



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXX SEMIMONTHLY No. 10

MAY 15, 1949

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"YE ARE MY WITNESSES, SAITH JEHOVAH THAT I AM GOD" - Isa. 43:12

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, 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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

1949 DISTRICT ASSEMBLIES

That everyone may arrange his affairs so as to attend, announcement is now made of the time and place of all district assemblies in the United States.

FORT WORTH, TEXAS: May 27-30, La Grave Field
JACKSONVILLE, FLORIDA: May 27-30, Wilder Community Center, Third and Mt. Harmon Sts. (For colored)
LITTLE ROCK, ARKANSAS: June 3-5, Robinson Memorial Auditorium, Markham and Broadway Sts.
NEW ORLEANS, LOUISIANA: June 3-5, San Jacinto Club 1422 Dumaine St. (For colored)
BIRMINGHAM, ALABAMA: June 10-12, Alabama State Fairgrounds
SACRAMENTO, CALIFORNIA: June 10-12, State Fairgrounds
RALEIGH, NORTH CAROLINA: June 24-26, Raleigh Memorial Auditorium
DETROIT, MICHIGAN: July 1-4, Coliseum, Michigan State Fairgrounds
PORTLAND, OREGON: July 1-4, Public Auditorium 1520 Southwest Third Ave.
SPRINGFIELD, MASSACHUSETTS: July 1-4, Coliseum Eastern States Exposition Grounds
INDIANAPOLIS, INDIANA: July 8-10, Manufacturers Building Indiana State Fairgrounds
LINCOLN, NEBRASKA: July 15-17, Coliseum, State Fairgrounds
SIOUX FALLS, SOUTH DAKOTA: July 22-24, Coliseum 501 N. Main Ave.

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 religion, 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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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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.

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All publishers and persons of good-will are urged to attend these assemblies. Brethren from the Society's headquarters will serve on the program.

"WATCHTOWER" STUDIES

Week of June 26: "Are You Separated to the Right or to the Left?"

¶ 1-21 inclusive, *The Watchtower* May 15, 1949.

Week of July 3: "Are You Separated to the Right or to the Left?"

¶ 22-38 inclusive, *The Watchtower* May 15, 1949.

INTERNATIONAL CONVENTION IN 1950

The *Watchtower* magazine takes great pleasure in announcing that the 1950 International Convention of Jehovah's witnesses will be held in New York city beginning Sunday, July 30, 1950. The convention will be of eight days' duration, ending Sunday, August 6, 1950. A cordial invitation is extended to the *Watchtower* readers in every nation and to all of Jehovah's witnesses throughout the world to come to this Christian assembly. Early announcement is made now so that all persons of good-will can begin making plans to be in New York city on these dates. Those coming from foreign countries will have to book passage on airlines and steamships well in advance because usually there is heavy traffic at that season of the year. Such will also require

(Continued on page 160)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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SHEEP, GOATS, AND THE KING'S BROTHERS

"The King will answer them, 'I tell you truly, in so far as you did it to one of these my brothers, even to the least of them, you did it to me.'"—Matt. 25:40, Moffatt.

JEHOVAH God is the Father of the King of the new world. He is also the Father of the King's brothers, who will sit with him in the heavenly throne and rule our earth for the lasting good of all persons loyally submitting to the King. Jehovah blesses all those who now show their sympathies with the King by doing good to the King's brothers. Their good deeds win the favor of the King and he welcomes these as the subjects of his new Government. He takes pleasure in ushering them into everlasting life under his kingdom. The grand opportunity that this spells for persons of good-will today was prophetically described for us in the King's parable on the sheep and goats. It is a matter of vital interest to persons of all nations, Jew and Gentile, Christian and non-Christian, and for this reason *The Watchtower* takes up a minute study of the parable, now when it is being fulfilled.

² The King told the parable just a few days after he had ridden triumphantly into ancient Jerusalem amid a joyful multitude of Jews that had hailed him as the long-looked-for Messiah. Quoting Psalm 118:26, they shouted: "Blessed be he that cometh in the name of Jehovah!" "Blessed is he that cometh in the name of the Lord, even the King of Israel." (Ps. 118:26 and John 12:13, *Am. Stan. Ver.*) The next day he cursed a fig tree that was found fruitless by the way leading to Jerusalem, and the following morning the fig tree was found withered, unable to bear any fruit forever. Then after a visit to the wonderful temple of Herod he gave a prophecy on the end of the present unsatisfactory system of things. This he did in answer to the question of his disciples, "Tell us, when shall these [predictions of thine] be? and what is the sign of thy presence [*parousia*], and of the full end of the age?" (Matt. 24:3, *Young; The Emphatic Diaglott*) The parable of the sheep and goats forms the concluding words and climax of the prophecy. When it undergoes fulfillment, it is part of the visible sign of the King's presence or *parousia*. Since it is a part of the one prophecy, its fulfillment takes place, not at the end of the King's reign of a thousand years, the Millen-

nium, but now at this end of the world arrangement.

³ This makes it certain that the parable has been undergoing fulfillment from A.D. 1914 onward, and there are striking events since that date which unmistakably fit the parable. Now on earth we have the three foretold sets of actors, namely, the sheep, the goats, and the King's brothers, and these are all playing their parts to fulfill the parable. You can not escape a part in it, Mr. Reader, and you owe it to yourself to find out which part you are playing or from now on want to play.

⁴ In the same prophecy the King Jesus Christ gave three important parables just before this one: (1) the parable of the faithful and wise slave and of the evil slave; (2) the parable of the wise and the foolish virgins; and (3) the parable of the good and faithful slaves with five and two talents each and the wicked and slothful slave with one talent. (Matt. 24:45 to 25:30) All three of these parables describe the same two general classes, from different standpoints. This rouses the question, Does the parable of the sheep and goats also picture the same two general groups, namely, the faithful and wise servant group and the evil servant group? If so, who are those whom the King speaks of as "my brothers"? How are we to determine these questions satisfactorily?

⁵ Shortly before Jesus made his triumphal ride into Jerusalem he related the parable of the pounds. This is very like the parable of the talents, and it applies at the same time, namely, at the time of the setting up of God's kingdom by Christ. As to why the parable of the pounds was told we read: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." (Luke 19:11) This parable, however, presents some features that the parable of the talents does not have. Such features help us to see the proper relationship of the parable of the sheep and goats to the parable of the talents.

⁶ The parable of the pounds shows us the nobleman who went to a far-off country to procure a kingdom for himself and to return after a long absence.

It shows us the nobleman's slaves to whom he entrusts a pound (or, value of £1) each before he leaves, for them to make gain with. It also shows citizens who do not favor the nobleman's getting the kingdom and who send a message of protest to the Supreme Authority in the far-off country, saying they refuse to have this nobleman as their future king. It finally shows cities of people over whom the nobleman, now king, makes his faithful slaves rulers, the slave gaining ten pounds being given authority over ten cities, the slave gaining five pounds, five cities, and the unfaithful slave being dismissed. Hence this one parable in itself shows features that it takes the parable of the talents and the parable of the sheep and goats together to present.

⁷ The parable of the talents, as related in the prophecy on the end of the world, deals with only the slaves of the powerful lord. It leaves unnoticed those outside of his staff of slaves. As in the parable of the pounds, the slaves in the parable of the talents are the spiritual brothers of the King Jesus Christ. In proof, the apostle Paul with many talents under his trust wrote and spoke of himself and his fellow servant as "Paul and Timothy, slaves of Christ Jesus". The disciple James wrote of himself as "James, a slave of God and of the Lord Jesus Christ". The apostle Peter wrote of himself as "Simon Peter, a slave and apostle of Jesus Christ". The disciple Jude introduced himself as "Jude, a slave of Jesus Christ". And the aged apostle John opens up the Revelation by saying: "A revelation made by Jesus Christ which God gave him to disclose to his slaves of what must very soon happen. He sent and communicated it by his angel to his slave John." (*An Amer. Trans.* of Phil. 1:1; Jas. 1:1; 2 Pet. 1:1; Jude 1; Rev. 1:1) The whole number of those sealed as such slaves of God and of his Christ runs up finally to 144,000, who are spiritual Israelites. (Rev. 7:3-8) After showing the judgment of all those who become slaves, and the rewarding of the faithful ones, and the punishing of the lazy, unprofitable ones, Jesus went on to give us another parable. This one is about persons who are not such slaves of the King and who are not rewarded with authority and rulership over many things for faithfulness.

⁸ This parable of the sheep and goats shows the King's judgment of those who come from all nations but who are not his slaves and spiritual brothers. They merely have some contact with the last of his spiritual brothers on earth. That explains why the preceding two parables, that of the virgins and that of the talents, are both said to be likenesses or illustrations of the kingdom of heaven, but the parable of the sheep and goats is not said to be such a likeness. (Matt. 25:1, 14, 31, 32) Quite obviously this is so because it does not picture the judgment of the "kingdom of heaven" class. So Jesus begins the

parable by saying: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." (Matt. 25:31, *Am. Stan. Ver.*) The picture here is not to be viewed as the same as that given us at Revelation 20:11, where we read: "And I saw a great white throne, and him [Jehovah God] that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." No; for in the parable of when he comes in glory with all the angels of his, Jesus does not say that at once the heavens and earth flee away. No; for his dealing with the sheep and goats takes place before the wicked heavens and earth of this evil world flee into destruction, at the battle of Armageddon. This parable is fulfilled during his second presence or *parousia*. Its fulfillment is part of the sign to show his presence or *parousia*. It takes place in this the long-foretold "day of Jehovah", which began at the end of the "times of the Gentiles" A.D. 1914 and closes at Armageddon, "the battle of that great day of God Almighty."—Rev. 16:14, 16.

"IN HIS GLORY"

⁹ Note that Jesus says the second coming of the Son of man was to be "in his glory". Hence it was to be an invisible coming, and his presence or *parousia* must be an invisible one, not in human flesh. At his first coming he came in his humiliation, and so in flesh. To do so, this spirit Son of God emptied himself of his heavenly glory, took upon himself the form of a slave, and was made flesh, in the likeness of men. And when he was found in the fashion of a man, he kept up his obedience to Jehovah God even to the death on a torture stake. For his faithfulness God rewarded him with higher heavenly glory than he had before becoming a man. God resurrected him and highly exalted him, giving him a name that is above the name of every other creature, that in his name the knee of every other creature should bend and their tongue should confess that Jesus Christ is Lord, all to the glory of God.—Phil. 2:5-11.

¹⁰ Jesus' coming in this heavenly glory is when God seats him upon the throne as King of the new world, "King of kings, and Lord of lords." His coming thus into his Kingdom power to rule from heaven over the earth must be invisible to human eyes, for neither the sheep on earth nor the goats could see him in such glory and still live. Of Christ Jesus now glorified it is written: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6:15, 16) When he died on earth, he sacrificed his human life forever, giving his flesh as bread for the life of the world. And when he appeared as a resurrected spirit in the presence of his heaven-

ly Father, he presented the value of his human life, parting with that value forever in order that he might purchase all those of mankind who should believe on him.—John 6:51; Heb. 9:24.

¹¹ Although unseen by human eyes, his coming in glory occurred A.D. 1914. As the Gentile times closed then, the time arrived for the kingdom of God to be established as the rightful rule for this earth, and Jehovah God now brought his Son Jesus Christ into power as King. Thus his coming into royal power meant the birth of the kingdom of God. At Revelation 12:5 this is pictured as the birth of a man child, from God's "woman" or his holy universal organization. We read: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This birth of the kingdom in 1914 was promptly followed by a "war in heaven" in which the great Prince who is the image of God led his angels against the Devil and his angels. These he cleared out of those heavenly regions and cast them down to the vicinity of our earth. At this the cry was raised in heaven: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Rev. 12:1-10) The holy angels that fought on his side against the Devil and his invisible organization are the ones that accompany the Son of man when he comes in his glory.

¹² Thus, when he comes, the wicked heavens of Satan and his demons do not at once flee away to be found nowhere again. They are simply toppled from their high position down to our earth. With this state of matters the glorified Son of man has his enemies under his feet, at the footstool of his royal throne. This was what was foretold for the Son of man, Christ Jesus, at Psalm 8:4-6, where we read: "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." In the apostle Paul's day he had not yet seen the complete fulfillment of those prophetic words concerning the Son of man. And so, after quoting Psalm 8:4-6, he remarks: "But now we

see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became [God], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:6-10) But now since the end of the Gentile times in 1914 the time for the Son of man to be glorified in his God-given kingdom has come, and soon all the other sons of God, his spiritual brothers, will be brought to heavenly glory with him.

¹³ So since 1914 the Son of man glorified sits upon his heavenly throne, and Jehovah God, who put him there to stay, laughs at all the enemies who do not want him as King. As it is written, at Psalm 2:4-9: "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: [saying] Yet I have set my king upon my holy hill of Zion. [Then his King says:] I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (*Am. Stan. Ver.*) As soon as the Son of man receives the Kingdom from his Father in that far-off country of heaven, he turns his attention to this earth, and in that sense he comes here. However, he does not at once wield the iron rod and dash the nations on earth to pieces. True, at the end of the Gentile times in 1914 the first world war broke out between the nations for world domination; but they survived that war. Then they engaged in a second world war A.D. 1939-1945. Though they were badly hurt by it, they still survive. But when earth's rightful King brandishes his rod of iron against them at the coming battle of Armageddon, none of the nations will survive. They will be dashed to pieces like a frail potter's vessel. Hence it is before this destruction that he judges the sheep and goats, and for this purpose all the nations are first gathered before him as King.

ARE YOU SEPARATED TO THE RIGHT OR TO THE LEFT?

THE King's parable concerning this end of the world says: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:32) The nations here gathered are all living nations. The parable does not tell of the resurrection of any dead nations, and in this

respect this parable differs from the apocalyptic vision of the resurrection of the dead and the general judgment day as described at Revelation 20:11-15. Of course, all these nations living in 1914 gathered of their own accord against the Son of man on his glorious heavenly throne. World War I, followed by the League of Nations, and World War II, followed by the United Nations, were merely outward expres-

1, 2. How are all nations gathered before the King on his throne?

sions of their united opposition to him on the leading issue, world domination. But according to the parable all the living nations are gathered before him in the sense that he now takes them all under survey, to give them his attention. How?

* Even before the Gentile times ended in 1914 Christ Jesus used Jehovah's witnesses to serve notice on these nations that their lease of power without divine interruption would run out A.D. 1914. Why, the columns of *The Watchtower* published that truth even in 1879, the first year that our magazine was issued.* But after the kingdom of God was set up in 1914, and especially after World War I stopped in 1918, Christ Jesus as King sent forth Jehovah's witnesses to all nations with the announcement of this kingdom. In such a way that part of the sign of his presence or *parousia* began to be fulfilled, as described at Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

* Jehovah's King now has the nations before him as nations whose lease of uninterrupted power expired A.D. 1914. From then on he gives them all a witness by the preaching of the gospel of the established Kingdom. Thus the enthroned Son of man causes a separation to take place. It is not a separating of the nations into Eastern and Western blocs over different political ideologies. No; such nations may split between themselves over the issue of dominating the earth, yet they are all one united bloc against Jehovah's King Jesus Christ on the issue of who is to rule the world. Not the nations as political bodies, but the people, the individuals in all these nations, are the ones that are separated into two classes.

* This is indicated for us in the original Greek text of the parable. There the word *nations* is in the neuter gender, but the pronoun *them* (referring to those who are separated) is in the masculine gender and hence does not refer to nations. A few modern translations take note of this fact and read, at Matthew 25:32: "And all the nations shall be gathered together before him. And he shall separate men one from another, as the shepherd doth separate the sheep from the goats."† "And all the nations will be gathered before him, and he will separate the people—just as a shepherd separates sheep from goats."‡ The people as individuals are the ones separated from one another. The political nations, being all in opposition to earth's rightful King, are all on his left side and are doomed to be smashed to pieces by

his iron rod. So the question is, Which individuals of the people will perish then with the nations?

* On what basis, then, does the King separate the people today? On the basis of how they treat his brothers. The King's brothers are the ones that are pictured in the preceding parable as slaves to whom their lord and master commits the talents, for them to increase his interests. There is now a small remnant of these spiritual brothers of the heavenly King yet on earth among men, and they are expecting to be brought shortly to royal glory with him. These brothers are the ambassadors for the new King. They are the ones addressed by the apostle Paul when he writes: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:20) In Christ's stead, this remnant of his brothers on earth are preaching "this gospel of the kingdom" in all the world for a witness to all the nations. So who they are and what they represent is not a secret. The Kingdom message that they preach; the neutral position that they take toward the political systems and controversies of the warring nations; the plain-spoken stand that they take for Jehovah's King as earth's new and rightful Ruler, all this is what makes it a test when people deal with them in all the nations.

* Therefore a person's treatment of these brothers of the King is something that calls for more than mere humane treatment, more than merely humanitarian or philanthropic feelings such as people can exercise toward any human creature. Kindness to these brothers is not done on the same basis as when you do an impartial, indiscriminate kindness to any and all other suffering humans of distressed mankind. Rather, the treatment that a person accords to the King's brothers calls for him to decide either for or against the King whose ambassadors and brothers they are. When the Son of man was here on earth at his coming in humiliation in the flesh nineteen centuries ago, he did not unite the people and establish peace among them. No, he brought about a division of the people on the issue of his kingship as the promised Messiah. (Luke 12:51; Matt. 10:34) Much more is this so now, when he comes, not in fleshly humiliation, but in heavenly glory as the reigning King on his throne. We must expect a division of the people on the issue of Jehovah's sovereignty of the new world by Christ Jesus. And, quite so, this division of the people has been taking place since A.D. 1914.

* Revelation 12:5 says the King is "to shepherd all the nations with a sceptre of iron". (*Rotherham*) The King does not use this scepter or rod of iron on his sheep. He reserves it for the Gentile nations at

* See *Zion's Watch Tower* in its issues of December, 1879, pages 3-5, and of March, 1880, pages 2, 3.

† *The Westminster Version of the Sacred Scriptures*, Roman Catholic. Also *The New Testament in English*, by Mgr. R. A. Knox.

‡ *The Twentieth Century New Testament*.

3, 4. How does he cause a separation, and who are separated?

5, 6. (a) On what basis does he separate them? (b) Who are his brothers, and why are they a divisive problem to the people?
7, 8. Who are the ones he separates to his right side, and how does he?

Armageddon, but with it he protects his sheep and at last delivers them from the nations by destroying these. He is not a goatherd, and so he puts the goats to the left side, but his sheep he puts to his right side. They are different from his brothers who make up the "little flock" and to whom it is God the Father's good pleasure to give the heavenly kingdom with Jesus their great Brother. (Luke 12:32) By now this "little flock" is about made up, and so at present he is gathering a great flock of sheep, a flock without number, by separating them from the rest of the people. These are his "other sheep", of whom he once said: "And other sheep I have, which are not of this fold [of the little flock of my brothers]: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10:16, *Am. Stan. Ver.*; Rev. 7:9, 10.

* Christ Jesus laid down his human life for all these "other sheep". Like an Oriental shepherd of the first century, he issues a general call for these to gather, by sending forth the message of the Kingdom now set up, the remnant of his brothers now preaching this on earth since A.D. 1918. People who are sheeplike recognize his "voice" in the Kingdom message. They respond to the message, his voice, and leave the side of the goats and come over on his side to follow him as their Shepherd-King. (John 10:4, 5, 7-10; Rev. 7:17) By this course of action they come into close touch with the remnant of the King's brothers, and while these are yet on earth they form with them "one flock" under the "one shepherd".

* Not all the people of the nations are sheeplike toward Jehovah's King. The most of them are goatish. Goats in the Near East are noted for their lustfulness, their stubbornness and their mischievous acts. Proverbs 30:29-31 comments on the fact that he-goats are "stately in their march". (*Am. Stan. Ver.*) In a vision given to the prophet Daniel a he-goat was used to symbolize the Grecian empire which overthrew the Persian empire and from whose head there came forth a little horn that throws the truth to the ground and stands up against Jehovah's Prince of princes. (Dan. 8:5-25) In ancient Egypt the goat, the female as well as the male, was worshiped. After the Israelites were delivered from Egypt Jehovah God commanded them, saying: "They shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot." (Lev. 17:7, *Am. Stan. Ver.*) Later the Israelites violated this command. (2 Chron. 11:15) Goat habits are different. In Palestine sheep will be seen grazing the grass and tender herbage, whereas the goats will browse leaves and tender twigs. Just so, the goatish people prefer a different religious diet from that of the sheep. They are lustful toward the pleasures of this

world, committing spiritual adultery with the world by making friendly compromises with it for selfish advantage. Among these symbolic goats the leaders particularly are pompous, stiffly dignified, like a he-goat before a herd. (Isa. 14:9, *margin*) They stubbornly refuse to follow the Good Shepherd, but love to be worshiped and idolized like gods. They trample the Kingdom truth under foot and set themselves strongly in a world-wide conspiracy against the Prince of princes.

¹⁰ "And," says the parable, "he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:33) These positions before his judgment throne show how he regards both groups. The right side indicated the place of preference, of excellence, of favor and approval. The left hand, in this case, proves to be the side of disapproval and disfavor. Ecclesiastes 10:2 well expresses the sense, when it says: "A wise man's heart is at his right hand; but a fool's heart at his left." Or, as *An American Translation* renders this: "The wise man's mind makes for his success; the fool's mind makes for his failure." Following this rule of excellence of the right hand, the aged Jacob laid his right hand upon Joseph's younger son Ephraim and gave him a superior farewell blessing, while he laid his left hand upon the older boy Manasseh and gave him an inferior blessing. (Gen. 48:14-20) In harmony with this, Christ Jesus himself is prophetically pictured as saying to his heavenly Father: "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." (Ps. 16:11, *Am. Stan. Ver.*) He is always spoken of as sitting down at God's right hand to which he has been exalted. (Ps. 110:1; Acts 2:33-35; 1 Pet. 3:22) The people who become the "other sheep" of the reigning King in this day of judgment of the nations are the ones that he places under his favor, protection and preserving care.

"INHERIT THE KINGDOM PREPARED"

¹¹ The work of separating the people of all the nations occupies the greater part of the period from 1914 to Armageddon, but finally the time arrives for the King to deal out each one's deserts. This must be when each one affected by the test has made his decision and demonstrated where he stands on the issue of God's kingdom by Christ Jesus. This is when the battle of Armageddon is due to start and each one must take the consequences of his stand. The parable tells us: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) Note that the King does not address them as "My brethren". No, for these become his children, for whom he laid down his life.

9. Who are the goats, and how so?

10. To which side are the sheep separated, and to indicate what?
11. How does the King address these sheep, and when?

¹² By bidding these "other sheep" of his to come, the King is not ushering them into heaven, for their happy destiny is an earthly one. He invites them to enter into this destiny in the new world because they are the ones who have his Father's blessing. All those who have his Father's blessing, the King will use his royal power to bless. They have been reached and favorably affected by the educational work carried on by the King's brothers who preach the Kingdom gospel. The remnant of these brothers have gone throughout Christendom like the man whom the prophet Ezekiel saw clad in linen and with a writer's inkhorn by his side, to mark sheeplike people in their forehead. Thus the sheep get 'marked in their forehead' by a knowledge and intellectual appreciation of the truth. They have accepted this mark, and they show this intellectual impression by openly confessing the King and his kingdom. As it were, they display their marked forehead. For this faithful course Jehovah God the Father blesses them more and more.—Ezek. 9:1-6.

¹³ Someone may object with the argument, How can these "sheep" at the King's right hand be an earthly class whose destiny is eternal life in an earthly paradise? The King says to them: "Inherit the kingdom prepared for you from the foundation of the world." So how can these be an earthly class of flesh and blood, when we read, at 1 Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption"? Furthermore, the King Christ Jesus once said: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:3,5) Certainly, since the "other sheep" of the Good Shepherd never experience this birth by water and the spirit to become spiritual sons of God, they could never enter into the kingdom of God. How, then, could the King tell such "other sheep" of today to 'inherit the kingdom prepared for them ever since the world was founded'?

¹⁴ The King could so speak because he did not mean the kingdom of God in the heavens. Inheriting the "kingdom prepared" does not mean sitting down with the King Jesus Christ in his heavenly throne. Notice, please, that the kingdom the King tells the "sheep" at his right hand to inherit is one prepared for them from when on? "From the foundation of the world." This is the kingdom, therefore, that was prepared ever since the time that Jesus died at Calvary, for he is spoken of as "the Lamb slain from the foundation of the world". (Rev. 13:8) His sacrifice formed the foundation for a new world of righteousness. Because it was a perfect human sacrifice, entirely acceptable to God, it needed to be offered up

only once; and so it was not necessary for Jesus to suffer death again and again. To this effect we read: "Nor yet that he should offer himself often, . . . for then must he often have suffered since the foundation of the world: but now once in the end of the world [the Jewish system of things] hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:25,26) From the end of the Jewish world and so from the foundation of the new world the Good Shepherd made provision for his "other sheep". But how about Jesus and his spiritual brothers?

¹⁵ Christ Jesus himself was called to the heavenly kingdom at God's right hand before his death. In prayer to God he said: "Father, I will that they also [my brothers], whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:24) Though he was the Lamb slain from the foundation of the new world, the apostle Peter says he was predestined before that foundation. He tells Christ's brothers they were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world". (1 Pet. 1:18-20) What follows? Why, the congregation of his brothers was foreknown and predestinated with him to the kingdom of heaven. When? The apostle Paul writes to such brothers, telling them that the "God and Father of our Lord Jesus Christ . . . hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world". (Eph. 1:3,4) So theirs is a kingdom predestined for them BEFORE the foundation of the new world at Jesus' death. It is a heavenly kingdom in joint-heirship with the King Jesus Christ, "the eldest of many brothers." The least one in that kingdom of heaven is greater than the greatest one in the realm which the "other sheep" inherit and which was prepared for them "from the foundation of the world".—Rom. 8:28-30, *An Amer. Trans.*

¹⁶ Since what the "other sheep" inherit is not the kingdom of heaven which was predestined before the foundation of the new world, why is it styled a *kingdom*? Because to inherit it means for the sheep to become children of the King, his earthly children. He laid down his earthly life for them as his sheep, and because he thus gives life to them he becomes their royal Father. Their faithful obedience to him as their King will make that life everlasting. It is written: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father." (Isa. 9:6) The sheep will be the children of their invisible overlord, "The everlasting Father." This will be a

12. Into what does he invite them, and why does he call them blessed?
13. How may someone argue against the sheep's being an earthly class?
14. How could he invite an earthly class into the "Kingdom prepared"?

15. How does the kingdom which the King's brothers inherit differ?
16, 17. Why, then, is the sheep's inheritance styled a "kingdom"?

new relationship for the inhabitants of the earth, for back in the garden of Eden Adam and Eve were not the children of the "covering cherub" whom God made their invisible overlord.—Ezek. 28:13-16.

¹⁷ The prophet Daniel tells us of the setting up of the Kingdom in the hands of God's Son and how it smashes the entire Devil's organization at the battle of Armageddon. Likening that kingdom at first to a stone cut out of the mountain without human hands, the prophecy says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold [of Satan's organization]; . . . the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:44, 45, 35) After the royal stone smashed the Devilish image, it became a great mountain and filled all our earth. Just so, after Armageddon God's kingdom by Christ Jesus will extend its realm all over the earth. The uttermost parts of the earth become the realm of the King, to be converted into a perfect paradise. These "other sheep" enter into that earthly realm under the Kingdom. In this way they 'inherit the kingdom prepared for them from the foundation of the world'.

¹⁸ During the present "time of the end" these sheep are privileged to have a part with the remnant of the King's brothers in proclaiming "this gospel of the kingdom" to all nations. They are today associated with this remnant now under the "one shepherd", and will be associated with this remnant for as long after Armageddon as these continue on earth before joining the King in his throne above. They will also be associated with those earthly "children" whom the King, "the everlasting Father," will "make princes in all the earth" to act as his visible representatives of the Kingdom. (Ps. 45:16) The great flock of "other sheep" do not possess the heavenly kingdom, but, surviving the battle of Armageddon under his right hand of protection, they will enjoy the King's favor from the very start of his reign of a thousand years. This will be their everlasting inheritance on earth in the realm of the Kingdom.

¹⁹ The King does not say to these "sheep" what he says in the parable of the talents to his slaves, "I will make thee ruler over many things"; or what he says in the parable of the pounds to his slaves, "Have thou authority over ten [or, five] cities." (Matt. 25:21, 23; Luke 19:17, 19) He merely says: "Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from

the foundation of the world." (Matt. 25:34, *Moffatt*) Their lot on a paradise earth will indeed be blessed, and they will have dominion over the lower animals as the perfect man and woman originally had it in the garden of Eden. (Gen. 1:26, 28) But why is it that they enter into this inheritance in the realm of God's kingdom?

²⁰ It is not because they had the Kingdom talents and pounds committed to their trust like those slaves in the parables. No, they were never called to the heavenly kingdom, were never foreknown or predestined for it, and were never born from above by the water of truth and by the spirit of God. Hence such Kingdom interests were not intrusted to them, the increasing of which faithfully means rulership with the King on his heavenly throne. The King himself explains to the "sheep" why he ushers them into their blessed inheritance on earth. It is because of the way they treat his brothers, which shows them worthy of being subjects of his kingdom. They are the kind that he would take under his kingdom without any objections. (Ps. 101:6) Listen, then, as he makes this clear in his conversation with the sheep at his right hand:

²¹ "For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me, I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me."—Matt. 25:35, 36, *Moffatt*.

HOW DONE TO HIM

²² But how could such things happen to the King during his presence or *parousia*, inasmuch as he comes this time in his glory and with all the angels with him? How could the "sheep" at his right hand have done such loving deeds to the King since A.D. 1918? "Then the just will answer, 'Lord, when did we see you hungry and feed you? or thirsty and gave you drink? when did we see you a stranger and entertain you? or unclothed and clothed you? when did we see you ill or in prison and visit you?'—Matt. 25:37, 38, *Moffatt*."

²³ As these "sheep" are not of the "kingdom of heaven" class who are now justified by faith, how are they righteous in the King's sight? Because they pursue the righteous way that God's Word marks out for them in this crucial day. In giving warning of the destructive day of Jehovah's wrath Zephaniah 2:1-3 says: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (*Am. Stan. Ver.*) And so these "sheep" seek this recommended righteousness by trying to do what is right in Jehovah's sight. Their deeds of kindness and helpfulness and relief

18, 19. With whom are they associated on earth? Getting what dominion?

20, 21. How does the King explain why he ushers them into this lot?
22, 23. How is it that these sheep are righteous in the King's sight?

which the King says they did to him is a form of righteousness. This righteousness, or charity and good deeds, they do, not just to be seen of men and praised for it, but to render something to the King whom they favor. (Matt. 6:1-4, *Am. Stan. Ver.*; Ps. 112:9) That they may have a clean appearance in the eyes of God and of his King, the "sheep" openly confess that they owe their salvation to them and they admit there is no righteousness except through Jesus' blood. In this way they "have washed their robes [of identity], and made them white in the blood of the Lamb". Thus identifying themselves with God's righteous cause, they seek to serve Him day and night by performing various forms of temple service.—Rev. 7:9-15.

²⁴ But that question of theirs: "When did we see you?" Does this mean that when they gave food and drink and clothing, and entertained the stranger, visited the sick and looked after the prisoner, they did not know that they were doing this to the King Christ Jesus? No! In the parable the "sheep" merely ask this question to indicate that they did not and could not see the King during this his glorious presence or *parousia* and so they could not render their righteous deeds to him directly, personally. The fact is that, if they had not known they were doing these things as to the King and for his sake and because his kingdom was concerned; if they had not known they were doing these things to his royal representatives and intended it so, their righteous deeds would not count with the King nor have his reward. Note how the King makes this fact plain:

²⁵ "The King will answer them, 'I tell you truly, in so far as you did it to one of these my brothers, even to the least of them, you did it to me.'" (Matt. 25:40, *Moffatt*) These brothers of his are not the natural Jews but are the spiritual Israelites, begotten by God's spirit to become his spiritual sons, members of the true seed of Abraham. And here the King is not ashamed to confess to the "sheep" that the spiritual remnant to whom they directly rendered their deeds are his brothers, even the least one of them, because all these have one paternal origin, Jehovah God. And so it is written respecting the King Jesus Christ: "For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers, saying, 'I will proclaim thy name to my brothers, in the midst of the church I will sing of thee.' . . . it is not angels that he succours, it is the offspring of Abraham. He had to resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine." (Heb. 2:11,12,16,17, *Moffatt*) What is done to his brothers is as done to him the King.

²⁶ When on earth in the flesh, the King told these

spiritual brothers of his: "He who receives you receives me, and he who receives me receives Him who sent me. He who receives a prophet because he is a prophet, will receive a prophet's reward; he who receives a good man because he is good, will receive a good man's reward. And whoever gives one of these little ones even a cup of cold water [why?] because he is a disciple, I tell you, he shall not lose his reward." The King warned against doing wrong to any of his believing brothers, even the youngest or the least important, saying: "But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea." (Matt. 10:40-42 and 18:6, *Moffatt*) They are God's ambassadors for Christ and in Christ's stead, that is, in place of Christ. So the "sheep" would not do anything wrong to these ambassadors any more than they would do it to Christ himself. They follow God's rule stated at Psalm 105:15: "Touch not mine anointed, and do my prophets no harm." They try to be the persons whom the King meant when he said to his spiritual brothers: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:41.

²⁷ Accordingly they give drink, food, clothing, shelter, and other forms of relief to the needy remnant because they know these are the King's brothers. They want to do good as to the King and to show they give their allegiance to his kingdom and choose him to be their spiritual Shepherd and Leader. No, it is not just the charities, almsgiving and relief programs that the people of Christendom and of the world in general carry on for selfish reasons, such as family relationships, national ties, political advantage, or general feelings of humanity toward distressed people. The world loves its own. But that is not what counts with the King and wins an inheritance in the Kingdom realm. What counts is the righteous deeds that are intelligently and deliberately done to these who represent the King, in order to show favor and support to the King himself.

WHY RELIEF TO THE KING

²⁸ But why is it that the "sheep" find it necessary at times to feed, shelter, clothe, and relieve the remnant of the King's brothers? Why do they sometimes find these hungry, thirsty, scantily clad, sick, among strangers, and even in prison? It is because these are in a hostile world and are hated by all men because they copy Christ's example in regard to their world and give their full allegiance to God's kingdom by Christ Jesus. It is because they obey Christ's command that applies at this end of the

²⁴. Did the sheep see or know to whom they did their good deeds?
²⁵, ²⁶. How does the King show the sheep acted with knowledge?

²⁷. Why does what the sheep do count with the King?
²⁸. Why do the sheep find it necessary betimes to do this relief?

world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) Obediently they go out with the Kingdom gospel to the people in their own neighborhood, yes, into outside territories of strangers; more than that, even into foreign lands, wherever ignorance of the good news exists. For this they put up with many hardships, just as the apostle Paul did for like reasons, saying: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace, and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. 4:11-13) And as for being imprisoned, all the world now knows well how Jehovah's witnesses have been thrown into concentration camps and imprisoned, not for meddlesome political activities or spying, nor for shady black-market operations and other crookedness, but for upholding God's kingdom as mankind's only remedy and for preaching it to all men boldly.

²⁹ Hardships overtake the remnant of Christ's brothers for their faithfulness to the Kingdom and to the ministry of preaching. This affords an opportunity to the "sheep" to know they are Christ's brothers, representing him, and to come to their aid and relief. Despite their being a hated, persecuted minority, the "sheep" fearlessly choose to help and relieve them, because they know these belong to Christ and they too want to serve him as King and follow him as Shepherd. When Jehovah's remnant of Christ's brothers come to their doors with the Kingdom message, they listen and study it, because it is the King's message. They act upon what the King said to his brothers: "He who listens to you listens to me, he who rejects you rejects me, and he who rejects me rejects him who sent me." (Luke 10:16, *Moffatt*) With appreciation they gladly render the needed service to the King's brothers, because it counts as done to him personally. It is in this way that, although they never see the King himself in such straits, they do these things to him and the King counts it so. He is like God and does not unrighteously forget what they do. (Heb. 6:10) He rewards them. Hence this parable, now understood, serves as a guide and counsel to the "sheep" to support the remnant of Christ's brothers actively, materially, and morally in their Kingdom activities.

PREJUDICED FAILURE TO GIVE RELIEF

³⁰ What, now, about the "goats" at the King's left hand? The parable tells us: "Then he will say to those on the left, 'Begone from me, accursed ones,

to the eternal fire which has been prepared for the devil and his angels! For I was hungry but you never fed me, I was thirsty but you never gave me drink, I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.'" (Matt. 25:41-43, *Moffatt*) These "goats" are those people of the nations who deliberately do not choose to aid and relieve such needy ones. These goats would not include the "evil servant" class, or the "foolish virgins", or the one-talent "wicked and slothful servant" class, for all these have already been dealt with in the preceding parables describing them and their fate. The "goats" are worldly people not consecrated to God through Christ, even though millions of them profess to be Christians. The King here tells them why he has put them to his left side of disfavor, the side of the cursed ones. The "goats" do not literally see him upon his throne and talk back and forth with him; remember this is a parable. But through God's written Word today made plain the King speaks to this accursed class. He says: "He that rejecteth me [as these 'goats' do], and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) Also through the testimony that the King's faithful followers have given when face to face with these "goats", the King serves notice upon such goatish people concerning their sure fate.

³¹ In being cursed, the "goats" are opposite from the "sheep", who are the ones having the heavenly Father's blessing. Equally with the "sheep", the "goats" had opportunity to do good to the King's brothers and they could have received all the spiritual blessings that these bring the people. But though these blessings come their way, they do not respond to them nor take advantage of the opportunity to bring forth fruitage in the form of good works. They are like ground that receives rain and yet brings forth thorns, brambles and thistles and which is therefore cursed and destined to be burned over and scorched. (Heb. 6:8) Many of these "goats" cursed the remnant of the spiritual seed of Abraham, and now God's curse comes upon them. (Gen. 12:3; Matt. 5:44; Luke 6:28) In the face of such "goats" the remnant of the King's brothers have had to serve him and try to increase his Kingdom interests. For years Jehovah God has been warning the "goats" by his witnesses that they should give heed to the Elijah work being done today, "lest I come and smite the earth with a curse." And now the time comes for the deserved curse to alight upon the selfish, worldly, neglectful goats at the battle of Armageddon. (Mal. 4:5,6) Though they do not see the glorified King personally (an impossible thing!), yet when they behold the sign or evidence of his coming to the

29. Why do the sheep choose to help the hated, persecuted remnant?
30. Who are the goats, and how does the King speak to them?

31. How are the goats "cursed" ones?

battle of Armageddon, they run in fear for cover, looking for lofty, imposing earthly organizations to shield them from being smitten by the curse. But in vain!—Matt. 24:30, 31; Rev. 6:15-17; Luke 23:30.

³² The King tells the “goats” to depart from him, as he does not want them for subjects within the earthly Kingdom realm. To what, then, does he consign them? “Into everlasting fire, prepared for the devil and his angels.” This shows the “goats” are on the side of the Devil, “the god of this world,” and like the Devil and his angels they must suffer destruction. Since Christ Jesus is Jehovah’s King for heaven and earth, where could these “goats” go away from him except into “everlasting fire”? That means they will be consumed to nothing. At the latest this will occur at the battle of Armageddon, although individuals of the “goat” class may die before then and perish. Jehovah God prophesied of that destructive time and said: “Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth [the Devil’s visible organization among men] shall be devoured with the fire of my jealousy.” (Zeph. 3:8, *Am. Stan. Ver.*) That fiery destruction will last until it has devoured and consumed every one of the “goats” and all their accursed works. As it is written: “Jehovah reigneth; . . . A fire goeth before him, and burneth up his adversaries round about.”—Ps. 97:1, 3, *Am. Stan. Ver.*

³³ The “goats’” excuse is without true grounds. “Then they will answer too, ‘Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?’ Then he will answer them, ‘I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.’” (Matt. 25:44, 45, *Moffatt*) This proves these “goats” do not see the King with their literal eyes during his presence or *parousia* in glory. But that is no excuse. They do see among them the remnant of the King’s brothers and hear these preaching the Kingdom and representing him as the now reigning King to whom Jehovah God commands full submission to be given by all. They do see the needy condition into which the King’s brothers on earth come for their allegiance to him and their service to his kingdom.

³⁴ Oh yes, the “goats” do engage in widely advertised and popularly praised works of relief, spending billions of dollars in this period of unparalleled world distress. But give real relief to the remnant of the King’s brothers amid their hardships for serving the King? No! And why not? Because the “goats” are decidedly prejudiced against them, since these

represent the only rightful King of the earth, their Brother, whom Jehovah God has appointed Ruler of the new world. These brothers of the King are involved in the issue of world domination, and the “goats” know that his brothers advocate him and stick with him on this issue. So because the “goats” are on the other side of the issue, they willfully withhold good, righteous deeds from the King’s brothers. You see, this would count to the King’s interests. In this case the King’s words are true: “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matt. 12:30) To relieve his brothers means more than to express mere humanitarianism. It means to support and give heart allegiance to their Brother, the King. The “goats” would no more offer help and relief to these than to the King personally if he were visibly upon the earth, just as the goatlike religionists refused to do so to Jesus in the flesh at his first coming nineteen centuries ago.

³⁵ In the parable the “goats” are all those people on earth at this time who have been reached directly or indirectly by the issue over Christ’s brothers and who take a willful stand on the issue, and that against the King. Only such persons the King could address as he does, saying they had an opportunity to do good to his brothers whose condition they saw and yet they refused to do so, thus sinning. “To him that knoweth to do good, and doeth it not, to him it is sin.” (Jas. 4:17) He is now King, having been enthroned A.D. 1914. The question is, Who will announce him? The remnant of his faithful brothers on earth do so, and the great multitude of “other sheep” join in with them. But the “goats” do nothing favorable to the King; they show indifference or violently oppose his ambassadors. Like the citizens in the parable of the pounds, they say: “We will not have this man to reign over us.” Granted that the King and the kingdom are the foremost issue of the day, yet they do not favor the proclamation of such by the King’s brothers. They prefer, instead, the kingdoms of this world, of various political ideologies. In order to want to support, favor and welcome him it is not necessary for them to see the reigning King with their natural eyes. By refusing and neglecting his ambassadors they are turning him down, just as when any nation today sends the ambassador of a foreign land out of the country, breaking off diplomatic relations. In this day of judgment it is serious even to willfully ignore the King, not to speak of treating his ambassadors and brothers with violence.

“EVERLASTING PUNISHMENT”

³⁶ When the King orders such “goats” into the “everlasting fire” prepared for their kind, it is the

32. How do the goats go into everlasting fire, and when?

33. Why is not seeing the King no excuse for the goats?

34. Really why do the goats not render relief to His brothers?

35. On the issue involved, how do the goats seriously sin?

36. How does the King reject them, but whom does he vindicate?

time for Armageddon to begin. It corresponds with the King's action in the parable of the pounds, when he says: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:14, 27) But before he utterly destroys them, he has them know who his brothers are, even the least of them, and he confesses these as his own and thus vindicates them. By this action he exposes and rejects all the hypocrites of Christendom, concerning whom he foretold: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23) These "goats" will never survive the fires of Armageddon. With their destruction the wicked symbolic *earth* will flee away, to be followed into destruction by the wicked Satanic *heavens*.—Rev. 20:11.

³⁷ The King concludes the parable and his prophecy on the full end of this world, saying: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46) The rewards of the two classes are opposites, and since

37. What is the goats' punishment, and how is it everlasting?

the righteous inherit life eternal on earth in the new world, the "everlasting punishment" of the "goat" class must be everlasting destruction. Even the "sheep" do not get immortality; that is exclusively the reward of the King's brothers in heaven. But the "sheep" get everlasting life which is dependent upon the everlasting Government of their immortal King. For this reason the "goats" could never be punished with immortality in eternal torment. They get a death sentence, and this sentence is everlasting, resurrection-less, and hence is an everlasting punishment. They do not need to be and neither will they be brought back at the end of the King's thousand-year reign to see the Kingdom conditions in perfect bloom and then show their opposition to his Theocratic Government. The King says they show their opposition right now, by their treatment of his brothers. They show their colors now. So their destruction has no letup.

³⁸ Ah, but the righteous "sheep" enter life eternal, this "sheep" class even passing alive under the shadow of the King's right hand through the battle of Armageddon into the endless new world. So why not decide now to be one of his "sheep" at his right hand?

38. How do the sheep go into life eternal?

JEHOVAH'S WITNESSES TACKLE ILLITERACY IN MEXICO

"IT IS the inalienable right, as well as the indispensable duty of the church, to watch over the entire education of her children." So said Pope Pius XI in his encyclical of 1929. He further asserted that the Catholic Church's "mission to educate extends equally to those outside the fold". Really, one would think that for the last 1600 years the Church had done all it possibly could to educate the Catholic mass; but is that actually the case? Thousands of Jehovah's witnesses throughout Mexico in their door-to-door preaching work present their testimony cards to the people, showing the latest offer of WATCH TOWER literature, and ask the usual Catholic person to kindly read it. From one end of Mexico to the other, the average answer is: "I'm sorry. I can't read." So it seems that the 'indispensable duty of the Catholic Church to educate her children' is not as indispensable as she claims. If such were the case there would not be so many illiterates in Catholic Mexico.

Nevertheless, the Church and its followers often make claims as to the educational work it has done and is doing. *Religion in the Republic of Mexico* says that "the Catholic Church . . . is often praised by its apologists for its educational work. It is true that this has been extensive, but it suffers from two serious defects. Firstly, it has been dedicated to the prestige of the Church rather than to the real welfare of the nation. Secondly, it has been almost wholly limited to the upper class and has failed to benefit the masses." Soon after the early period the conquered race was abandoned to obscurantism. A Catholic author says that "there were many clergy who thought it dangerous to

educate the Indians and even tenaciously opposed the theory that the Indians should learn any more than necessary for salvation." A priest called Torquemada wrote in about 1605 that "the education of the Indians had ceased [the church's indispensable duty!], and there were even Catholic theologians who maintained the Indians had no soul". Yes, instead of building schools and highways and things which would benefit the people, the Catholic Church built more than 10,000 churches through the sweat and blood of the people in just about 300 years and forgot about educating the people. Proof of this is the actual condition of Mexicans in general with regard to education.

But is the work of Jehovah's witnesses in Mexico limited merely to presenting their literature to the people at their doors? No, it is something far more extensive than that. Their work is in every sense of the word educational, for they not only teach the people Bible truths but also give them an elementary education, teaching them how to read and write.

This is how it started. Very unexpected was President Knorr's letter of May 4, 1948, to the Mexican Branch in which he said: "Due to the fact that 50 percent of the Mexican brethren cannot read and that only 25 percent of the companies are having the Theocratic ministry school, I wonder if it would not be well to install a similar system in Mexico as I have inaugurated in Africa, that is, having reading classes instead of the Theocratic ministry. Select the best educated person in the company to teach the brethren how to read, and have regular reading classes. In other

words, teach the brethren how to read and write Spanish. . . . The point to make is that a great many will want to read when they come into the new world of righteousness under the kingdom of heaven, so they might as well learn now." What a problem! Teach thousands of people how to read and write and not knowing where to start nor how!

The exact number of illiterate brethren and persons of good-will was not known. So a circular was sent out to all of the companies throughout Mexico asking for the names of all the illiterate publishers and persons of good-will and also for the servants to suggest the name of the most capable brother to direct the class, and if there were not any brothers to handle the work, to suggest the name of the most educated sister. This was a most difficult thing because most of those that know how to read and write have had only a year or two of school.

Nevertheless, at this time the most difficult problem was to select a good basic textbook for the use of the illiterate brethren, and to choose and instruct the most capable person in each company as the instructor. In other words, brethren that hardly knew how to read and write, in many cases, must suddenly become teachers. While the companies throughout Mexico were sending in the necessary information the Branch office was busy studying textbooks of elementary education and inquiring of different professors their opinions as to good textbooks for beginners and the best teaching methods.

After some months of study it was decided that the best textbook for illiterates was one called the *Cartilla*, a book written by a group of professors working for the Mexican Department of Public Education. The *Cartilla* is a well-arranged book which teaches reading and writing at the same time, permitting a student to learn how to read and write in about a year's time if classes are held daily.

Since the desired textbook is not sold publicly, and because it is under the control of the Department of Public Education, it was necessary to speak to the government officials. They were shocked at the suggestion of selling the *Cartilla* to La Torre del Vigía (The WATCH TOWER), since the government is also carrying on a free national educational work. So they were asked to provide them free! No, they said, it would have to be presented in the form of a written petition and then it would be necessary to see personally the highest official in charge. After this was done weeks were spent in the government offices trying to make them decide one way or another. Finally an interview was held with the necessary official and they granted us a total of 2,650 copies of the *Cartilla*. It was thought that these were too many, but it turned out that such was not the case.

What a surprise it was to see the large job the Branch was attempting! Out of 278 companies there are classes established in 187 companies. There are 17 companies without any illiterates. And of the remaining 74 companies, 30 have failed to write to the Branch office with regard to this campaign of reading and writing, and the other 44 are still waiting for the *Cartilla* or have other problems. The brethren have requested 3,931 copies of the *Cartilla* according to the names of the illiterate persons in the companies sent to our office, and through the Branch's effort 3,491 copies of the *Cartilla* were obtained for the brethren from the Department of Public Education and from other sources. This means that there are over 3,000 publishers and

persons of good-will being taught how to read and write through the efforts of Jehovah's witnesses in Mexico.

After having received a good supply of the textbook needed, which assured the using of the same textbook and teaching methods throughout Mexico, a private course was taken to learn the best methods of using the *Cartilla* and to learn of a way to instruct a person in each company in how to direct this class, and this principally by correspondence and not by personal contact. Carefully prepared detailed instructions were written on how to teach by using the *Cartilla*. Then the necessary copies of the *Cartilla* and a copy of these instructions were sent to the instructor of each company which was to have a class. The instructor, in most cases the company servant, would carefully study the instructions in conjunction with the *Cartilla*, and it was just a matter of one or two weeks after receiving their textbooks and instructions that the class would be organized and started. In most cases the instructor would learn right along with the students and would thus overcome each problem as it arose. Some companies wrote to the Branch about their problems. Children of the witnesses took part in the classes if there were no government schools in the area. A Bible vocabulary was prepared and given to each student to be used along with the *Cartilla* so as to make the course more interesting and Theocratic.

Mexico has at present 11 circuits, and thus 11 circuit servants. These brethren were called into the Branch for two weeks and given a course in how best to use the *Cartilla* and instructions and how to help each instructor and his class in each company. Thus about 40 companies a month and their instructors receive personal help as to their classes of elementary education. This is a real help in bettering the teaching methods in all the companies.

A small number of the company servants complained that they were too uneducated to conduct the reading class. Letters were written telling them to trust in the Lord and to start the class immediately. A little fearful at first, as is naturally the case in something like this, but being obedient to the instructions, they would start their classes. Soon they would see that their fears were unfounded.

RESULTS TO DATE

In Mexico city there are three reading and writing classes, which enable us to see the Lord's blessing on this work and to realize more or less what takes place throughout the country. In addition to this the circuit servants turn in a report of the reading class in each company they visit. Nationally, the classes were started in October, 1948, and by April, 1949, the most advanced classes have practically covered the 110 pages of the *Cartilla*. Imagine, in the classes of Mexico, D. F., the students have learned to read and write in six months' time! Of course, they still lack a great deal of practice to read and write as well as the instructors (some students write much better than the instructors), but, nevertheless, it seems like a miracle. Most of the classes are well on their way through the *Cartilla*, and by the time the 1949 service year ends all of the approximately 3,000 students should be able to read and write as well as the average educated person in Mexico.

The government is also carrying out a national reading and writing work, but the love of Jehovah's witnesses for the Lord and their desire to personally read for themselves

about Jehovah in the Bible and to serve Him better is a wonderful incentive which enables them to learn to read and write in a number of months, an incentive which is nonexistent in the government schools. The public schools have daily classes while the classes of Jehovah's witnesses are held only twice a week, each class lasting an hour. Nevertheless these publishers of the Kingdom and people of good-will learn to read and write in six months, much quicker than do the persons in public schools. Practice, homework, zeal and diligence on the part of Jehovah's witnesses make this rapid learning possible. It is thrilling to see how each Kingdom Hall has become a Kingdom school with its own blackboard and equipment.

A great many problems have arisen because of this new feature of Theocratic work. One has to do with language. The brethren in different parts of Mexico speak at least twenty different Indian dialects. There are a number of companies where the publishers speak only their Indian dialect, and in these places the brethren not only have to learn to read and write Spanish but they also have to learn to speak it. These Indian brethren come into the truth by hearing the truth spoken in their own dialect by some publisher who can speak Spanish and the dialect. In these cases the instructor must know the Indian dialect and Spanish too. Naturally these classes do not advance as rapidly as the classes where all the brethren know Spanish.

Another problem is that some brethren insist on arriving late. "Oh, brother, I'm late," they will say coming into the Kingdom Hall after the class is practically over. The instructor tries to smile and tells them to be on time for the next class. On these occasions, though the instructor may smile, perhaps he may think of the schools in Jesus' time and the rights of the instructors then. *Smith's Bible Dictionary* says that if a student committed some punishable act (like arriving late), "the punishment employed was beating with a strap, never a rod." But our schools are not in synagogues nor are they religious. They are Theocratic and function on a basis of love, not force; so such methods cannot be used even though the instructor may think of them. Most of the brethren, though, are punctual.

After the work was organized the Department of Public Education wanted some proof, which was provided, that the Mexican Branch was actually conducting the number of classes it claimed to have. One morning while in the government offices of Public Education a prejudiced person started to comment that we were a "religious sect called Jehovah's witnesses" and that the government 'shouldn't give us any more textbooks'. The official in charge turned to him and said: "If a priest would take part in teaching others how to read and write [they never have in Mexico], he would be doing his duty as a Mexican citizen." Then he stated: "I am proud of the work these people are doing."

The Department of Public Education will not give the Mexican organization, La Torre del Vigia de México, A.C., recognition as an educational organization, since the government directly controls all the educational movement, but it has fully co-operated with the Branch office. Nevertheless, government zone inspectors of the Department of Public Education throughout Mexico have granted recognition to many Kingdom Halls as educational centers and have given the brethren official documents declaring them such. Then a copy of the document is filed with the Depart-

ment of Public Education. Many favorable comments are made by them. One states: "The writer, who is the Inspector of Federal Education in this Zone, verifies the fact that the local company of Jehovah's witnesses . . . up until the present time has done a wonderful job in their educational effort." Another reads: "I congratulate you in your effort to help mankind which is under a veil of ignorance." Most of the letters received from the zone inspectors of Federal education are of similar vein and show their appreciation of the work being done by Jehovah's witnesses.

Truly it is a blessing and a joy to attend such an educational center of Jehovah's witnesses. Six months ago it was a struggle and a difficult thing to teach grown-up people the vowels, the first letters they learn of the alphabet. It takes a lot of patience to start one of these classes. But it is well worth the effort just to see and hear one of these students who last October could not read or write take his place in front of the classroom and read with comparative ease out of his textbook or write on the blackboard a fully Theocratic sentence read by the instructor. If it were not for Jehovah's guiding hand there still would be an illiteracy rate of at least 50 percent among the Mexican Kingdom publishers.

ADVANTAGES AND BENEFITS

But of what value has it been to these people to have learned to read? Does it improve their service in the field? Does it cause them to more fully appreciate the truth of God's Word, the Bible? It is their love for the truth that first interests them in the Kingdom and it is that same love for truth that aids them to learn to read. They more than anyone else appreciate the Bible, because for years the Bible, as all literature, has been a closed book for them. They have believed in it without being able to read it. Others have had to talk to them about it and have read it to them. But now by God's grace they are among those that 'read for themselves this prophecy and heed what is written in it'.—Rev. 1:3.

Does this improve their field service? Yes, in many ways. Before knowing how to read and write the Kingdom publisher would contact a person at a door and give him the message and would quote from memory different texts from the Bible that he had learned. This illiterate publisher in some cases would conduct Bible studies by having the person of good-will read the questions in the book, give the answers, and look up all the texts. But now the newly educated Kingdom publisher can contact a person and directly read to him the different Bible texts. At his Bible study his knowledge of the truth and of reading permits him to guide the interested person to a correct knowledge of Jehovah without any detours which perhaps might be caused by illiteracy at such a study.

The psalmist said that the Bible "is a lamp unto my feet", and it has personally become that for Jehovah's witnesses in Mexico. True, other illiterates will join the ranks of the Kingdom publishers in Mexico, but, with so many publishers having recently learned how to read and write, it should be a simple matter to give this elementary education to the newcomers. Now the publisher in Mexico can do as stated by Paul, "present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."—2 Tim. 2:15, *Am. Stan. Ver.*

FIELD EXPERIENCES

REWARD OF PATIENT ENDURANCE IN QUEBEC

"Almost a year ago my late husband and I contacted a Hungarian family where strife existed because the wife had been one of Jehovah's witnesses for seventeen years and the husband had violently opposed all that time. She was forbidden to attend meetings, so we sought to help by studying with her in '*Let God Be True*', she being assisted by her Hungarian Bible. Her husband was furious because Jehovah's witnesses were calling, and demanded that we come when he was home. He tried to prove the wickedness of our organization, but our conviction and strong statements arrested his attention and he had to admit our answers were Scriptural. One of his difficulties was that he leaned toward Communism, but when he found out the Communists were after his money he quit them. He had no confidence in anything, and storm after storm came up in his home. He would tear up all of his wife's Bible literature, become remorseful, allow her to get more, only to later destroy it. A wonderful day came when he allowed her to go to a meeting with us. But often he opposed her going, and eventually ordered us never to come to his house again.

"This was the state of affairs at the time of my husband's death. The sister had her husband 'phone their sympathy, and among other things said, 'Never pass our door again; it will always be open for you.' I started calling again. Our discussions continued, sometimes strenuous but never violent, and I felt we had progressed when this resisting pupil said: 'If what you believe is true, it is the only hope for the world.' Then the time came when the husband attended a Memorial meeting with his wife. This man who had been fighting the truth for seventeen years received an amazing impression of the Lord's organization, which he had imagined consisted of a handful of impostors. Both of them were at service meeting the following night, also at the Sunday public talk and the *Watchtower* study that followed. They have been among the most faithful attenders ever since. They were among God's happy people at the Ottawa assembly in July, both taking part in the field service."

SEIZING OPPORTUNITIES IN BRITAIN

"Last week a notice board outside a church building on the main road announced that the preacher would speak on the subject 'Jehovah's witnesses'. As the chapel was situated in this unit's territory we proceeded to organize a plan of campaign. The building is on a corner and has

exits to each road. It was arranged that about twenty publishers with magazine bags and free copies of *The Watchtower* should be doing pavement witnessing in the vicinity of the building when the worshipers came out. They called out slogans, and offered free copies of the magazine. The campaign was very successful. Soon many of the Witnesses were surrounded by knots of interested questioners, and the brethren were only too pleased to give an answer according to the hope that is in them. One brother had a quarter of an hour's conversation with the clergyman that had given the lecture. The latter, by the way, had concluded his talk with the remark that his listeners must have seen the Witnesses in the streets and met them when they called at their doors, and he commended their zeal to his own congregation. Practically all of the *Watchtower* magazines (a plentiful supply) were distributed. The entire campaign was very successful."

REDEEMING TIME IN GUATEMALA

"Here is an experience I had in the store-to-store work the other day. Bert and I were working our magazine territory and I had just finished a block and was waiting for Bert, so thought I would hold up my magazine for a few minutes while waiting, on the chance that someone might take one. I had just got them out of my bag when a man walked up and asked me whether he could subscribe for *La Atalaya* [*The Watchtower* in Spanish]. Need I tell you my answer? He was from a small pueblo and had come to town to see a lawyer, and while waiting had read an entire copy that was in the lawyer's office (where we had placed it), and he said that it was the best magazine that he had ever read. Just as he was leaving I saw one of my studies that had been in the States for a two-month vacation, and made arrangements to start the study again. While talking to her I told her of the man that had just subscribed, and then we were interrupted by a very well dressed boy of about twelve years asking how much *La Atalaya* was (I was still holding up the magazine in my hand), and on being told five cents he said '*Un momento*', and ran around the corner, coming back immediately with the *cinco centavos* for the magazine. As he was leaving a man approached wanting to know whether I had a Bible. I had one but not the kind he wanted, so he agreed to come by the house to get one. By this time my study was convinced that everyone was wanting to read the publications of Jehovah's witnesses. I was almost in the same frame of mind and very happy about it."

(Continued from page 146)

visas, and it is suggested that they contact the local Branch offices of the Watch Tower Society for information or assistance in this regard. The Society wishes to help everyone in this way if he wishes to attend the convention.

By the Lord's grace, this assembly of Jehovah's witnesses will be outstanding. Arrangements will be made to have representatives come from most of the Society's Branch offices.

Probably many persons from foreign lands will want to travel in parties, and it would be well for anyone coming to the convention from other countries to notify the Branch office if he wishes to travel in company with other delegates from his own country. Parties can be arranged and probably the accommodations will be obtainable from the same transportation company. Now is the

time to plan your vacation for 1950. Now is the time to save your funds so you can make the trip.

We ask too that all pray to the Lord for a rich blessing to be upon this assembly, that His will may be done and that the convention may redound to His honor and praise.

It is with real joy that we look to 1950 and this International Convention of Jehovah's witnesses in New York city, for not only will the brethren be attending the convention but they will be able to visit both the new Bethel home and the new factory, as well as the new radio station, which should be fully completed, and inspect them. The Watchtower Bible School of Gilead is not too far distant, so many of the visitors may enjoy that also.

Further information concerning this International Convention will be published later in *The Watchtower*.