God's organization and its work on earth, and this opposing organization gives honor to a man or men and follows the teachings of a man, and not the teachings of the Lord, and by thus doing they commit "the sin of Samaria". (Amos 8:14) These make themselves a part of Babylon, which is Satan's organization. This class has been saying and still says: "There has been no truth in *The Watchtower* since the death of its original editor, and no revealed truth since that time." This declaration is a presumptuous insult to Jehovah. The Lord ironically addresses these boasters as a "great mountain", that is to say, "great" in their own estimation. They oppose the Greater Zerubbabel, Christ Jesus, the builder of the temple. In his organization are his faithful members which are the remnant now on earth, because they are of the anointed temple class and are temple builders; and this the "great mountain" opposes. The prophecy declares that this boasting "great mountain" shall become before Zerubbabel, that is, Christ Jesus, a "plain", meaning it is to be brought down flat. To his great temple builder, Christ Jesus, Jehovah says: "Behold, I will make thee a new sharp threshing instrument having teeth [(*Roth.*) a new pointed threshing sledge owning teeth]; thou shalt thresh the mountains, and beat them small [(*Roth.*) crush them], and shalt make the hills [the highest portions] as chaff."—Isa. 41:15; 40:4.

LETTERS

PLEDGED TO PEACE AND SERVICE

DEAR BROTHER RUTHERFORD:

Assembled tonight in our usual service meeting we want to express our appreciation of your labors in our behalf, of your zeal for the advancement of the Kingdom interests.

In this zeal for the Kingdom and its advancement we have reached a common level within our company and a common level with headquarters, having wholeheartedly adopted the resolution suggested in the "Organization" article in *The Watchtower*. All our energy is in unity in an organized effort against our common enemy and for the advancement of the kingdom interests committed to us in this locality.

The Lord has blessed us richly; and we know why! Because we have all walked in peace with one another; and, by the Lord's grace, we are going to keep it thus. Last September we had 109 publishers; this year, in May, we had 267 publishers in the field. Increase has been added unto us like pleasant rain.

A nucleus of mature publishers, about 20, grouped together to become proficient in the use of the phonograph in back calls and model studies, each agreeing to start one model study, about six months ago. Today this nucleus has increased to 120. The result of this organized effort has been the huge increase in new publishers, to be exact, 105 in the last six months.

We are with you, dear brother, and daily pray to the Lord to strengthen you. Pledged to peace and service, we shall work even closer with you and headquarters.

Your brethren in Jehovah's service,

MANHATTAN [New York] COMPANY OF JEHOVAH'S WITNESSES

MOST WONDERFUL WORK OF ALL TIMES

DEAR BROTHER RUTHERFORD:

Will you please take notice of our Bethel study report for the month of July, 1938, at Helsinki office, as follows:

Both parts of the article "Children" have been studied in July. We can only state: What a relief! During many years this question of special meetings for children had been very difficult. We tried to organize such studies, but never would they succeed; there were always some points which disturbed them, and they were broken again and again. We wondered what was the cause; now we know it: The Lord did not bless them. Only very few of those children are now with us, and those who are have visited also our regular meetings and seem to understand as well as any other. The article has gone to the marrow in this matter, and we are very thankful to the Lord for this enlightenment.

We have, for our vacation time, had only two meetings, July 4 and 25, with attendance of 12 at each of them.

Daily asking God's richest blessings upon you in the most wonderful work of all times on the earth, we are sending our warm greetings.

Your little brother by His grace,
EERO NIRONEN, Secretary.

REJOICE MORE AND MORE

DEAR BROTHER RUTHERFORD:

Have felt constrained to write you a few lines, to say that nine years ago today we (Brother Tope and I) left Dover, Ohio, with an old Ford car drawing the first house-trailer we ever saw or even heard of. We are still living in that trailer and have had nine years of happy service (the best years of our lives).

In 1931 Sister Cooksey, of New Philadelphia, who was then pioneering, joined us; and we three have covered some ground since then. We all appreciate your loving provision for the pioneers; and we daily try to render our best service to our King. We are unable to see how anyone could weary in that blessed service, when the *Towers* supply such strengthening food. Of course, there are ups and downs; but the ups outweigh the downs, and we are truly happy in our work. We rejoice more and more in the unfolding of Jehovah's great purposes. Rest assured of our loyalty, and our prayers on your behalf.

Yours in further service,
BRO. AND SR. J. G. TOPE, Indiana.

ALL PRAISE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

We, the Harrisburg company of Jehovah's witnesses, do unanimously accept Jehovah's provisions for his "theocratic" government, and do hereby announce our approval and wholehearted co-operation to said government, with Jehovah the great Theocrat its Head and Christ Jesus its now present active King and earth's righteous Ruler. We give thanks and all praise to Jehovah for this new light through the columns of *The Watchtower*; and we pray for the continued peace and success of the anointed and their companions to the vindication of Jehovah's name. We pray Jehovah's blessing and protection upon you, Brother Rutherford, as you continue to so fearlessly proclaim his name.

GOD HAS NOT FAILED

DEAR BROTHER RUTHERFORD:

This month completes ten years that we have been in the pioneer work, and we wish to express our thanks to Jehovah for the joy and privilege that has been ours. It has been a decade into which has been pressed every variety of experience, for all of which we are glad.

Because we recognized the Society as God's instrument, and because, in "Where Are the Nine?" it issued the invitation to enter the pioneer field, we responded, and never a moment of regret have we known. We have sought at all times to obey every instruction from the Society as from the Lord himself, and always we have been able to look back and see the hand of God in the event and our blessing as the result of our obedience.

God has not failed in a single promise. Every material and spiritual need has been provided, and much more besides. We have learned to trust him implicitly in all things, and look to him for instruction when in doubt. Food and clothing have been the least of the needs supplied, while the "food convenient" has strengthened us at all times.

And now we have this campaign against religion, which we hate. In this country religion has brought untold misery and suffering, and we yearn for the time when the great Vindicator shall arise and destroy the oppressors, and later pour balm on the wounds of an ignorant and degraded people.

With all our hearts we thank Jehovah for this present truth, for the decade just past, for the determination we find within us to serve him all the days of our lives, and for your excellent example in faithfulness. Our great desire is for the vindication of his name, and that we may be permitted to render him the worship of obedience and praise.

Your brothers and collaborators,

R. TIPPIN,
C. S. GOODMAN, India.

STANDING SHOULDER TO SHOULDER

DEAR BROTHER RUTHERFORD:

We as a company have just adopted the following resolution:

We are in full harmony with, and recognize, The Society as the Lord's channel for feeding his people and doing his work now in the earth.

We have forgotten all past difficulties and selfish ambitions, and are standing shoulder to shoulder in the Lord's service, following the instructions and the theocratic arrangements provided for us by the Lord. We are doing our best to advance and defend the interests of the kingdom committed to our care, and are using to the best of our ability all means and equipment provided for us through Jehovah's visible organization.

We are striving and will continue to strive to promote peace and brotherly kindness among ourselves, thus praying for the prosperity of Zion and the peace of Jerusalem, as that course was marked for us at the Columbus convention in September 19, 1937.

May the Lord fully bless you with strength and grace in order to carry on in his work on earth so long as that might be necessary.

We remain

Your diligent and militant coworkers in His name,
AKRON [Ohio] COMPANY OF JEHOVAH'S WITNESSES