



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 21-11.

VOL. LIX

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The WATCHTOWER

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

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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 31, is international and begins the new service year. It introduces 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 are to 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. 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 with much pleasure your service report at the close of October.

HELP RENEW YOUR SUBSCRIPTION WITHOUT DELAY

For the convenience of the subscriber, a renewal blank is sent with *The Watchtower* one month before expiration (on foreign subscriptions, two months). Renew your subscription promptly and fill in the renewal blank which is mailed to you with your *Watchtower*. Sign your name uniformly; give street and number, city and state; date your renewal blank, and please use the blanks sent to you enclosed in *The Watchtower*. These subscription blanks tell us which numbers will be necessary with your renewal order. Always read carefully the reverse side of the renewal blank. When you change your address always give old as well as new address, two weeks before you move.

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

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

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

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

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

"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.

APPLICATION FOR SERVICE

The Society desires to renew all applications for service at Brooklyn. Every consecrated person of the anointed or Jonadabs 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.

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

OCTOBER 1, 1938

No. 19

LOVERS OF RIGHTEOUSNESS

PART 3

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

JEHOVAH OF HOSTS is the Almighty God of War, and he makes it clearly to appear in his Word that all who love righteousness and serve him must boldly take the side of Jehovah and Christ Jesus in that war. (Obadiah 1) This war is against the combined enemies of God and his kingdom, pictured by the Philistines of ancient times. The modern-day Philistines are workers of wickedness, particularly the "totalitarian state" and also religionists, led by the Roman Catholic Hierarchy. All who love righteousness must be against such enemies of God and must take their stand firmly on the side of Jehovah and his King and be diligent in obeying God, and not man.

* Both Jonathan and David were warriors and were experts in the use of the bow and sling. (1 Sam. 18:4; 20:18-22, 35-38; 2 Sam. 1:17, 18, 22, 27) Both Jonathan and David fought against the same enemy, even though they did not fight side by side or on the same battle front, and that was due to conditions which prevented Jonathan from joining David or David from being always with Jonathan. It appears that Jonathan was of great assistance to David, and particularly was he of assistance to David while remaining in Saul's court. He could thus watch the development of affairs and keep David fully advised. When the battle was on with the enemy, there was no backing down by Jonathan, however, but he fought the enemy to a standstill. (2 Sam. 1:22) The faithfulness of Jonathan in war against the enemy was acknowledged by David later, when Jonathan was dead and when David composed and taught the Israelites to sing "The Song of the Bow". (2 Sam. 1:18, *Rotherham*) Even while Jonathan was under the jurisdiction of Saul he was always true to David. These facts strongly argue that, within the ranks of the Roman Catholic Hierarchy and under that strong religious organization, there are many persons of good will, whose hearts are right and set upon the Lord and are true to him, and that these in due time will be identified as on the side of the Lord God and his King, and that many of such are now watching the course of Jehovah's witnesses and the persecution heaped upon them by the Saul class, and are render-

ing aid to the David class. Those of the present-day Jonathan class must also be true and valiant warriors, fighting along in the same cause with the David class, and fighting against the common enemy, that is, the modern-day Philistine. Jonathan did not engage in the fight with Goliath, but that combat was taken up by David, and after that Jonathan always supported David. The Jonathan class today did not fight the modern-day monstrosity before the David class took up that fight; but now since the David class openly declare against the present-day monstrosity, the Jonathan class join them and fight side by side in support of Jehovah's witnesses and declare that Jehovah and Christ Jesus are "the higher powers". They are against the modern monstrosity, that is, the "totalitarian-state religion", which sets up the state as greater than God and his King. Both David and Jonathan were lovers of righteousness, and therefore they stood shoulder to shoulder for that which is right. The remnant and "great multitude" must do the same thing now. For that reason both are against anything that compels them to compromise with Satan's organization.

* Jonathan, with great danger to himself, visited David when David was in exile, and he rendered comfort and strength to David. (1 Sam. 23:15-18) Thus Jonathan displayed his faith in Jehovah God and in God's purpose concerning his anointed one. Jonathan, although afforded many opportunities to do so, never betrayed David. Others did betray David to Saul, telling Saul of the whereabouts of David, and in this such persons picture the "evil servant" class that willingly co-operate with the other religionists or Saul class to work injury to Jehovah's witnesses. The facts show at the present time that the "evil servant" class and the Roman Catholic Hierarchy are conspiring together in their efforts to destroy the work of Jehovah's witnesses, and in this they are resorting to all manner of malicious falsehoods. A specific instance of this is that related by one Anderson, who has "spilled the beans", by gleefully telling others of how one Salter and certain members of the Roman Catholic crowd are in a conspiracy and expect to shortly carry out their conspiracy by committing

overt acts against Jehovah's witnesses, particularly against the officers of the WATCH TOWER BIBLE & TRACT SOCIETY. God foreknew and foretold all this wickedness in advance, and thus he warns his people today. As Jonathan visited David to comfort him, even so the "other sheep", pictured by Jonathan, visit the remnant and comfort them when in prison and when they are otherwise persecuted. (Matt. 25:34-40) The "other sheep", like Jonathan, are confident of the ultimate success of the cause of Jehovah's anointed ones, and they confess their own secondary position in the Lord's arrangement and are willing to hold to their covenant arrangement, by faithful service with God's anointed.—1 Sam. 23:17, 18.

* Jonathan made a covenant with David for life, that is, that Jonathan's house or offspring might survive and might thus be spared just retribution that would come upon the house of Saul because of Saul's wrongful persecution of David, God's anointed King. (1 Sam. 20:13-17, 42; 18:3; 23:18) That covenant was like unto the unwitting manslayer's fleeing to the city of refuge for safety and for deliverance. (Num. 35:6-25) It was in keeping with the Gibeonites' making a covenant with Joshua that their lives might be spared. (Josh. 9:3-21) Although Jonathan might be killed in battle before David came into power as king, yet this covenant between them was an assurance that Jonathan's house would survive and his offspring would be in no danger of being wiped out for the sins of Saul. A like promise was made in behalf of the house of Jonadab. (Jer. 35:19) Thus several prophetic pictures corroborate each other in order that God's people may now be assured of his purpose to preserve the great multitude and their offspring. Jonathan did die in battle, but was survived by his son. (2 Sam. 4:4) David faithfully stood by his covenant with Jonathan and spared the life of Saul's grandson, the son of Jonathan. (2 Sam. 21:7, 8) This clearly pictures that, although some of the Jonadabs or "other sheep" may be killed at the hand of the enemy before or during Armageddon, yet many of the "other sheep" of the Lord, pictured by the house of Jonathan, will be spared and live through Armageddon and the Executioner for Jehovah will not act against them. Keep in mind that Jehovah says to those of good will: "Seek righteousness, seek meekness: it may be ye shall be saved in the day of the Lord's anger." (Zeph. 2:3) Maybe you will be of those who are spared. This prophecy shows that there will be some, and probably many, spared. If one is obedient to the Lord and continues to seek righteousness and meekness, he may be spared death; but if he dies faithful, the Lord will manifestly give him an early resurrection.

* Jonathan worshiped Jehovah in spirit and in truth. He did not follow Saul into spiritism or demonism. (1 Sam. 14:6-10, 12; 19:4, 5) Likewise the Jonathan class today shun spiritism and demonism and devote themselves in sincerity to the work of

Jehovah, and they worship Jehovah in spirit and in truth by rendering themselves in full obedience to the will of God. Jonathan did what he could to 'strengthen David's hand in the Lord', and doubtless Jonathan is one of that great "cloud of witnesses" who through faith in God obtained a good report from Jehovah and died a faithful servant of the Most High. (Heb. 11:39; 12:1) Today the Jonathan class learn of the name, the meaning and the purpose of Jehovah, and their devotion is to God and to his King. They refuse to be led away by the subtle influence of religionists exercised toward them. They distinguish themselves for their faith and faithfulness to Jehovah and his kingdom, and for this the Good Shepherd gathers them into Jehovah's one great fold.

RELATIONSHIP

* Jonathan had the proper view of his own relationship to the Lord and to the Lord's anointed, understanding that the rulership or kingdom was not for him, but that David was the anointed one of the Lord to rule. There was no envy or covetousness on the part of Jonathan toward David because David had the higher position. Jonathan rejoiced to be David's sincere and true lover and friend, and to co-operate with him. Likewise the "great multitude" now, the people of good will, do not covet the position of the remnant, nor do they envy the anointed because of the higher position of the anointed in the organization of Jehovah. They see that the anointed temple company partake of the Memorial, showing that they are in the covenant with Christ Jesus, to be dead with him, and that, thus continuing faithful, they have the promise of reigning with him; and they see that the great multitude do not have this privilege, yet they rejoice to do whatsoever the Lord gives them to do, and with joy they contemplate the everlasting blessings that are in store for those who remain steadfastly faithful unto Jehovah and his kingdom. The "other sheep" now joyfully labor with the anointed as companions, lovers and friends. They are willing and glad to have the anointed David class take the lead, and they delight to follow that lead in the field service, rendering their reasonable service unto the Lord. (Rom. 12:10; Phil. 2:3) The Jonathan class cleave to the remnant class, not because of sex or creature love, but because they love God and love his kingdom. They love righteousness and hate iniquity, and therefore they are loved by Jehovah and Christ Jesus. They are like the faithful men of old, who did not covet the glory that was due to the Christ, which glory they by faith saw in the future. (1 Pet. 1:10-12) The "other sheep" or Jonathan class have understanding respecting Jehovah's kingdom, and they delight to be the companions of God's anointed ones and are thus shown as standing before the throne of God, joining in the singing of the praises of the Most High and of his Christ.—Rev. 7:9, 10.

FAITHFUL

* Jonathan died in the battle of Mount Gilboa, and he died at the hands of the Philistines; and while it is true that he died near Saul, Jonathan was not fighting for Saul, but was battling for the cause of Israel, God's covenant people, battling against the enemies of God and his people, and for the honor of Jehovah's name. (1 Sam. 31:1-6) This does not mean that none of the "great multitude" company or Jonathan class will survive Armageddon; but rather it means that some of the Jonathan class may die, while others survive, as hereinbefore stated. Rather this part of the picture shows that the Jonathan class must, if called upon to do so, show their faithfulness even unto death. They are not "a less faithful class", as has been said, but must and do possess the faith like unto the members of the royal house of God. They cannot take a compromising position, but must be wholly for Jehovah and his kingdom. Jonathan died faithful to Jehovah and to his beloved friend, David, even as he worked for the defense of David, and his righteous cause, throughout the days of his life. Jonathan would necessarily see that Samuel the prophet and even Jehovah God had forsaken Saul, and that David was God's choice, and therefore Jonathan remained true to David and true to the covenant people of God, even unto death. The great multitude have a similar vision and do likewise.

* Saul tried to appear as fighting against the common enemy and for God's people, but Saul was really fighting for self-preservation and was fighting against God's anointed David. Likewise today, the modern Saul class, "the man of sin," that is, the clergy and the "evil servant" class, claim to be on the side of God, yet they are fighting for their own preservation and against God's anointed ones. Saul tried to make it appear that the faithful prophet Samuel was co-operating with demons; and this is shown by Saul's consulting the witch of Endor and attempting to call up Samuel from the dead. (1 Sam. 28:5-25) Modern-day clergy openly turn to spiritism and try to make it appear that God is in league with the demons; and this they do by teaching them the dead are alive, and that mediums on earth can communicate with the dead. Practically all the religionists teach "there is no death", which is the Devil's lie, and they co-operate with the demons. Saul was the enemy of God, and he perished ignominiously. The "man of sin", the clergy and "evil servant" class, are Jehovah's enemies and must perish, and hence are designated in the Scriptures as "the son of perdition", foreshadowed by Judas. Jonathan held himself free and aloof from all conspiracies formed against David. Likewise today the people of good will, the Jonathan class, hold themselves free and entirely aloof from all schemes and conspiracies hatched up by the clergy and the "evil servant" class to do injury to God's anointed people now on earth. The very existence of the Jonathan and David classes, their lives, are knit together,

and they are true lovers of righteousness, and God loves them. They are companions and real lovers. These great truths should enable the remnant and the Jonathan class to see their privilege and duty now of ably supporting each other in the righteous cause.

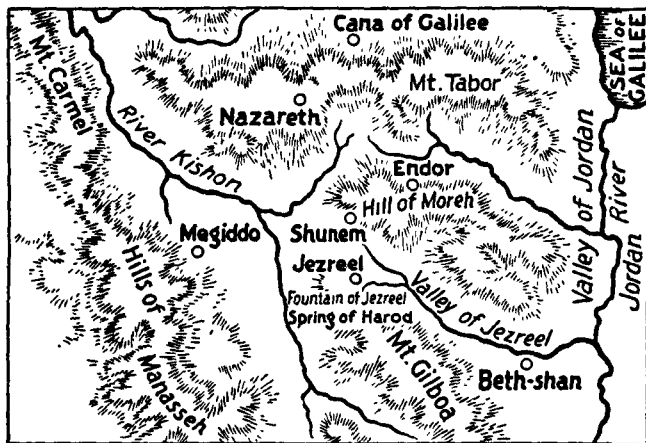
"STRANGE ACT"

* Jehovah has declared his purpose to "bring to pass his act, his strange act", at the time of the settlement of the great issue between him and the enemy. (Isa. 28:21) That important event is foretold in this prophecy concerning the 'lovers of righteousness'. Israel was God's covenant people, upon whom Jehovah had put his name. Saul was their king, whom Israel chose. Today "Christendom" claims to be the people of God, and some of them pledge themselves to do the will of God and hence are in a covenant with God. Modern "Christendom" was foreshadowed by the Israelites, and Saul there represented the clergy leading those that make up the "man of sin", "the son of perdition." When God abandoned his covenant people, the Israelites, and their anointed king, Saul, and permitted the Godless pagans, the Philistines, to overthrow them, that appeared to the Israelites to be a very strange act. That was in fact an expression of Jehovah's adverse judgment previously determined against the unfaithful Saul and the unfaithful members of his house, and He expressed that judgment by executing the ones adjudged adversely. (1 Sam. 31:1-10) For about thirty-nine years God waited to execute that judgment, and the interim afforded opportunity for Saul to go the full length of the tether and to thus fully identify himself as the enemy of Jehovah. (1 Chron. 10:13,14) When Jehovah in the near future executes the "man of sin", "the son of perdition," and all the supporters thereof, which He will do, that will appear to be a very strange act to all persons who are out of harmony with Jehovah God. That will be the beginning of Armageddon, and it will continue until all the enemies are destroyed.

¹⁰ At the execution of Jehovah's typical strange act against Saul and Israel, that is, the battle of Gilboa, Jonathan also fell, due to circumstances, and not due to any fault or unfaithfulness on the part of Jonathan. Jonathan remained true and faithful to David, Jehovah's anointed one, to the very end. Likewise the "other sheep" will remain true and faithful to Christ and the remnant of his body to the very end, although some of them may fall at Armageddon. Jonathan could not properly be in any other place in the war than in the battle front, fighting against the Philistines, and by that he showed his faith in God's kingdom. He was not responsible for the unfaithfulness of those round about him, and it was their unfaithfulness, and particularly that of Saul, that caused Jonathan to be placed in the battle. Jonathan was not resisting God's strange act against Saul, but was warring against the crowd that was reproaching God's

holy name; and the fall of Saul, and the end of his reign, which cleared the way for David to become the rightful king, was there picturing the beginning of the battle of Armageddon, which beginning of the "strange act" will be against religionists and religion.

¹¹ It is of real interest to here consider the line of battle formed by the two opposing armies; and in order that it may be more easily considered, a map insert is here published.



¹² Compare this with the line of battle at the time Gideon defeated the Midianites. Just before his night attack upon the enemy Gideon pitched his camp beside the well of Harod. (Judg. 7:1) "Gilboa" means "boiling spring" and seems to refer to the same well where Gideon encamped. Saul pitched his camp "by a fountain which is in Jezreel", and which appears to be the same as the "well of Harod". (1 Sam. 29:1) Saul, having in mind Gideon's position at the time of battle, no doubt expected that his (Saul's) taking a similar position would assure his victory. On the other side of the valley of Jezreel is the town of Endor, where Saul visited the witch and through her consulted the demons. The Philistines pitched their camp in Shunem, at the base of the hill of Moreh, in the same place where the Midianites had encamped. (1 Sam. 28:4) Just before the fight began, "the Philistines went up to Jezreel," that is, they moved their army forward. (1 Sam. 29:11) That placed the Philistine army between Shunem and Jezreel. (Josh. 19:18) That battle line-up located the fight just east of but very near Megiddo. (Josh. 17:11) The camp of the Israelites was near the town of Jezreel where King Jehu put the finishing touch on the wicked old wench, Jezebel. (2 Ki. 9:30-37) After the battle Saul's dead body was hung on the walls of Bethshan, which is on the east side of Mount Gilboa. If Saul counted on this position as an assurance that the Israelites would be victors, the result was the very opposite of what came upon the enemy when Gideon fought them at the same place. Saul suffered a disastrous defeat in the battle of Gilboa, and that made the whole matter appear to the survivors of Israel as strange, and hence the survivors fled. Saul and

his sons were killed. (1 Sam. 31:1-6) The result of that battle was devastating and terrorizing to Israel.

¹³ Jonathan was not authorized to fight against Saul, but, like David, he was leaving to God the execution of his vengeance against the unfaithful Saul. Jonathan was there fighting against God's enemies, the Philistines. The modern-day Jonathan class, the great multitude, are not authorized to use physical violence against the clergy and others composing the "man of sin". Their commission is to resist the reproach cast upon Jehovah's name by proclaiming the truth of God's Word against all who reproach his name, and thus to participate in the fight against God's enemies. Both Jonathan and David refused to take any violent action against Saul. (1 Sam. 24:1-22; 26:5-24) This shows that neither the remnant nor the "other sheep" are permitted to use violence against the religionists, but that they will leave to Jehovah the execution of his vengeance against his enemies, the religionists and others. A certain man appeared before David and claimed to have slain Saul at Mount Gilboa, and he expected, by repeating the circumstances, to receive some favor from David; but he was disappointed in that expectation. — 2 Sam. 1:1-16; 4:9, 10.

¹⁴ No Philistine could gain favor with King David by slaying Saul and Jonathan, and to thus make the way clear for David to become king. Likewise at Armageddon, no modern Philistines, the political crowd, and none of their followers of the monstrosity, the "state religion combine", can gain any favor of Christ Jesus, the Greater David, by burning the "great whore". (Rev. 17:16, 17) Nor did the Philistines intend to help David by fighting against Saul, but their purpose was to reproach God's name. This is proved by a later attempt by the Philistines to destroy David. (2 Sam. 5:17-25) This shows that, after the fall of the religionists and religion at the beginning of Armageddon, the political, commercial, and radical "state religion" crowd, pictured by the Philistines and particularly by Goliath, will be against Jehovah's witnesses. The final result will be the complete clean-up of Jehovah's enemies, because all shall bite the dust.

REJECTED STONE

¹⁵ The prophetic picture foretold the rejection of Christ Jesus, the Head Stone and Foundation of Zion, by all religionists and their allies. The survivors of Saul's army, and also the Philistines, continued to use every possible means to prevent David's rule over Israel. There followed a long war between the house of Saul and the house of David, that is, a war for a period of seven and one-half years; but David won out. (2 Sam. 3:1-6) Thus was shown that the followers of Saul, and the Philistines, pictured the followers of the religious leaders, including the politicians, the commercial crowd, and also including the radical element, all of which reject Christ Jesus as

King and rightful Ruler of the world. David, the typical stone (anointed king), was typically laid or presented as king in Zion when David captured the stronghold of Zion, taking it from the heathen Jebusites. (2 Sam. 5:6-9) There David brought the ark of God's covenant and established it in Mount Zion, thus picturing Jehovah's organization or habitation. —2 Sam. 6:12-19.

FAITHFUL COMPANY

¹⁶ The great multitude must prove to be a faithful company, faithful to Jehovah and to his anointed King, Christ Jesus, and must prove to be true lovers of the "feet" members of Christ. This is shown by the course taken by Jonathan and David. Jonathan made a covenant with David because he knew that David was right, and he kept his side of the covenant in the sight of God, before whom the covenant was made. (1 Sam. 20:8-17) Jonathan was likewise against the devil religion and for Jehovah, and this is shown by the fact that he named his son Mephibosheth, which name means "dispeller of shame", that is to say, disapproval of the shameful thing, Baal or devil religion, which reproaches Jehovah's name with shame. Jonathan was a true worshiper of Jehovah. According to 1 Chronicles 8:34 Jonathan's son Mephibosheth was also called Merib-baal, which means "rebellion against Baal"; and this shows that Jonathan was against the devil religion; and hence the Jonathan class of today, those who form the great multitude, are against religion because it is of the Devil and reproaches the name of Jehovah God.

¹⁷ Jonathan's son, Mephibosheth, was five years of age when his father Jonathan was killed (2 Sam. 4:4); and for seven and one-half years thereafter there was continuous war by the followers of Saul against David, and at the end of that war Mephibosheth was only twelve years of age. Being also a cripple in both feet, he could not have had any part in the war against David. In addition thereto Mephibosheth was brought up by the Manassite, Machir, who showed faithfulness to David. (2 Sam. 9:3-5,13; 17:27-29) So it appears that Jonathan's son, Mephibosheth, was free from prejudice against David. Evidently he followed in the footsteps of his father and was a lover of David because he saw David was right and was a worshiper of Almighty God. David did not forget his covenant with Jonathan; and so when the war was over, he started an investigation to determine who had survived in the house of Jonathan, his lover companion, and that investigation brought Mephibosheth to David's attention, and then the king restored to Mephibosheth all that he had lost through Saul's wrongful action. "Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold

thy servant. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."—2 Sam. 9:5-7.

¹⁸ The descendants of Jonathan showed their recognition and appreciation of David as the rightful king of Israel. (2 Sam. 9:7,8; 19:27,28) When King David suffered, these descendants of Jonathan suffered, as companions of him that was so used. (Heb. 10:33) The descendants of Jonathan, through his son Mephibosheth, continued for at least ten generations after Mephibosheth. This shows that they received favor because of the faithfulness of their ancestor.—1 Chron. 8:34-40.

¹⁹ The house of Jonathan being restored to all that had been lost through Saul's wicked course and downfall shows that the Jonathan class are now permitted to enjoy the privileges, which the clergy and the "evil servant" class lose, of working for Jehovah and his kingdom. By reason of their wrongful course they incur this loss. Those pictured by Jonathan and his house, who love righteousness, are like "the virgins", the "companions" of the King's bride, that enter into the favor of Jehovah at the palace of the King. (Ps. 45:14,15) These also have their spiritual food from the Lord's table, even as Mephibosheth ate at David's table. The sparing of the lives of Jonathan's descendants for many generations may well picture that, while some of the great multitude may die before Armageddon is over, yet the Jonathan class, that is to say, those who go to make up the great multitude, as a class, will survive Armageddon, and which class may, after Armageddon, "be fruitful and multiply," and their offspring have a particular blessing at the hands of the Greater David. Also it may show that the dutiful and obedient children of the Jonadabs, or Jonathan class, who today are obedient to righteousness, may be spared during Armageddon and then, going on in faithfulness to Jehovah and his King, will forever have the Lord's blessing. The great multitude, or Jonathan class, should now see to it that their children are taught the truth of and concerning Jehovah and his kingdom and that from their early youth up they be instructed and admonished to love righteousness and to hate iniquity, and to do service unto Jehovah and his King. The Jonadabs who are parents have this responsibility to thus instruct their younger ones, and this they should do, and not neglect that privilege and obligation. Let them teach the children to understand that, if they would live and have the blessings of God, they must now become lovers of righteousness and do what is right, that Jehovah God is the righteous One, that Christ Jesus is the righteous Ruler of the world, and that all must come under his rulership willingly if they would have his blessings.

²⁰ There were others who at one time followed Saul and in due time broke away from him and went over

to David's side, even while David kept himself secluded and out of Saul's reach; and this they did because they saw that David was the choice of Jehovah, and therefore in the right. (1 Chron. 12:1-7) When David was retiring to the "hold", that is, his position at the stronghold of the wilderness, where he remained temporarily; others came from following after Saul's organization and joined David. "And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These were of the sons of Gad, captains of the host; one of the least was over an hundred, and the greatest over a thousand. These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band."—1 Chron. 12:8-18.

²¹ Those strong men, like Jonathan, seem clearly to picture those who become members of the great multitude, and who come from all kindreds, peoples, nations and tongues, and show their love for God and his anointed King, Christ Jesus. The facts show that even now many are coming over to the "feet" members of the Greater David and are making with the anointed a common cause for righteousness, taking their stand firmly on the side of Jehovah and his king. Behold the great multitude coming to the fore.

²² When David was directed by the Lord to go to Hebron, where he was inaugurated king over Judah, many others came to him and joined his forces. (1 Chron. 12:23-38) It is certain that these prophetic pictures are recorded to show that there now is a people of good will toward God, and that these must go to the Greater David, Christ Jesus, and put themselves under his command, and this they must do and will do before Armageddon is over. They cannot come with a double or doubtful heart, but must come wholeheartedly, recognizing Christ Jesus as the great anointed King and Jehovah's Executive Officer and Vindicator. They must recognize Jehovah and

Christ Jesus as "the higher powers", to whom all must be subject, if they would live. This they must do and will do in the face of the "totalitarian state" that puts the earthly ruling power above Jehovah and his kingdom. That issue is being put up to the people now, and those who will live must make their choice and serve God and his King, Christ Jesus.

LAMENTATION

²³ It appears that at the battle of Gilboa, which pictures the beginning of Armageddon, Saul played a part in that picture which represented God's anointed at the beginning of the battle of Armageddon, even though Saul himself at that time was rejected of God. The person of Saul is not here to be considered, but the place of the anointed One is to be considered, as the all-important thing; and Saul at that time stood in the position or place of one who had been anointed over God's covenant people. Personalities do not and must not enter into the matter, and here both Saul and Jonathan appear clearly to have played parts in the prophetic picture which will have fulfillment at Armageddon. We must not now become confused or mixed in these pictures, thinking that a person playing a part must play some part all the way through.

²⁴ The report was brought to David that Saul and Jonathan had been slain: "And David lamented with this lamentation over Saul and over Jonathan his son." (2 Sam. 1:17) This lamentation of David, as shown by verse twenty-one of the same chapter, was not for Saul the unfaithful man; but the lamentation was for that place of Jehovah's anointed which had been disgraced and defamed at the hands of the uncircumcised Philistines, the enemy of God. The Philistines were anti-God and pictured those today who are against God and his kingdom, and the lamentation showed that any disaster that befalls the anointed and their companions at the hands of the enemy would necessarily bring sorrow to the remaining faithful ones. Because Jonathan stood for righteousness and had been faithful to God and to his covenant with David, and David loved him as his own soul, necessarily David lamented at the death of Jonathan, of whom he spoke in affectionate terms. Viewing the matter as a prophetic picture, it shows that at the beginning of Armageddon some of the anointed remnant may "die with their boots on", that is, be slain by some of the enemies of God while these faithful members of the remnant are performing their duty, and that also some of the "other sheep", the great multitude, pictured by Jonathan, may be slain in like manner by the same enemy, and which would be a demonstration of their integrity toward God and an answer to Satan's false charge against Jehovah and his servants on the earth. The dying of such faithfully doing their duty will cause a lamentation on the part of those who survive, but they will "sorrow not as others". They will feel great righteous indignation

and sorrow by reason of what the enemy has done to God's anointed. We know that the faithful remnant must be changed from human to spirit and some of them may have their change instantaneously while actively engaged in resisting the enemy, and may fall by violence at the hands of the enemy; but, concerning such faithful ones, "Blessed are the dead which die in the Lord from henceforth." (Rev. 14: 13) The faithful remnant, who thus die, will have an instantaneous resurrection. Also the resurrection of the faithful Jonadabs, who may thus fall, is certain. The mutual love that exists between the anointed remnant and the "other sheep", or great multitude, is set forth in this prophetic picture in the

"SONG OF THE BOW"

²⁵ David composed and sung or chanted this dirge as a lamentation for his beloved friend Jonathan and for the anointed place of the king. "Then chanted David this dirge, over Saul and over Jonathan his son; and he thought to teach the sons of Judah [the song of] the Bow, lo! it is written in the Book of the Upright."—2 Sam. 1: 17, 18, *Rotherham*.

²⁶ The person who filled the typical place of Jehovah's anointed king is not material here, and this shows that the lamentation was not for Saul. David did lament the death of Jonathan, and Jonathan is specially mentioned in this song because Jonathan pictured the great multitude, the members of which multitude are dear to the heart of every one of the remnant. Having this point in mind, note the prophetic picture and what comes to pass in fulfillment of this "Song of the Bow", as the song is sung: "The beauty of Israel [some of God's organization who are faithful witnesses and maintain their integrity toward God] is slain upon thy [Jehovah's] high places [Mount Gilboa; picturing the heights of the kingdom]: how are the mighty [in the Lord] fallen [faithful unto death]! Tell it not in Gath [the city of the enemy], publish it not in the streets of Askelon [in the Philistine city or organization of the enemy]; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph [that is, the modern-day Philistines should have no real cause to glory in their apparent victory, because their turn for death will come shortly]. Ye mountains of Gilboa [where God's anointed people suffered reproach and Jonathan suffered death at the hands of the enemy], let there be no dew, neither let there be rain upon you, nor fields of offerings [typical of a mournful, dead appearance]; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain [Philistines], from the fat of the mighty [enemies], the bow of Jonathan [which doubtless was the origin of the title for this Song of the Bow] turned not back [and so likewise the Jonathan class do not back down and take flight when the battle with the modern Philistines occurs, but they prefer to fall in

battle rather than to compromise with the enemy], and the sword of Saul returned not empty [that is, the Lord's anointed remnant skillfully use the sword of the spirit, and with telling effect, on the enemy, the modern Philistines]. Saul [not the unfaithful man, but the anointed official place, which anointed place is now filled, so far as the earth is concerned, with the faithful remnant] and Jonathan [antitypically, the people of good will, that is, the 'other sheep'] were lovely and pleasant in their lives [the remnant and the other sheep dwell together and work together in mutual love and blessedness (Psalm 133)], and in their death they were not divided [the two companies, the remnant and the 'other sheep', here pictured, are inseparable and remain firmly in mutual love and harmonious action, even unto death, permitting nothing to separate them (Rom. 8: 35-39)]: they [the faithful] were swifter than eagles [in discerning God's will and in responding to his call for service], they were stronger than lions [because they are strong in the Lord and in the power of his might (Prov. 28: 1; Eph. 6: 10)]. Ye daughters of Israel [the virgins, the companions of the bride of Christ, that follow her], weep over Saul [the anointed office or some who die faithfully fighting the enemy, and who are of that office], who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel [the faithful anointed remnant are God's servants, who act in the name of Jehovah, and bring to the great multitude the things of truth and service which make the latter appear beautiful]. How are the mighty [the anointed of the remnant, and Jonathan, the great multitude] fallen in the midst of the battle [the early part of Armageddon]! O Jonathan [the faithful companion and mutual lover of the remnant because of righteousness], thou wast slain [by the violent modern Philistines, while doing your duty, whereby you proved your integrity] in thine high places [on the heights of the kingdom, in active service]. I am distressed for thee, my brother Jonathan [brother-in-law by marriage; but particularly picturing the close relationship of the remnant and the great multitude; also note here that David specifically mentioned Jonathan, depicting the great love the anointed have for the great multitude]; very pleasant hast thou been unto me [the 'other sheep' are very pleasant to the little flock now]: thy love to me [showing that the Jonathan class must and do love God's anointed remnant] was wonderful, passing the love of women [far greater than the love between the sexes, where there is often passion with little or no principle]. How are the mighty fallen [by the enemy's violence and cruelty], and the weapons of war perished [seemingly their weapons of warfare were insufficient, but God will raise them out of death, thus proving their integrity]!"—2 Sam. 1: 19-27.

²⁷ Mark that David held no malice against Saul, but, leaving everything in God's hands as to the punishment of him and the other wicked, David kept his

heart pure. The words of Jesus, the Greater-than-David, show that Jehovah will avenge his own in due time: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18:7,8) Later David defeated the Philistines; and God shows that today he has risen up and soon he will bring to pass his "strange act" by the hand of his Beloved, the Greater David, and that then all his enemies shall fall and bite the dust.

²⁸ This prophetic picture now revealed by the Lord to his people increases their hope and brings comfort to all that love righteousness. The religious racketeers, "the man of sin," including the religious leaders and the "evil servant" class, pictured by the unfaithful Saul, shall soon suffer destruction. The anti-God and anti-God's kingdom, the monstrosity, pictured by Goliath, shall fall. Now Jehovah's people on earth see that monstrosity, the totalitarian government, ruled by cruel dictators, doing violence to God's people and reproaching his name, and they know that such monstrosity shall soon be completely defeated. It shall fall at the hands of Jehovah's Field Marshal, Christ Jesus, because Jehovah hates lawlessness and wickedness, and he declares that all the wicked he (God) will destroy.—Psalm 145:20.

²⁹ The Lord God is revealing his truths to his people now for their aid and comfort, that they may stand firm in the Lord and resist to the last the efforts of the enemy who try to cause the faithful to deny God and his King.

³⁰ Only the righteous shall receive life. Jehovah is the source of life, and he is the righteous One. The Logos, Christ Jesus, has always loved righteousness and hated iniquity, and therefore God has given him the first place in His universe. The few faithful men of old by faith saw the coming righteous rule of Christ Jesus, the King, and have set their hearts upon that kingdom, remained faithful and true to God, and therefore receive a good report, and God has prepared for them a place in his organization. They loved righteousness and hated iniquity. God caused Jonathan to play a part picturing these faithful men. The faithful apostles and other spirit-begotten ones who continue faithful love righteousness and hate lawlessness, and these determinedly remain true and faithful to God, refusing to compromise with any part of Satan's organization. They prefer to obey God, and not man, and Jehovah has assured them that, thus proving their integrity, they shall live and reign with Christ and share with him in his kingdom glory. (Rev. 1:6; 20:4) These were pictured by the part that faithful David, the anointed, played. The "other sheep", whom the Lord gathers and who form the great multitude, love righteousness and hate iniquity, and Jehovah has prepared a place for them where they shall enjoy life everlasting. (Matt. 25:34) Jonathan played a part picturing these. Such are the ones that shall live for ever upon the earth. The faithful men of old, whom

the Lord will "make princes in all the earth", and the great multitude who survive Armageddon, will be the only righteous ones then on the earth. And they will doubtless be united and see each other in the flesh before Armageddon ends. Will those righteous ones who survive Armageddon fulfill God's mandate, to wit, "Be fruitful and multiply, and fill the earth" with a righteous people? The earth was created for righteous creatures, and the righteous only shall live for ever. "Jehovah preserveth all them that love him." (Ps. 145:20, A.R.V.) "For the righteous Lord loveth righteousness; his countenance doth behold the upright." (Ps. 11:7) "Surely his salvation is nigh [to] them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85:9,10) "In the way of righteousness is life; and in the pathway thereof there is no death." (Prov. 12:28) Then there will be no more hypocrisy and no more reproach of God's holy name.

³¹ In the prophetic picture Jonathan played parts representing these faithful men of old and also the "other sheep", whom the Lord Jehovah through Christ Jesus gathers out and brings into the fold. David pictured Christ Jesus and the faithful anointed members of his body, including specifically the anointed remnant now on the earth. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." David loved Jonathan and said: "Thy love to me was wonderful, passing the love of women." Thereafter their love for each other existed because both took the righteous course and served Jehovah. Now the remnant and the "other sheep" must love each other and be knit together for the same reason. Both classes love and serve Jehovah and his King; therefore they love righteousness and hate iniquity, and the favor of Jehovah is to them. All will be made one fold in God's due time. (John 10:16) And all will for ever sing of Jehovah's righteousness. "The memory of thy great goodness shall men pour forth, and thy righteousness shall they shout aloud [ring out]."—Ps. 145:7, *Roth*.

QUESTIONS FOR STUDY

- ¶ 1. What must now be the course of action of all who love righteousness, and why?
- ¶ 2. In what facts is seen Jonathan's faithful co-operation with David and against the enemy? What does this indicate as to a present-day class and their motive and course of action?
- ¶ 3. Show that Jonathan's visiting and comforting David when David was in exile, while others betrayed David to Saul, was prophetic.
- ¶ 4. How, in this picture, and in other prophetic pictures, has God given assurance concerning preservation of the great multitude and their offspring?
- ¶ 5. Jonathan's having worshiped Jehovah in spirit and in truth means what for him, and is of what prophetic significance?
- ¶ 6. In what is it seen that Jonathan had a proper view of his own relationship to the Lord and to the Lord's anointed? and how does this fit in the prophetic picture?
- ¶ 7. That, though faithful to Jehovah and to David, and fighting in the cause of Israel, Jonathan was slain by the Philistines, is of what significance?

- ¶ 8. In his pretending to be fighting against the enemy, and in his consulting the witch of Endor, whom did Saul picture, and how?
- ¶ 9. How was Jehovah's "strange act" foretold in this prophetic picture?
- ¶ 10. Account for the fall of Jonathan also, in the battle here, and apply this part of the picture.
- ¶ 11, 12. Describe the line-up preparatory for the battle of Gilboa, and the result of that battle.
- ¶ 13. Apply the prophetic fact that Jonathan was there fighting against the Philistines, and did not at any time fight against Saul.
- ¶ 14. What was foreshown in the effort, and failure, of the man "from the camp of Israel" to receive from David some credit or favor for the slaying of Saul?
- ¶ 15. What was foreshown by the long-continued effort by the Philistines and the survivors of Saul's army to prevent David's rule over Israel?
- ¶ 16. What is shown by the course taken by Jonathan, his covenant with David, and his naming his son Mephibosheth?
- ¶ 17. Relate facts showing that David did not forget his covenant with Jonathan.
- ¶ 18. What favor came to the descendants of Jonathan because of his faithfulness?
- ¶ 19. What was pictured by the favor shown to Jonathan's descendants?

- ¶ 20. Who else previously following Saul went over and joined David, and why?
- ¶ 21. What was pictured by these strong men and their coming over to David's side?
- ¶ 22. What is now seen to have been the purpose of these prophetic pictures?
- ¶ 23. As to personalities, what important point must be kept in mind in considering the prophetic pictures?
- ¶ 24. Explain David's lamenting over Saul, and over Jonathan. That both of these were slain in this battle is of what prophetic significance?
- ¶ 25. What is "The Song of the Bow", and by whom and for what purpose was it composed and sung?
- ¶ 26. Apply "The Song of the Bow" as in its fulfillment as a prophecy.
- ¶ 27. What instruction is seen in David's attitude and conduct toward Saul, and in David's later being victor over the Philistines?
- ¶ 28. How does this prophetic picture now serve the purpose for which it was provided?
- ¶ 29. Why is Jehovah now revealing his truths to his people?
- ¶ 30. Who only shall receive life, and why? What future privilege has Jehovah provided for these?
- ¶ 31. Whom, then, did Jonathan and David here picture? and what was foreshown in their love for each other, and the reason therefor?

FRUIT BEARING

JEHOVAH chose Jerusalem for himself. Likewise he has taken out of the world a people for himself. "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:10-12, 21) Jesus Christ said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; . . . I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:1-5) "Organized Christianity" took the name of Christ but wholly failed to bring forth the fruit of God's kingdom. Referring to the "vine" of "Christendom" Jehovah says: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2:21.

The fifteenth chapter of Ezekiel's prophecy shows that "Christendom" has committed a great trespass against God, in this, that she has been unfruitful or has brought forth a poisonous fruit. "And the word of [Jehovah] came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?" (Ezek. 15:1-3) Jehovah then propounds some questions concerning the vine tree, among which is this: Can it be put to more earthly use than other trees, or does God expect more of it than of ordinary trees? Correspondingly it is asked, Does God require those who profess to be his people, and who make a covenant to do his will, to try to do the same kind of work as the unconsecrated heathen do or to do something better? The unconsecrated heathen build hospitals and schools, and do special reform work, and carry on works of financial

and political reforms, and form various kinds of leagues to accomplish their purposes. Shall not God's covenant people do something more than that, and something different? Can a people claim to be God's people and pursue a course similar to that of the heathen?

Jehovah has separated his people for a different purpose. He planted the vine and brought forth the branches thereof for the very purpose of bearing testimony to the truth of his Word and to the honor of his name. Christ Jesus is the true vine, and those in Christ Jesus are the branches. The office of the branch is to bear fruit, and by its so doing Jehovah is honored and glorified. Said Jesus: "Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me, he is cast forth as a branch, and . . . burned." (John 15:2-6) This statement of Jesus is in exact harmony with Ezekiel's prophecy, to wit: "Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?"—Ezek. 15:4.

The Israelites had the opportunity of bringing forth the fruit of the kingdom to the glory of God, but because of their selfishness and unfaithfulness, particularly on the part of the clergy and leaders, they brought forth fruit to themselves. "Israel is an empty vine, he bringeth forth fruit unto himself." (Hos. 10:1) Those of "Christendom" who made a covenant to do God's will, particularly the clergy and the elders, were given the privilege of bringing forth the fruits of the kingdom, and because of their unfaithfulness and stubbornness they have brought forth their own kind of fruit, or 'fruit unto themselves'. Therefore the words of Jesus apply to all such: "The kingdom of God shall be taken from you, and given to a

nation bringing forth the fruits thereof."—Matt. 21:43.

The purpose of the "vine tree" is therefore definitely fixed. The fruits of the kingdom are God's life-giving and life-sustaining truths of and concerning his kingdom, and such shall vindicate his word and his name. Looking to the fulfillment of the prophecy at the coming of the Lord to the temple of God, what is found there? "Christendom" has wholly failed to bear the fruits of the kingdom, but, on the contrary, has become a "strange vine" that bears fruit of Satan's organization. "Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?" (Ezek. 15:5) When the end of the world came and Jesus Christ appeared, "Christendom," instead of receiving him and bowing to his authority and rule, went into the World War and got burned at both ends. That vine of "Christendom" was fit for no good work to God's glory before the war, and after the war it is wholly unprofitable.

Jehovah declares his purpose now to destroy "Christendom," and directs the "faithful servant" class, foreshadowed by Ezekiel, to announce that fact. "Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am [Jehovah], when I set my face against them." (Ezek. 15:6,7) The "vine tree", "Christendom," by readily joining with Satan's organization in the World War, thereby became scorched, or burned, and it is withered, and the fire of Jehovah's battle at Armageddon will completely annihilate it. "And I will make the land desolate, because they have committed a trespass, saith the Lord God." (Ezek. 15:8) "For the vineyard of [Jehovah] of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said [Jehovah] of hosts, Of a truth, many houses shall be desolate, even great and fair, without inhabitant. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but [Jehovah] of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness." (Isa. 5:7-9, 15, 16) This shall be a vindication of God's name.

Jehovah directed his prophet Ezekiel to cause notice to be served upon Jerusalem concerning her abominations. This foreshadowed the "faithful servant" class causing "Christendom" to know her abominations. In the sixteenth chapter of Ezekiel's prophecy are shown the gross sins of self-righteousness. The self-righteous are shown as falling away from Jehovah and despising others as sinners and heathen, be-

yond the mercy of God; and God's announced purpose of restoring such despised ones to his favor is shown. Jehovah commands Ezekiel to trace the history of Jerusalem from the beginning, manifestly in order that, to quote Romans 7:13, "sin by the [willful breaking of God's] commandment might become exceeding sinful." The sins of Jerusalem are spread out before her: "Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." (Ezek. 16:2,3) The prophecy applies with stronger force to "Christendom".

Canaan was the cursed one of Noah's grandsons. (Gen. 9:25) The name of the land of Canaan means "humiliated" and represents the condition of the accursed, humiliated race from which Jehovah selects his people. That condition shows his people as being "by nature the children of wrath, even as others". (Eph. 2:3) Jerusalem was originally a Canaanite city called "Jebusi, which is Jerusalem". (Josh. 18:28) "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day." (Josh. 15:63) This scripture had application until David later took the city. (2 Sam. 5:6-9) Both the Amorites and the Hittites were descendants of Canaan, and therefore were Canaanites. "And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgashite." (Gen. 10:15,16) The Hittites were descendants of Heth, who was a Canaanite. It was a Hittite from whom Abraham bought the cave of Machpelah, which is at Hebron, thus showing that the Hittites were in possession. (Gen. 23:3-20) Amorite means "mountaineer, dweller in the heights". "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath." (Amos 2:9) Hittite means "terrible, dread".

Therefore says Ezekiel to Jerusalem: "Thy father was an Amorite, and thy mother a Hittite," both from Canaan, and all heathenish; and for this reason the people and their dwelling place were under the curse upon Canaan, polluted and filthy in the sight of Jehovah. Such was the condition of the city when Jehovah chose the site of Jerusalem as the location of his typical organization. Therefore Ezekiel describes the place as a newly born and abandoned baby girl, in these words: "And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."—Ezek. 16:4,5.

The prophet then, in substance, says that Jehovah passed by and beheld this place as a newly born baby girl, polluted and unwashed, and he chose it and cleaned it up. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare."—Ezek. 16:6, 7.

Jehovah had his eye on the site (the place for his typical organization) where he would place his name. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which [Jehovah] thy God careth for; the eyes of [Jehovah] thy God are always upon

it, from the beginning of the year even unto the end of the year." (Deut. 11:11, 12) As God's eyes ran to and fro through Canaan, searching it out, he saw the Jebusites occupying the place where he would establish Jerusalem, which land the Jebusites had defiled and filled with corrupt doings. (Lev. 18:3, 25) Joshua burned Ai and made it a heap of ashes, even a desolation, and he did the same thing to Jericho. (Josh. 6:24, 26) Jehovah, however, did not command David, when he took the city, to raze the walls and buildings of Jebusi, or Jerusalem, and make it a desolate heap. He allowed it to stand, only having the occupancy or controllership of the city changed. Out of his gracious goodness the original heathen city was permitted to grow up from babyhood to maturity and become the holy city, "whereas thou wast naked and bare." God put his name there and laid the obligation upon Israel to keep his name unsullied.

HIS PREPARATION

JEHOVAH stopped the World War. Jesus had prophesied that he would do so for the sake of his elect. The elect servant of Jehovah is made up of Christ Jesus the Head and 144,000 approved ones, and the delight of Jehovah is in his servant. (Isa. 42:1) Before Jesus came to earth God foretold by one of his prophets that he would gather his people together and complete the servant before Armageddon is fought. (Ps. 50:5) Jesus prophesied in corroboration thereof. At this time the seventh chapter of The Revelation should be carefully read.

Satan got into violent action in A.D. 1914, and when he was cast out of heaven he was so angered against God's organization, and particularly the remnant thereof on earth, that he would have completely wrecked everything in connection with the human race. God's due time for Armageddon had not arrived, and he stopped the World War. Not that God needed time to prepare, but he would not permit the climax until his due time. No tangible reason appeared for the cessation of the World War in 1918, but God had a reason. He would gather together his covenant people, and anoint the approved ones and send them forth as his witnesses to serve notice on the organization of Satan of His purpose to destroy that wicked organization and to fully establish His kingdom of righteousness on the earth.

God does not take such action by secret methods. When Armageddon is fought due notice thereof will have been brought to the attention of the enemy and of the people and of the prominent ones of the enemy's organization. Jehovah graciously permits those on the earth forming a part of the elect servant class to give such notice. They must be prepared for their work and must do it in God's way.

John, the apostle, representing the remnant which

forms a part of the servant class, "saw four angels standing on the four corners of the earth, holding the four winds of the earth." (Rev. 7:1) "Wind" is a symbol of violent power and force working destruction. "Winds of the earth" means the violent forces operating with respect to the earth, where Satan's operations are confined after his being ousted from heaven. (Rev. 12:12) "Four" is the symbol of the entire forces in destructive operation. These "four winds", continuing with the velocity attained in A.D. 1918, would have wrecked everything on earth and would have interfered with the work of God's elect in serving the notice.

"Four angels standing on the four corners of the earth" means all the angels required to restrain the destructive forces in any and every part of the earth. When Armageddon begins, that restraint will be removed, because the witness work in the earth will then be finished. Until that time, as it is written, the "four angels" to whom it is given to "hurt the earth and the sea" continue to hold back the storm of the Lord. Those angels are not human creatures or human agencies, but are "the holy angels" of God invisible to man and who accompany and act as the deputies of Christ Jesus when he comes for judgment. (Matt. 25:31) The vision therefore discloses a host of heavenly creatures controlling certain forces from every quarter of the earth.

John then "saw another angel ascending from the east, having the seal of the living God". (7:2, 3) That mighty angel is the Lord Jesus, the chief and great executive officer of Jehovah. The vision shows him coming from the direction of the rising sun, from the orb of light, which is Jehovah. "The Lord God is a sun and shield," says Psalm 84:11. "As the lightning cometh out of the east, and shineth even unto the west;

so shall also the coming of the Son of man be." (Matt. 24:27) The angels of God had stopped the violence of war in 1918. Then appeared Jehovah's chief officer to issue orders or the command to "the four angels", meaning those guarding every part of the earth.

These angels were commissioned to "hurt the earth and the sea". Manifestly this commission has reference to the great and final battle. The mighty officer of Jehovah orders the angels thus commissioned to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads". (7:3) The primary purpose of the apparent delay of Armageddon is announced to be that the servant class might be completed and sealed in their foreheads and sent forth to do the work God has commissioned them to do.

"The earth" is the symbol for the peoples organized into forms of government ruled by visible creatures and under the supervision of an invisible overlord. It is Satan's official visible organization. "Trees" grow up out of the earth, and here picture the prominent men of Satan's organization who are cruel, austere and haughty, and who rise up and draw nourishment or sustenance from the people. They are likened unto a green bay tree. (Ps. 37:35) They are exactly the opposite of the "trees of righteousness", which are the planting of Jehovah. (Isa. 61:3) Hence, because they are Satan's trees, they are marked to be "hurt" in God's due time.

The sea covers four-fifths of the earth, and therefore must represent the masses of the human race that are alienated from God and that give nourishment to and bear up the commerce of the world. The Devil's organization rides upon "the sea" and oppresses the people. These trees, forming the live agencies of Satan's organization, must be destroyed in God's due time. Satan, in his wicked and violent determination to turn all creation against God, would have pushed the work on to the destruction of all the governments of the earth, including the prominent people therein and even the masses. Satan's chief purpose is to destroy God's kingdom. Had he so continued, the gathering of the saints and the witness work would have been greatly hindered, if not prevented. Jehovah therefore cut the day of trouble short "for his elect's sake". (Matt. 24:21, 22) When the elect has been gathered, then the four angels will let loose the winds of violence that will completely destroy Satan's organization. Violent forces which Satan has raised up will then be to its own hurt. "For they have sown the wind, and they shall reap the whirlwind."—Hos. 8:7.

"The seal of the living God," in the possession of the angel coming from the orb of the sun, must have to do with the covenant of God. Genesis 17:10 and Romans 4:11 show that circumcision was made a sign or symbol or seal of the covenant between God and Abraham. The seal in the foreheads of the servants of God would be a sign or symbol of righteousness and

their approval by Jehovah in their relationship to the covenant by sacrifice. All of the twelve tribes of Israel were in the covenant of God by the sacrifice of the paschal lamb. Likewise all of the spirit-begotten, or spiritual Israelites, from which the elect servant is to be taken, are in the covenant with Jehovah by the sacrifice of the antitypical Lamb of God. The 144,000 are faithful to the covenant and therefore receive the seal of approval. To the faithful remnant God gives a better appreciation of that covenant, and as a sign of their approval by him God brings them under "the robe of righteousness", gives them "the garments of salvation" (Isa. 61:10) and the wedding garments (Matt. 22:11, 12), and thus identifies them with his official organization. It is such that he commissions to do his work in attending to the kingdom interests on earth. The forehead is the prominent place to be seen by all. It is noted that Babylon's name is written on the forehead of the woman pictured in Revelation 17.

The faithful remnant class is prominently marked in the forehead that all may know and mark a difference in them from those of the world. They are diligent in giving the witness to the name of Jehovah and in caring for the kingdom interests committed to them. It is these faithful ones that are brought into the "everlasting covenant . . . , even the sure mercies of David" (Isa. 55:3), and receive the outpouring or anointing of the holy spirit in the last days. (Joel 2:28, 29; Eph. 1:13) Such is the anointing of the holy spirit for the service of God.

The holy angels of the Lord, thus commissioned to turn loose the winds that will bring hurt upon Satan's organization, do so in God's due time. As the Midianites long ago fought among themselves and were pursued by Gideon and his 300 (Judges 7 and 8), so in due time the Devil's representatives will fight one another and will be pursued by the army of the Lord to the destruction of the enemy. But this must wait until the servant class is completed and sealed. The total number sealed is 144,000 and must of necessity include those who died in faith before Christ's coming to the temple and who waited for the resurrection. God's sign of approval upon them is shown by his awakening them out of death, which the Scriptures clearly indicate took place in A.D. 1918.

The remnant on earth received the robe of righteousness and the place in the temple and were given a better appreciation of the kingdom, and their loving zeal therefor is proof of their sealing. All are "spiritual Israelites" because they are God's chosen nation and their right to live is as spirit creatures. The fact that one is an Israelite after the flesh would profit nothing. (John 6:63) Nor would the fact that one is in the covenant by sacrifice make him eligible. He must be in the covenant for the kingdom of heaven and be wholly devoted to the Lord and then receive the Lord's approval, symbolized by the "seal".

Of the natural Israelites there were twelve tribes.

There are twelve divisions or tribes of the spiritual Israelites mentioned in this chapter seven of The Revelation. Judah is the first named, and appropriately so, because Jesus Christ, the Head of the servant class, is of the tribe of Judah. (1 Chron. 5:2) The name means "praise of Jehovah", and Christ Jesus leads the praising of Jehovah's name, and all his brethren join in the praise of the Father. Christ Jesus leads the fight against the enemy, and the sweet singers of praise are in the van with him because they are called, chosen and faithful. (Rev. 17:14) In line with this Judges 1:1,2 reads: "Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold, I have delivered the land into his hand."

Twelve tribes are mentioned, and of each tribe 12,000 are selected and sealed. This proves that the Lord has no preference amongst the tribes so far as numbers are concerned. There is evenness and beautiful proportion in the divine arrangement of the glorified Christ, Head and body thereof. God sets the members in the body according to his pleasure. (1 Cor. 12:18) All the twelve tribes of natural Israel were in the covenant of God confirmed at Mount Sinai. (Exodus 19 and 20) All the people begotten of the spirit of God are in the covenant by sacrifice, but not all will receive the approval of God; and this is shown in God's dealing with natural Israel.

Levi was not regularly considered one of the twelve tribes of Israel, but was a sort of thirteenth tribe by reason of the splitting of the tribe of Joseph into the tribes of Ephraim and Manasseh. (Num. 1:10) Dan

is not mentioned in the Revelation account of the twelve tribes that were sealed. He seems to picture that group of persons who have made a covenant with the Lord but who have turned against their "own mother's son" and attempted to hinder God's organization and who suffer destruction. The tribe of Levi mentioned in this chapter of The Revelation undoubtedly takes the place of the tribe of Dan.

The tribe of Ephraim is not mentioned in the Revelation account, that tribe evidently being included under the tribe of Joseph (7:8) because after separating the tribe of Manasseh therefrom there would be only the tribe of Ephraim left for Joseph. Ephraim seems to represent that class that is neither cold nor hot (3:15,16) but that is 'spued out of the Lord's mouth'. These were in the covenant by sacrifice but did not receive the Lord's anointing. The headship is taken from Ephraim and given to the patriarch Joseph.

When God selected Israel he gave his word: "Ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:6) Natural Israel failed and did not receive that which was promised to the faithful, but those who are taken into the covenant by sacrifice, and into the covenant for the kingdom (Luke 22:28-30), and who maintain their integrity and faithfulness, do receive the blessings promised. As stated at Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest [of natural Israel] were blinded." The 144,000 members of the body of Christ are thus in the assembly shown as selected and anointed, or sealed.

WICKEDNESS REMOVED

THOSE who oppose the truth will not believe what is here written. Only those who lift their eyes to heaven and go in faith to God and obediently follow Christ Jesus are given the vision as described in Zechariah chapter five, and the understanding thereof.

Zechariah (5:5) records: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth." The angel of the Lord now discloses to the remnant of Jehovah's witnesses the permanent place of wickedness. Satan began his wicked, hypocritical, religious organization on the plains of Shinar, shortly after the great flood of Noah's time, and which organization is symbolized by a woman, Satan's wife, whose name is called "Babylon". (Gen. 10:8-10; 11:1-9) That devilish, hypocritical organization has at all times stolen the Word of God and misused it, and has stolen the people away from serving God and has produced a crop of creatures that have sworn falsely before God. These religious frauds who are

defamers of Jehovah's name are to be transported to their everlasting abode.

The prophet inquires of the angel, "What is it?" and is told: "This is the ephah that goeth forth. He said moreover, This is their appearance in all the land." (5:6, A.R.V.) The prophecy thus shows how it appears to the eyes of Jehovah, who determines and metes out judgment. The ephah is a large measure and symbolizes a large measure of something. A measure denotes judgment. Therefore this prophecy means that Jehovah has measured out or judged, and that the measure is large against those denounced by the judgment.

The ephah had a lid or covering of heavy material like lead on it, and inside the ephah appeared a woman sitting. Zechariah (5:7) refers to her in these words: "And, behold, there was lifted up a talent [or (*margin*) a weighty piece] of lead: and this is a woman that sitteth in the midst of the ephah." The lid was of a base metal having the appearance of silver and therefore pictures hypocrisy, which is so successfully

practiced by the Devil's religious agents; which base covering will be destroyed. (Jer. 6:29; Ezek. 22:18) The power of Jehovah lifts up this lid or covering and exposes what is inside the ephah, and therein appears a woman. This woman is evidently the Devil's wife, that is, his hypocritical organization called "Babylon". This organization gave birth to the thieves and the liars and all other lawless ones mentioned in Zechariah's prophecy. (Rev. 17:3,5) Satan's organization is entirely wicked. Concerning the woman sitting in the ephah the angel spoke: "And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." (5:8) "Wickedness," here, means "Lawlessness" (as translated by *Rotherham*), and particularly applies to the class whom the Lord gathers out from among his covenant people. (Matt. 13:41) This would specifically apply to the "man of sin", "the son of perdition," and all the clergy, who claim to serve God but who in fact serve the Devil. The lid was lifted up, exposing this wicked woman, and then she was pushed inside of the ephah and the lid or covering was closed down. Thus the Lord crates her up for transportation to where she belongs. She has no place in the "holy land", that is, in the earthly condition of God's people, but she is taken to her own place, which later the angel of the Lord explains to Zechariah.

The Lord's method of gathering out and transporting this hypocritical crowd, which is the very embodiment of lawlessness, now appears, in verse nine of the prophecy, to wit: "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." Undoubtedly these "two women" are servants of the Lord God and of the great Judge, Christ Jesus, at his temple. Being females, they would be subject to the "man Christ Jesus". (1 Cor. 11:3) They therefore fitly picture the angels used by the Lord to gather out the wicked ones and to keep them away from the temple of God. As Jesus himself said of this very time: "The Son of man shall send forth his angels [symbolized by these two women], and they shall gather out of his kingdom all things [that were in line for the kingdom, but] that offend, and them which do iniquity; and shall cast them into a furnace of fire [destruction]; there shall be wailing and gnashing of teeth." —Matt. 13:41, 42.

The prophecy of Zechariah says of the "two women", "The wind was in their wings"; which signifies that the power of God was with them for the swift performance of his judgment. The wings show that they are creatures that fly swiftly before judgment. 'Having wings like a stork's' shows that they knew the time of God's judgment and that the judgment time had come. Jeremiah 8:7 proves this point, saying: "Yea, the stork in the heaven knoweth her ap-

pointed times; . . . but my people [professed people, who are lawless toward God's commandments] know not the judgment of the Lord." The stork's wings are large and able to lift heavy loads. Storks fly at a great height, and the prophecy says of the "two women" with stork wings, "They lifted up the ephah between the earth and the heaven" and transported the old woman, the personification of lawlessness, swiftly to her everlasting abiding place.

Where does "wickedness", pictured by the occupant of the ephah, belong? This question was propounded by Zechariah, in verse ten, to which question the angel of the Lord replied: "And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base." (5:11) The land of Shinar was the place where Satan began his organization on earth after the great Deluge, to turn the people away from Jehovah by means of lying and stealing; hence that land represents the beginning of lawlessness. The Bible record concerning this and the building of the tower of Babel says of the people that the Devil turned away from the Lord: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build us a city [Babylon], and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:2,4) The covenant people of God were carried away from Jerusalem as captive into the land of Shinar. (Dan. 1:1,2) In due time Jehovah restored the remnant of his people, then as he has now restored his faithful remnant of spiritual Israel, taking them away from Satan's organization, Babylon, and bringing them into his own organization. As foretold at Isaiah 11:11, "In that day . . . the Lord shall set his hand again the second time to recover the remnant of his people."

Jehovah's swift messengers, flying like storks, bear the lawless or wicked class back to the place assigned to that crowd, and that place prepared for her was symbolized by the land of Shinar: "an house in the land of Shinar." (5:11) "An house," as here used, and to which the woman "wickedness" is taken, pictures a condition of perpetual death. Job 17:13 confirms this, saying: "The grave is mine house." Also Isaiah 14:18, 19: "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain." A house denotes a place to stay, and this picture in Zechariah's prophecy shows lawlessness assigned to a condition of everlasting destruction. The curse of Jehovah upon the wicked organization of Satan is a vindication of His holy name, and shows what shall be the result of the great war, "the battle of that great day of God Almighty." (Rev. 16:14) Wickedness shall be destroyed for ever.—Psalm 145:20.