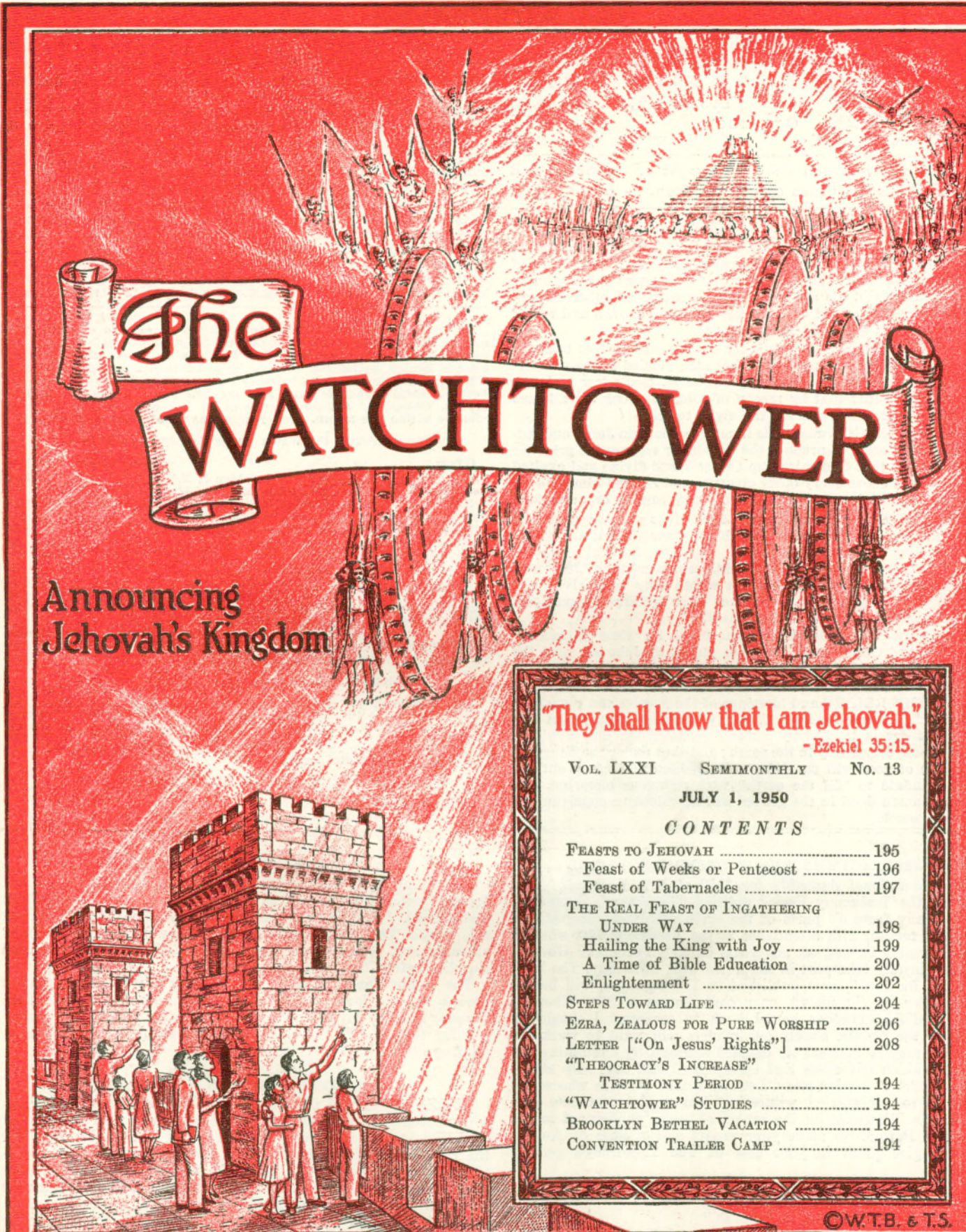




The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 13

JULY 1, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn 1, N.Y., U.S.A.

OFFICERS

N. H. KNORR, *President* GRANT SUITER, *Secretary*

"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 a cherub son of God 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 the unfaithful cherub, 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 of Satan began its "time of the end" 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.

"THEOCRACY'S INCREASE" TESTIMONY PERIOD

The *International Assembly for 1950 at New York city!* This starts off the Testimony Period entitled "Theocracy's Increase". And so many from all parts of the earth will begin August, the Testimony month, with attendance at the Assembly. But whether at the assembly or not, all adherents of The Theocratic Government will loyally take part in the world-wide testimony. The book "Let God Be True", now published in 17 languages, will be the leading offer for the month, on a contribution of 35c. Where it is not available, another bound book to correspond should be offered to the people. Surely our readers will want to work for The Theocracy to increase its devoted subjects by circulating the literature which advertises that Government and thus help others to come under its benign sway. Let any reader write us who wants assistance to get started witnessing and needs references and instructions. We count on the report of every participant in the Testimony Period. So make your report at the close of August and thus give proof in your case of The Theocracy's general increase.

"WATCHTOWER" STUDIES

Week of July 30: "Feasts to Jehovah,"

¶ 1-23 inclusive, also "The Real Feast of Ingathering Under Way",

¶ 1-7 inclusive, *The Watchtower* July 1, 1950.

Week of August 6: "The Real Feast of Ingathering Under Way,"

¶ 8-29 inclusive, *The Watchtower* July 1, 1950.

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.

Please address the Watch Tower Society in every case.

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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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BROOKLYN BETHEL VACATION

From August 26 to September 5 inclusive the Bethel home and factory printing plant will be closed down to give the family a rest period. No mail or correspondence will be handled during this period. This announcement is made now so that all company servants and pioneers can make plans early and order needed supplies before that time.

The Bethel family will be busy during the entire convention period, but the factory and home will be opened for visitors the Monday and the days following the convention and will be operating for three weeks thereafter until the vacation period begins, on August 26, 1950.

CONVENTION TRAILER CAMP

The Society is well pleased to be able to announce that, from information at hand at the time of going to press with this issue of *The Watchtower*, it appears that there will be a trailer camp for the 1950 International Assembly of Jehovah's witnesses. Negotiations are being completed for a site in Middlesex county, New Jersey, south of the city of Plainfield. It is about 40 miles from the Yankee Stadium. Good roads and express highways to New York are in the vicinity. While the distance is considerable, it is better than not having a trailer camp at all.

Conventioners coming to the International Assembly can plan on such accommodations being available. More information will be mailed to companies of Jehovah's witnesses soon. Also see the next issues of *The Watchtower* and the *Informant* for details.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JULY 1, 1950

No. 13

FEASTS TO JEHOVAH

"Three times thou shalt keep a feast unto me in the year."—Ex. 23: 14.

JEHOVAH commanded Moses to instruct the Israelites to keep three feasts unto the Lord each year. The first feast was at the beginning of the year, in the month Nisan, and was called the feast of unleavened bread, which followed the passover. The second was the feast of weeks, later called Pentecost (meaning "fiftieth day"). The third and last was the feast of tabernacles or ingathering. These feasts were associated with the harvest, and the events connected with them pointed to the vindication of the name of Jehovah.

² Jehovah fixed the time and place where these feasts were to be held; also just how they were to be conducted. Although they were called "feasts unto the Lord", the people derived much benefit from the observance of them. "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee."—Deut. 16: 16, 17.

³ It pleased Jehovah to have the people assemble on these occasions, that they might keep their minds on the Lord, and not become so involved in their personal affairs that they would forget or neglect their duties to the Lord. At these gatherings the people would talk about the goodness of the Lord, and the many blessings they were enjoying. In this way their minds would be kept in the right channels, and all would receive a great blessing.

⁴ The first passover was related to the plagues Jehovah sent on the Egyptians because Pharaoh refused to obey the command of Jehovah to permit the Israelites to go and serve their God. Nine plagues had already afflicted the Egyptians; still Pharaoh refused to release the people. One more plague would crush haughty Pharaoh and he would yield.

The tenth plague would mean the death of all the firstborn of man and beast in the land of Egypt. That the Israelites might not suffer with the Egyptians, when the angel of death would pass through the land, they were to take a lamb into their homes on a certain date and kill it, and sprinkle its blood on their doorposts. The destroying angel would see the blood and would pass over that home without molesting anyone in it. Not one Israelite was disturbed by the angel of death that night, but there was a death in every home of the Egyptians from Pharaoh down to the slave. That was a real passover for the Israelites.

⁵ The Lord instructed the Israelites to memorialize this event, saying, "This day shall be unto you for a memorial; . . . ye shall keep it a feast by an ordinance for ever." "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee. . . . Thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." (Ex. 12: 14; 13: 7, 8, 10) From year to year, on the exact date, the children of Israel observed this feast of the passover and unleavened bread. As they did so they thought back to the time the nation was delivered from Egyptian bondage and slavery and the Law covenant was made with them over the slain passover lamb.

⁶ This covenant made the children of Israel the name people of Jehovah, that is, a people for his name. The Lord said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6) "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God."—1 Chron. 17: 21, 22.

1. What feasts were the Israelites commanded to celebrate, and to what did they point?

2, 3. Who fixed the time and place for these feasts to be held, and did the people receive blessing in observing these feasts? Why?

4. Where and when was the feast of the passover and unleavened bread instituted, and what benefit did the Israelites derive from the blood of the slain lamb?

5. What was the purpose of memorializing the passover feast?

6. What advantages came to Israel under the Law covenant?

⁷ The passover feast was a shadow of things to come, and pointed forward to Jesus the real "Lamb of God" that would take away the sins of the world and deliver all men of good-will from the bondage of sin and death, and also validate the new covenant. This is something the passover lamb could not do, it being only a shadow. Jesus was the substance of that shadow. (Col. 2:17) The night of Nisan 14, A.D. 33, Jesus together with his disciples, who were Israelites, met in an upper room in Jerusalem to observe the passover. This was the last passover that Jehovah would recognize, and Jesus said: "I have desired to eat this passover with you before I suffer." (Luke 22:15) After the supper was over, Jesus instituted something new and different to follow in the future. He instituted the memorial of his death, and of the members of his body the church. Then he pointed out that his blood, represented by the wine in the cup, would validate the new covenant. That same day, Nisan 14, Jehovah nailed that old covenant arrangement to the torture stake on which Jesus died.—Col. 2:14.

⁸ On the first day after the sabbath following the passover, the high priest took a sheaf or handful of the firstfruits of the barley harvest and offered it before the Lord. Did the high priest in the city of Jerusalem make the required offering on the 16th of Nisan in the year 33 (A.D.)? If he did, he did not know that the substance of that shadow, which he was observing, was then present. Where would the high priest offer this sheaf of the firstfruits of the barley harvest? Jehovah arranged just where this service was to be performed: "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand."—Deut. 12:5, 6.

⁹ On Nisan 16, A.D. 33, the high priest would go into the temple at Jerusalem (for there Jehovah was pleased to put his name) and proceed to offer the required sheaf or handful of the firstfruits of the barley harvest. When he entered the holy place to make his offering he saw the veil that hung between the holy and most holy place was rent in twain. What did this mean? The priest did not know. There he stood with his offering to be made to the Lord. Would the Lord have respect to this offering as in the past? No! That high priest stood there in his priestly robes, but with a guilty conscience. A short time before he was clamoring for the death of the Son of God, whose resurrection he was trying to picture in offer-

ing the sheaf of barley. God would no more recognize such offerings, because this picture was now fulfilled in the resurrection of his beloved Son Christ Jesus, who was the firstfruits of them that slept. (1 Cor. 15:20) While the high priest was fumbling around in much confusion, and with a sense of guilt, the followers of the Master were thrilled. Why thrilled? The Lord was raised from the dead very early that morning. He appeared to several of his followers that day. The news spread rapidly and there was great joy among the disciples. Excitement was running high. They were all very happy, because their impaled Lord and Master was alive and that for evermore. He had gone beyond the veil of flesh.

FEAST OF WEEKS OR PENTECOST

¹⁰ Counting from the day the high priest offered the firstfruits of the barley harvest, fifty days would bring the Israelites to the date of the next feast, known as the feast of weeks or Pentecost. On that day the high priest offered two wave loaves before the Lord. These loaves were made of the firstfruits of the wheat harvest, and were baked with leaven. Events on that notable day open up the meaning of the offering of these two loaves before the Lord. The record is found at Acts chapter 2, where we read: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, of every nation under heaven. And they were all amazed and marvelled, saying one to another, Behold, are not these men that speak Galileans?"

¹¹ Peter, standing up with the eleven, lifted up his voice and said to them: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit, and they shall prophesy." And with many other words did he testify and exhort. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

¹² In this speech Peter convinced a multitude of Jews that Jesus was indeed the Christ. That three thousand were baptized proves that these disciples

7. Of what was the Law covenant a shadow? and what was the substance?

8. Where did the high priest offer the sheaf of barley? and would Jehovah recognize this offering on Nisan 16, A.D. 33?

9. What did the high priest see when he entered the temple to make his required offering on the 16th of Nisan, A.D. 33, and what did this mean?

10, 11. How was the date of the feast of Pentecost determined? What occurred on that day in fulfillment of Joel's prophecy?

12. When did Peter use the first key to the Kingdom, and what event proved that the key was used at that time?

devoted themselves to the Lord, and thus received the spirit and the heavenly calling, and were therefore in line for a place in the Kingdom with Christ Jesus the Lord. Here, then, Peter used the first key, of knowledge, to open the heavenly way to the faithful Jews. Peter had another key to use in opening the Kingdom way to the Gentiles. When would he use it, and show the meaning of the picture made by the priest's offering two wave loaves before the Lord on the day of Pentecost?—Matt. 16: 19.

¹³ Some time later Peter was called to the home of Cornelius in Caesarea. At that time Peter was at the home of Simon the tanner in Joppa. While waiting for dinner to be served Peter had a vision, and saw heaven open, and a certain vessel descending to him as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things and fowls of the air. And there came a voice to Peter saying, 'Arise, kill and eat.' Peter replied, 'I have never eaten anything unclean.' Then the voice spoke to him saying, 'What God hath cleansed call not thou common.' While Peter was wondering what this vision meant men from the home of Cornelius called at the home of Simon and asked for Peter. They told him that Cornelius, a just and godly man, of good report among the Jews, had been visited by an angel. The angel told him to send for Peter, and to hear his words.—Acts 10.

¹⁴ Peter, with several Jews, went with the men to the home of Cornelius. After entering the home of Cornelius, Peter said it was not lawful for Jews to enter the homes of Gentiles, but he was sure that the Lord had to do with his being called there. Then he preached the Word to the gathered family and friends of Cornelius. While Peter was conducting this most remarkable home Bible study the holy spirit came upon these Gentile believers as it did on the Jews at Pentecost. Peter now understood the meaning of the vision he had at the home of Simon the tanner in Joppa. He called for those upon whom the spirit came to be baptized. Here Peter used the second and last key to open the heavenly calling to the Gentiles. This was a continuance of the outpouring of the spirit that was witnessed at Pentecost when the heavenly calling was opened to the Jews.

¹⁵ No doubt the Jewish high priest was still offering the two wave loaves before the Lord, not knowing that the shadow was past and the substance was at hand. So the Lord God did not accept them any more. We remember that the wave loaves were made of the firstfruits of the wheat harvest and were baked with leaven, showing that the called ones from Jews and Gentiles were not righteous in themselves, and

required the righteousness of Christ to make them acceptable to Jehovah. They were a "kind of firstfruits of his creatures" by adoption as sons of God, but Jesus was primarily *the* firstfruits.—Jas. 1: 18.

¹⁶ The new covenant was validated by the precious blood of Christ, and was made for the purpose of preparing a people for the name of Jehovah; it was now in operation. Under the Law covenant there was no mercy extended to those that despised its laws; the guilty one died without mercy under two or three witnesses. (Heb. 10: 28) Those taken into the new covenant are shown mercy; for it is written: "I will put my laws into their mind, and write them in their hearts: . . . I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 10, 12) Under this merciful covenant Jehovah will bring forth a kingdom of priests and a holy nation. This honor had been offered to the Israelites at Horeb.—Ex. 19: 6.

FEAST OF TABERNACLES

¹⁷ In times past some students of the Bible thought that the feast of tabernacles pictured things to be done during the thousand-year reign of Christ, and therefore had no special message for those following in the footsteps of the Master at this time. The apostle Paul said 'the things that happened to Israel were types and were for the admonition of those living at the end of the world'. Also 'the law had a shadow of good things to come'. The feast of tabernacles was a feature of the law, and this picture is now due to be understood by those that are active witnesses for the Kingdom. Note further what the same apostle had to say about things that were written in times past: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—1 Cor. 10: 11; Heb. 10: 1; Rom. 15: 4.

¹⁸ The feast of tabernacles was to begin five days after the day of atonement, in the seventh Jewish month. At that time the increase of the fields and vines had been gathered. It was the last feast of the year, and was a joyous occasion for all; they rejoiced greatly because of the goodness of the Lord in giving them plenty for the winter at hand. When this type is completely fulfilled there will be much happiness for all that had part in the final gathering of the Lord's "other sheep". (John 10: 16) The gospel of the Kingdom will have been preached in all the world for a witness to all nations, as Jesus commanded, and then will come the wintertime of trouble for the old world of Satan. Now is the time to flee from doomed Christendom and find refuge in Jehovah's organization. Flee now!

13, 14. When did Peter use the second key to the kingdom of heaven, and what events prove that it was used at the home of Cornelius?

15. Would Jehovah recognize the offering of the two wave loaves after Peter used the second key to the Kingdom?

16. What was the purpose of the new covenant?

17. Can it be proved from the Scriptures that the feast of tabernacles pictured things to be done before Armageddon? If so, how?

18, 19. Why was the feast of tabernacles such a joyous occasion?

¹⁹ When the Israelites returned from Babylonian captivity, arrangements were made to keep the feast of tabernacles. Ezra, the priest, read the law to the gathered people. When they learned about the feast of tabernacles, and that they had not observed this feast while they were in captivity, they wept. Nehemiah and Ezra and the Levites that taught the people said to them: 'This is a holy day unto the Lord your God; mourn not nor weep, but go your way and eat the fat, and drink the sweet; neither be ye sorry, for the joy of the LORD is your strength.'—Neh. 8:8-10.

²⁰ The three feasts Jehovah commanded Israel to observe each year are all connected with the vindication of his name. Satan raised the issue of the supremacy of Jehovah. This means that Satan thought he had a better method of dealing with creatures, spiritual and human, than Jehovah announced. Jehovah required absolute obedience to his laws, even if his creatures did not fully understand just why certain laws were enacted and enforced. All obedient ones would in due time receive that which was for their good. The principles of the divine government were brotherly love and cooperation. When God inquired of Cain where his brother was, Cain answered, "Am I my brother's keeper?" Satan had already filled his mind with his own spirit of self-interest and competition. This principle, Satan thought, would work better than the way of love. Get all you can, any way you can, and keep all you get, is the basic law of Satan.

²¹ This wicked one challenged Jehovah to put creatures on earth that would be obedient to Him if Satan was permitted to get at them. This was made manifest in the case of Job. Job was a man devoted to Jehovah. The enemy said Job's faithfulness was not

genuine, but was mercenary; that he served Jehovah because Jehovah prospered him, and hedged him in so that none could get at him to tempt or try him. Let me at him, said the wicked one, and he will curse you to your face. Satan was permitted to try Job, but failed to turn him away from Jehovah.

²² The passover feast of unleavened bread was held at the beginning of the year, and the feast of tabernacles was the last feast or at the end of the year. (Ex. 12:2; 23:16) Killing the passover lamb and offering the firstfruits of the barley harvest pictured the death and resurrection of Christ the Lord in vindication of Jehovah's name and universal sovereignty. At the beginning of the Christian era, Christ the Lord was impaled on the 14th of the month Nisan (the day the passover lamb was killed) and was raised on the third day, or the 16th of Nisan, the day the high priest offered the firstfruits of the barley harvest. Fifty days later, at Pentecost, Christ Jesus began offering up to God the members of his body, who share with him in vindicating God. In this we see that this shadow continued until the substance came in Christ.—Col. 2:17.

²³ The feast of tabernacles was the last feast of the year, and for that reason it was said to be observed at the end of the year. This feast well pictures the final ingathering of the Lord's "other sheep", showing that they will be gathered in support of Jehovah's universal sovereignty before the wintertime of Armageddon begins. When Armageddon begins, it will be too late to do any gathering. Then some will say: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) At Armageddon Satan will witness the destruction of his organization visible and invisible. Then he will be cast into the abyss and be sealed up there for one thousand years, that he should deceive the nations no more, till the thousand years be fulfilled.—Rev. 20:3.

20-23. In what way is the vindication of Jehovah's name shown in the three feasts he commanded Israel to observe each year?

THE REAL FEAST OF INGATHERING UNDER WAY

BY CONSIDERING the many features of the type, we are enabled to understand that the feast of tabernacles pictured what the witnesses of Jehovah would be privileged to do in the service of the King at the time of the final gathering of his "other sheep". Early in the year 1942 certain circumstances caused some to conclude that the witness work was about finished and that Armageddon was at hand. But an article appeared in the February 1 issue of *The Watchtower*, entitled "Final Gathering", which pointed out that there was a great work of gathering yet to be done. Jehovah thereby notified his servants all over the world to keep busy at the

witness work because the "other sheep" were not all gathered. We quote from the above-mentioned article:

² "For several years now Jehovah has had in effect his Theocratic organization, and he has been training and instructing them for this very work. They have been assigned each one his territory in the field, and they must not permit their attention to be drawn away, but be constant in doing the one thing, knowing what they are seeking for, and they must walk circumspectly, ever ready to use the Lord's equipment provided for this late day, and must act and work together in absolute unity.

³ "These things being so, the final gathering by the Lord is on. Let nothing for one instant interrupt the

1-4. What proof was offered to Jehovah's witnesses in the year 1942 that the gathering work was not then complete?

onward push of his covenant people in his service. The time is short, the opportunity is great, and blessed is he that has a part in it."

⁴ In considering what was done and said during the feast of tabernacles or ingathering, we shall see that this last feast of the Jewish year pictures the "final gathering" of the Lord's other sheep; and when this picture is finished Jehovah's ingathering work will end, and his "strange act" will quickly follow.—Isa. 28:21.

⁵ During the feast of tabernacles the people were to live in huts made from boughs of "goodly trees". Dwelling in booths is significant. A booth is a temporary dwelling-place while the occupants are looking for a permanent home. On the journey from Egypt to the promised land the Israelites dwelt in booths. Abraham, Isaac and Jacob dwelt in booths in their day. They did not wish to be a part of Satan's world, but looked for a "city" or government that would be controlled by Jehovah. All these confessed that they were strangers and pilgrims on earth, looking for a heavenly country. (Heb. 11:8-16) Jesus said, "My kingdom is not of this world"; so all those who are looking for the kingdom of God as their hope are not permanent dwellers in this evil world, and do not consider themselves a part of it. They do not devote their time and energies accumulating worldly riches. These will all be swept away at Armageddon as completely as material things of the first world were destroyed in the flood of Noah's day.

⁶ The booths set up by the Israelites were not elaborately furnished, but had just the things needed for reasonable comfort. Today the servants of Jehovah engaged in proclaiming the "good news" of the Kingdom do not devote time and money building expensive homes in which to live in grand style and entertain friends with worldly pleasures. They are busy in the King's service "hunting" for the Lord's other sheep, where they can be found. After they find one of the Lord's sheep, they do as the Master told his disciple: "Feed my sheep." Repeated visits are made on these, and home Bible studies are conducted with them, to the end that they may learn the good purposes of Jehovah, and take their stand on his side, then joining in the gathering work. "Let him that heareth say, Come." (Rev. 22:17) The work is great and the workers are few. All that love the Lord and their fellow man will join in this work before it is too late. This is a strange work to the religionists. It is the "ingathering work" of Jehovah, and will soon be completed; then the "strange act" of destruction will begin, at Armageddon.

⁷ Many sacrifices were offered during the feast of tabernacles. From day to day they offered bullocks until seventy were sacrificed. On the day of atonement the high priest offered one bullock and two goats, picturing the sacrifice made by Christ Jesus on behalf of mankind. That there were seventy bullocks offered during the feast of tabernacles would show that the sacrifice offered by Jesus was complete from both a human and a divine point of view. Seventy is a multiple of ten and seven. *Seven* represents completeness from a heavenly standpoint, and *ten* from a human or earthly point of view. Jesus gave himself a ransom for all, and thus paid the required price in full.—Num. 29:12-34; 1 Tim. 2:5, 6.

HAILING THE KING WITH JOY

⁸ During the feast of tabernacles the people carried palm branches from day to day. These palm branches would suggest joy and victory. A few days before his death, Jesus rode into Jerusalem on an ass that had never been ridden by man. This was at the time of the passover, and 'much people were come to the feast'. When they heard that Jesus was coming to Jerusalem they took branches of palm trees and went forth to meet him, and cried: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." (John 12:12-15) The apostle John saw later in vision a great multitude standing before the throne of God and the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." This great multitude was rejoicing in the victory of Jehovah's King and hailed him as their Lord and redeemer. (Matt. 21:7-9; Rev. 7:9, 10) At the ancient feast of tabernacles the Israelites rejoiced greatly, giving praise to Jehovah for his goodness to them, and recognized him as the savior and deliverer. Likewise those that went before Jesus as he entered Jerusalem and offered himself to Israel as their king hailed him as the king of Israel. Similarly the "great multitude" of Revelation hailed the King by having palm branches to wave in their hands.

⁹ The three special feasts the Lord commanded Israel to celebrate each year were seasons of rejoicing for all the people. These were "feasts unto Jehovah"; therefore at the last one of the year the people would have special occasion to give thanks to Jehovah. All the blessing of the year past came from the Lord, and they desired to show their appreciation of all that was done for them. He was their Creator, their Redeemer and their King and was worthy of worship and praise, and this they wished to render

5. The Israelites were to live in booths during the feast of tabernacles. What did this picture?

6. How is this feature of the feast of tabernacles fulfilled by Jehovah's witnesses at this time?

7. How many bullocks were offered during the feast of tabernacles, and what did this offering picture?

8. What was pictured by the people's carrying palm branches during the feast of tabernacles?

9. Why was the last feast of the year the occasion of great rejoicing?

to him without stint. The increase from the fields and vineyards was now gathered, and they had a bountiful supply for the wintertime just at hand. They were the people of Jehovah and he was their God; so all was well.

¹⁰ The people of Jehovah on earth now have likewise much cause for rejoicing. The anointed remnant have been brought into the spiritual temple, and are now with the Lord engaged in the final gathering. The other sheep are coming out of the religious prison-houses, where they have been held in bondage through ignorance and superstition. The work of gathering is expanding rapidly, as the anointed and their "other sheep" companions go forth with the Kingdom message to all the nations of the earth; and in so doing they are obeying the Master's command: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) This is cause for much happiness, for the Kingdom is established in the heavens, and this truth is being proclaimed to the people, that they may find comfort and hope, and may escape from the religious systems that have long kept them in ignorance of Jehovah and his glorious purposes. The servants of Jehovah have much opposition and many trials as they go forth in his service, but none of these things move them, for they are determined to finish the work with joy. They participate in the joy of the Lord God in the vindication of his holy name.

¹¹ Every seventh year, and the fiftieth or jubilee year, was a sabbatical year. When the feast of tabernacles was held in a sabbatical year, the priests were to gather all the people, men, women, children and any strangers that were in the land with them, to hear the reading of the law. "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God."—Deut. 31:10-13.

A TIME OF BIBLE EDUCATION

¹² From these instructions it is clear that the feast of tabernacles pictured a time when the truth of God must be taught to all peoples. There is a multitude of people on earth today that are as the children

were in the days referred to in the above text. They know not anything about the good purposes of Jehovah nor about the Kingdom that is their only hope. The prophet Hosea said: "My people are destroyed for lack of knowledge." (Hos. 4:6) Why should people in so-called Christian countries perish for lack of knowledge? The prophet Ezekiel answers, at the 34th chapter of his prophecy, as follows: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." Then the prophet adds the following: "I will feed them in a good pasture . . . in a fat pasture shall they feed upon the mountains of Israel." (Ezek. 34:2, 3, 14) Then the "other sheep" will be brought to the one fold, as stated by Jesus at John 10:16. The kingdom of God now established in the heavens, these hungry sheep find nourishing food for their hungry souls on the mountains (Kingdom realm) of Israel.

¹³ The feast of tabernacles began five days after the yearly atonement day. On the atonement day the high priest offered a bullock and two goats for the sins of all Israel; then followed the blessing of the feast of tabernacles. The blessing pictured in the feast of tabernacles could not come until Jesus had given his life for the sins of mankind. The priest made atonement first for the priests and Levites, then for all the people. Now that the Kingdom is established, and the remnant are gathered at the temple, the time has come for the other sheep to be brought into the fold. John said Jesus was a "propitiation for our sins: and not for ours only, but also for the sins of the whole world". (1 John 2:2) All mankind inherited the curse of death from Adam. The few years they live here on earth are beset with many sorrows, due to the influence of Satan and his associated demons, and no man can redeem his own soul nor that of his brother. All must look to Christ Jesus and to the "living God, who is the Saviour of all men, specially of those that believe".—1 Tim. 4:10.

¹⁴ On the atonement day in the fiftieth year the jubilee trumpet was sounded throughout the land. The sounding of that trumpet meant liberty for the people. Today the jubilee trumpet is sounding throughout the world. This means liberty for the prisoners held in ignorance and superstition in the Devil's organization and its religious prison-houses, and, by the Lord's grace, a great multitude of these are finding their way to the free organization of Jehovah, where they can find liberty and peace. No

10. What reason is there for Jehovah's witnesses to rejoice now?

11, 12. What special feature was observed when the feast of tabernacles was celebrated in the sabbatical year? and what does this picture?

13. Was there any significance in that the feast of tabernacles followed the atonement day?

14. What was pictured by sounding the trumpet on the day of atonement in the fiftieth year?

longer do they look to men as the higher powers whom they must serve and obey. (Rom. 13:1) Jehovah God and Christ Jesus are the higher powers that all the consecrated believers look to, and in them they find rest and security. "Blessed is the people that know the joyful sound [like a trumpet announcing Jehovah's King]: they shall walk, O LORD, in the light of thy countenance."—Ps. 89:15.

¹⁵ The apostle John gives an account of Jesus' attendance at the feast of tabernacles, and of the things he said and did, which leads us to the conclusion that this visit was a very important one; and so we find it to be in showing the importance of the feast of tabernacles. Jesus was in Galilee, where he performed many miracles, and thereby aroused much interest in himself and his work, but his brethren did not believe in him up to this time. The feast of tabernacles was at hand. "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. . . . For neither did his brethren believe in him. Then Jesus said unto them, . . . Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. . . . But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret."—John 7:2-10.

¹⁶ A few days later, "about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me." (John 7:14-16) The reading of the law at the feast of tabernacles was for the instruction of the people. The religious leaders of the Jews were looking for Jesus at this time, to kill him. In view of this fact some might ask, Why did Jesus expose himself publicly? He here began the fulfillment of this type. He was teaching the truth to those that would hear, thus showing them the way to life and happiness. There the type began to be fulfilled.

¹⁷ Completing fulfillment now of this type, Jehovah's witnesses teach the people the great truths about the Kingdom that are now due to be understood. The religionists say with some scorn: "By what authority do you people teach the people; you never went to one of our theological schools, neither have you been ordained by our denominations." However, the things we teach are from the Word of God, and we are commanded to "preach the word" at this time by a higher authority than any earthly systems civil or religious possess. Jesus gave the command, and the

apostle confirmed the same. (Matt. 24:14; 2 Tim. 4:2; Isa. 61:1-4) In order that this command of the Master may be carried out at this time, the Watchtower Society maintains the Bible School of Gilead, where hundreds of missionaries are instructed and thus equipped to go to foreign lands to "preach the word". Students come from many lands to attend this Bible school in upstate New York. Hundreds have already gone to their territory, and are proclaiming the good news of the Kingdom to many hungry souls that have in the past been fed on the husks of human tradition offered by the clergy. This feature of the feast of tabernacles is now being fulfilled.—Matt. 28:19, 20.

¹⁸ Another interesting feature of the celebration of the feast of tabernacles was that concerning the priest's bringing water from the pool of Siloam and pouring it on the altar. As the priest entered the court with the pitcher of water the Levites blew trumpets, and the underpriests chanted from the 12th chapter of Isaiah: "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:1-3) On the last day of the feast, the great day, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) Here, then, Jesus pointed to the beginning of the fulfillment of this part of the type.

¹⁹ The river of water of life that was later seen by John in the Revelation proceeded out of the throne of God and of the Lamb Christ Jesus. (Rev. 22:1) At the end of the Gentile times, A.D. 1914, Christ Jesus was placed on the throne as King of the new world. (Rev. 12:5) After this the river of water of life would flow to quench the thirst of all people of good-will. During the past the waters, representing truth, have been fouled by the false shepherds, the unfaithful clergy. One of the prophets of Jehovah who had a similar vision of a river of truth said: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ezek. 34:18, 19) The river of crystal-pure water proceeding from the throne of God and of the Lamb was, no doubt, part of what Jesus referred to when he said at the feast of tabernacles, out of him "shall flow

15. Is there any significance in the fact that the apostle John gave such a detailed account of Jesus' attendance at the feast of tabernacles? If so, what?

16, 17. What was pictured by Jesus' teaching the people at the feast of tabernacles, and the Jews' being surprised because he never went to their schools?

18, 19. Did Jesus begin the fulfillment of the picture made by the priest bringing water from the pool of Siloam, and pouring it over the altar? If so, how?

rivers of living water". (John 7:38) For the Christian remnant today have the privilege of serving this water to the thirsty ones.

²⁰ The prophet Zechariah told about the efforts of the wicked one to have the organization of Jehovah destroyed by moving people from all nations against it. These efforts would not be successful. Later people from these nations would turn to the Lord Jehovah and join with his witnesses in bringing the living waters to the thirsty ones. Any that would not join in this work, pictured by the feast of tabernacles, upon such no rain would come. That is, they would not receive the water of life.—Zech. 14:16, 17.

²¹ With the kingdom of God established in the heavens, and the water of life flowing therefrom, the time is here to invite all thirsty ones to come and drink. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Hundreds of missionaries from the Watchtower school at Gilead are being sent to various parts of the earth to bring the news of the Kingdom to the people. They are invited to come and drink freely of the life-giving waters now flowing from the established Kingdom. Thousands of thirsty souls are coming and drinking freely, without money and without price. Said the prophet of old: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, . . . without money and without price." —Isa. 55:1.

ENLIGHTENMENT

²² The final feature of the celebration of the feast of tabernacles to be considered is the lighting of several clusters of lamps in the court of the women each night. Jewish writers say these lamps made a brilliant light that could be seen a considerable distance. They pictured the spiritual light from God's temple. In this connection Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) It is possible that Jesus made the above statement the day after the feast was over. (John 7:37) At that time the bright lights of the temple were now out and gave no light to anyone, so the people would then walk in darkness; but the light Jesus gave would shine forever, for he gave the light of life. The psalmist said: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) This light shining from the Word of God is from God and is reflected by Jesus Christ. It will guide his people through this dark world, until they reach the new

world of righteousness, where there will be no darkness of error to blind the redeemed of the Lord.

²³ On one occasion Jesus said to his anointed followers, "Ye are the light of the world." (Matt. 5:14) By that statement the Master did not mean that his followers would be the most brilliant people living at that time, nor that they would be the well-educated and cultured according to the standards of the world. Paul said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." (1 Cor. 1:26, 27) The same apostle said, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world; holding forth the word of life." (Phil. 2:15, 16, *margin*) It is because of the light of truth they bear that they shine as lights in this dark world. They bring to the people the message of the kingdom of God as the only hope for mankind.

²⁴ The world is in darkness at this time regarding the purposes of Jehovah. Said the prophet, "Behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Today mankind is in great darkness regarding the purposes of Jehovah. They have no definite knowledge about the future. Looking at world conditions in the light of the creeds of Christendom is very discouraging. From day to day the public press calls attention to the fact that a third world war is possible, and that with atom and hydrogen bombs. It is claimed by some that these weapons could destroy all creatures on the earth, and then blow the planet to pieces. We are not surprised that 'men's hearts are failing them for fear, and for looking after those things which are coming on the earth'. (Luke 21:26) Jesus referred to all these as proof that we had reached the time of the end, and that conditions would not grow better, but worse. While those that are in darkness would be busy trying to improve conditions in this old world the servants of Jehovah would be busy 'preaching the gospel of the kingdom' as the only hope of peace and security for the human race here on earth. For illumination let the people look to the light from Jehovah which his witnesses are reflecting to all nations.

²⁵ Jesus further said that his followers would not be left in doubt and darkness with the rest of mankind, for he would "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other". (Matt. 24:31) Also that he would have

20. What did the prophet Zechariah say would be the result of failure to observe the feast of tabernacles?

21. By what authority do the witnesses of Jehovah and their companions now invite all thirsty ones to come and drink of the water of life?

22. What did the special lights used at the feast of tabernacles picture? and what did Jesus say about the true light?

23. In what sense are the anointed followers lights in this world?

24. Why are the peoples of the world in darkness about the purposes of Jehovah, and how may they find light?

25, 26. What did Jesus promise to do for his anointed followers at the end of the world? And what would be their responsibilities?

'a faithful and wise servant whom he would make ruler over his goods (kingdom interests) to give his people meat in due season'. (Matt. 24: 45-47) The word *ruler* in the above text has the thought of distributor. It is true that there is only one organization on earth today that is "announcing the kingdom of God as the hope of mankind", and that organization is Jehovah's faithful and wise servant associated with the Watchtower Bible Society.

²⁶ Again, at Matthew 13: 43, Jesus said the servants of Jehovah would 'shine as the sun in the kingdom of his Father', after he would separate the wheat from the tares. We have witnessed this separating work in times past, and now we see the faithful ones pictured by the "wheat" shining as the sun. The expression "shine as the sun" has the thought of shining as a beam of light. Shining as a beam of light might not have had any special meaning in the days of Jesus, but today it means much to us. A huge sky cruiser comes over a landing field with a load of human freight on a foggy day. The pilot cannot see the landing field; his fuel is running low; how is he to bring his ship with its precious cargo to a safe landing? It would not be possible but for the fact that he is given direction from the control tower to follow the beam of light sent through the mists to guide him to the landing field. Today a multitude of people of good-will are groping in the darkness that beclouds the minds of men as they feel after God if haply they might find him. They wander like sheep without a shepherd, not knowing where to go. Then the Lord sends to them a beam of light from his Word of truth that guides them through the darkness and confusion caused by the conflicting creeds of men, to his organization where they find peace and security. In order that this work might be done millions of books, booklets and magazines are distributed over the earth each year by the witnesses of Jehovah. The light displayed at the temple of Jehovah at Jerusalem during the feast of tabernacles was a shadow of good things to come, and those good things are here now while the picture made away back there is being fulfilled.—Heb. 10: 1.

²⁷ We have now reached the time of the end, that is, the consummation of this old system of things, and there is much work to be done before the storm of Armageddon breaks to destroy Satan's wicked organization that has so long reproached the name of Jehovah and persecuted all that took their stand on his side of the great controversy. There is a great multitude of people yet to be reached with the Kingdom message before the work is finished. At Revela-

tion chapter 7 we are told that this multitude will come from all nations, kindreds and tongues. It is also stated in the same chapter that the angels are "holding the four winds" until the work of sealing God's anointed ones is completed. Reports coming from various parts of the world prove that the work of the anointed remnant is expanding and that the multitude of the Lord's other sheep are hearing the message and coming to the only place of safety on earth today, that is, the Lord's organization; and happy is the man that has a part in this great work that will soon end to the glory of Jehovah and the blessing of all that take their stand on his side.

²⁸ Jehovah having commanded his chosen people to keep three special feasts each year, namely, the feast of unleavened bread, the feast of weeks and the feast of tabernacles, as a shadow of good things to come, it is reasonable to conclude that all these feasts would be fulfilled during the lifetime of the remnant, and that their companions would join them in the fulfillment of the last feast, that is, the feast of tabernacles. These feasts foreshadow very important matters in the carrying out of the divine purposes. The feast of the passover and unleavened bread and the offering of the firstfruits of the barley harvest pointed to the death and resurrection of Christ the Lord. The feast of weeks or Pentecost shows that the church would be taken from both Jews and Gentiles as a people for Jehovah's name. The two wave loaves of the firstfruits of the wheat harvest picture these two classes that are called to the high calling of God in Christ. The feast of tabernacles, observed after the fruits of the fields and vines were gathered, suggests that after the church has been gathered to the Lord at the temple, then attention would be given to the "great multitude". The facts in fulfillment of these feasts prove them typical of things to be performed during the Christian era.

²⁹ The obligation is laid upon the remnant and their companions of today to continue the work of preaching the Word and pointing to the water of life now free for all to drink, and thus shine forth as lights in this dark world. (Phil. 2: 15, 16) The enemy will do all in his power to stop this work and to destroy the workers. This will not cause the faithful to slack their hands. Trusting Jehovah and his King they will continue in this blessed service until all the other sheep are safely in the fold provided by the good Shepherd. Then the faithful in heaven and on earth will praise the name of Jehovah.

28. How do the three feasts Jehovah commanded the Israelites to observe show the progressive development of Jehovah's purpose in preparing a people for his name?

29. What obligations are now laid upon the remnant and their companions?

27. What assurance is given that Armageddon will not begin until all the multitude have been found and fed?

O Jehovah, our Lord, how excellent is thy name in all the earth.

—Psalm 8: 1, A. S. V.

STEPS TOWARD LIFE

EVERY sane person desires to live. Life everlasting in a state of perfect peace and happiness, what more could one desire? The time has come for sincere persons to live forever on the earth if such will comply with God's requirements. From and after Armageddon the kingdom of God will exercise full control over the affairs of earth. Concerning the result to obedient human creatures it is written: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

The human race has been afflicted with sickness, sorrow and death for such a great period of time that many find it difficult to believe that conditions will ever change. Let each one satisfy himself on this point by giving diligence to learn the truth. God's arrangement is that there is a time for everything; and now is the time for people of good-will to learn the way to life everlasting.—Ps. 16:11.

In the Bible are the indisputable facts that prove that death is the result of sin, which comes upon all men by inheritance; that to Jehovah God belongs salvation; that the greatest crisis of all time is at hand, when the wicked will be destroyed at Armageddon and when those who seek righteousness and meekness may be spared in that great disaster; that salvation from death, and life forever in happiness, are open to the obedient ones; and that therefore a great emergency now confronts those who shall form the "great multitude". In order to gain life everlasting one must conform himself to God's requirements. What are some of these needs, as revealed by the Scriptures?

All who would receive the gracious gift of life must please God. Faith is the first requirement. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) That means that the ones who desire to live must believe first that God is the Almighty, whose name is Jehovah, that he is the Supreme One, and that he is the rewarder of them that diligently seek him. Their desire is to be in harmony with the Almighty God.

His provision for life is by and through Christ Jesus. Therefore Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Jesus buys every one of the human race that asks to be bought; and, being bought, that is to say, receiving the benefit of the ransom price he paid for men, the bought ones become the bond servants of the Lord, and therefore Jesus says: "If any man serve me, let him follow me." (John 12:26) The first requirement, therefore, is to believe in God, the Almighty, believe in the Lord Jesus Christ as man's Redeemer or purchaser, and then to follow Jesus. The man proves his belief by the course of action he takes.

The next step to be taken is to do the will of Almighty God, because that is what Jesus always does; as it is written: "Then said he, Lo, I come to do thy will, O God. He taketh away the first [old covenant arrangement], that he may establish the second [new covenant arrangement]." (Heb. 10:9) "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:8) Imperfect man is selfish and desires to do his own will; but having believed on God and

Christ Jesus, that man then must voluntarily surrender his own selfish will, agreeing to do whatsoever is God's will concerning him. That means consecration of the man by agreeing to serve Jehovah God through Christ Jesus; and such consecration must be unconditional, that is to say, the person must gladly forego the doing of his own selfish will and way and diligently seek to know and to do what is the will of Jehovah God.

What, then, is the will of God concerning the Lord's "other sheep" that are now being gathered unto life? They must assemble to the Lord God, separating themselves from and abandoning the systems of this present evil world of Satan. (Zeph. 2:1) As shown by the typical city of refuge, such persons must flee to Christ, the Head of God's organization, and there find refuge until the crisis of Armageddon is passed. Those persons must recognize Christ Jesus as the "bread of life"; and as the famine-stricken people of Egypt asked Joseph to buy them so that they might not die, so now the persons of good-will must ask Christ Jesus, the Greater Joseph, to buy them and feed them upon the "bread of life" that they may not die. They must see that God's kingdom under Christ is the only place of protection and salvation. The religious institutions of Christendom are snares into which Satan draws men and entraps them; and the one who would live must avoid such snares and give himself entirely into the possession of Christ Jesus.

The person who believes that Jehovah God is supreme and that Christ Jesus is God's Executive Officer, great High Priest and King, and Redeemer of man, is therefore anxious to know and do the will of God. Belief does not mean merely a mental conception of the fact that God is supreme and that Christ Jesus is the Redeemer, but it means to acknowledge the same and to act accordingly: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."—Rom. 10:9-11.

Fleeing from Satan's organization and seeking refuge under Christ's organization means that such a one acknowledges the Lord Jesus Christ and asks Christ to take him in. He is not ashamed to confess before others his full confidence in God and Christ Jesus; and so he makes it known to others that he has taken his stand on the side of God and Christ and has voluntarily agreed to do the will of God. The heart is the seat of motive; and, therefore, when a person believes on the Lord, he is moved to make known to others that he has fled to Christ Jesus and has taken his stand on the side of the Lord and wishes to acknowledge that he has agreed to do the will of God. He seeks protection at the hand of Christ Jesus and calls upon the Lord God for protection and salvation: "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) Being received by the Lord and under his protection, such person is in line to be saved from the devastation of Armageddon. He consecrates his life to God.

SANCTIFICATION AND BAPTISM

Another necessary step to take is that of sanctification. In the Scriptures the words "sanctification", "sanctify,"

"sanctified," and the word "holy" are all from the same Greek root word. God said to the Israelites, whom he had chosen for his typical people and with whom he made a covenant: "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (Lev. 11:44) The inspired apostle quotes these words: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance. Because it is written, Be ye holy; for I am holy." (1 Pet. 1:14, 16) God is holy, since he is devoted exclusively to righteousness, hence wholly, entirely and fully righteous, or "holy". To those who have taken the side of God the admonition is given: "But as he which hath called you is holy, so be ye holy in all manner of conversation [course of action]."—1 Pet. 1:15.

"Sanctified," applied according to the Scriptures, means to be completely devoted to God and his kingdom, therefore holy, as the Lord God and Christ Jesus are holy. The Lord is wholly and completely devoted to righteousness; as it is written: "Righteous art thou, O Lord, and upright are thy judgments. Thy righteousness is an everlasting righteousness, and thy law is the truth." (Ps. 119:137, 142) Christ Jesus is like his Father; that is, entirely righteous. Of him it is written: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) Like Jehovah God, Christ is also holy: "Who is holy, harmless, undefiled, separate from sinners."—Heb. 7:26.

Every creature that pleases God and receives God's approval must be holy, that is to say, unreservedly devoted to God and to his kingdom, which is righteous. Therefore every one of such must be sanctified. That does not mean that the person is perfect in the flesh, but it does mean his heart devotion is unreservedly for the Lord God. Those who take their stand on the side of God, his King and his kingdom, must thenceforth be completely devoted to God and his kingdom and must avoid compromising with the world, which is the Devil's organization.

"Sanctification" is the act of sanctifying. The man who has agreed to do the will of God and has taken his stand by declaring himself for God and his kingdom must then act to the sanctifying of himself, which means that he sets himself to the task of fully performing his agreement to do the will of God. It will not do to merely agree; he must perform his agreement. It is the faithful keeping of the agreement that God approves. To be sanctified, therefore, means that the man who has agreed to do God's will sets himself faithfully to the task of performing his agreement, and hence sets himself aside and devotes himself wholly to that which is right and righteous. The man who takes the step of setting himself to the task of doing God's will is set to work by the Lord to do God's will and thus to maintain his integrity toward God.

How is man sanctified? Jesus answers in these words, addressed to Jehovah: "Sanctify them through thy truth: thy word is truth." (John 17:17) It is therefore impossible for any kind of ritualistic religious ceremony to sanctify one to God. The clergy of the orthodox religious organizations can do nothing to sanctify a man to God. Sanctification is solely between the individual, who has agreed to do the will of God, and the Lord God, who sets the man to work to prove his agreement. The man must learn what is the will of God toward him: "For this is the will of God, even your

sanctification, that ye should abstain from fornication."—1 Thess. 4:3.

In this text the word "fornication" has much more than a literal meaning, embracing not only illicit sex relations between individuals but also improper relationship between a Christian and this world. The one who has agreed to do God's will is precluded from mixing up with or compromising with the world, or the Devil's organization; and to do so means an illicit relationship described as fornication or adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) The consecrated and sanctified one must be entirely or wholly on the side of God and his kingdom and wholly or completely against the Devil and his organization.

And what about baptism? Is it another required step toward life? Yes, because baptism or immersion in water is a symbol outwardly testifying that the person thus immersed has surrendered his selfish will to do God's will. To such God provides protection. Immersion in symbol says: 'I have put myself entirely under the command of Almighty God, and by his grace I will do his will.' It is to such that God furnishes his protection and guidance. Before entering upon his work Jesus presented himself to John to be baptized, and John objected, and Jesus in reply said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15-17) Jesus was then baptized; and when he came up out of the water, God gave an outward demonstration of his acceptance of Jesus.

Those who went into the ark with Noah thereby showed that they had agreed to do God's will as made known to them by Noah. They were baptized unto Noah and were thus saved from the flood. "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Pet. 3:20, 21.

When the Israelites left Egypt under the command of Moses, all of them agreed thereby to obey Moses as God's representative; and Moses was a type of Christ. Under a miraculous cloud they followed Moses across the dry bed of the Red sea, made possible by God's miracle. They were thus hidden or immersed in the cloud and in the sea. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1, 2) When John the Baptist came as the representative of the Lord he commanded the Israelites to repent of their sins against the law covenant and to be baptized. (Matt. 3:1-11) Those who did repent and were baptized testified thereby that they had changed their course of action and that they would no longer be guided by their own selfishness and would gladly obey the will of God. Those who felt they had not violated the Law covenant but had been faithful to God felt they had no need to be baptized.

Baptism, therefore, symbolically and outwardly testifies to an agreement to do God's will. In the picture concerning the cities of refuge (Num. 35:10-32) the "other sheep" of

the Lord are shown as fleeing to the Lord's organization, thereby agreeing to do his will. They are thus hidden or immersed under and unto the organization of the Lord. Those who followed Moses through the waters of the Red sea and under the canopy of the cloud overhead were thus "baptized unto Moses" in the sea and the cloud and were thus against the Egyptians, representing the Devil's organization. Likewise those who followed Noah into the ark and remained there were hidden or immersed and thereby baptized unto Noah. Both Moses and Noah pictured Christ Jesus the great Prophet of Jehovah God. Therefore even the "other sheep" at this present time experience the baptism unto the

Greater Noah, Christ Jesus. Coming under the protection of the Theocratic organization of Christ Jesus, they now find shelter, and if they continue there to seek righteousness and meekness, rendering themselves in obedience unto the Lord, they have the promise of deliverance from the wrath of God at Armageddon. That baptism "with fire" will be to the destruction of all Satan's organization, but will be to the protection of all those who find refuge in or under Jehovah's organization.

Hence experiencing and living up to the meanings of faith, consecration, sanctification and baptism are important steps along the way to life in Jehovah's incoming new world of righteousness.

EZRA, ZEALOUS FOR PURE WORSHIP

EZRA, the Levite scribe of the fifth century B.C., had faith in God. He was not like the countless multitudes of Christendom today, who, by their course of ignoring God and his laws, manifest that they have said in their hearts, "There is no God." Believing that God is, and that he rewards those that diligently seek him, Ezra manifested a burning zeal for the pure worship of Jehovah. God prospered that zeal, just as he is prospering the zeal of his faithful servants today.

The land of Palestine had lain desolate seventy years, even as foretold by Jehovah through his prophet Jeremiah. At the end of that time about fifty thousand devoted servants of Jehovah took advantage of the liberation decree of Cyrus and returned under the leadership of Zerubbabel to rebuild the temple. A malicious conspiracy on the part of their envious neighbors, however, caused an official ban to be placed on that work. So it happened that twenty years went by before the temple was finally completed.

Fifty more years pass and Ezra appears on the scene. He was a direct descendant of the high priest Aaron and "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel [Jehovah's] statutes and ordinances". (Ezra 7:10, *Am. Stan. Ver.*) Ezra was far different from the hypocritical self-appointed would-be teachers of God's law described by Jesus who "say and do not", who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger". (Matt. 23:3, 4, *Am. Stan. Ver.*) No, he not only sought to know and to teach God's law in Israel, but also to do it himself. He had a genuine zeal for the pure worship.

It was with a clear conscience, therefore, that Ezra summoned up courage to petition King Artaxerxes for permission to return to Palestine to advance the pure worship there. That the king noticed his zeal and sincerity is very apparent from his reply to Ezra's request. Whoever of his own free will wished to return with Ezra was authorized to do so. Ezra might accept contributions for this purpose from any of the Jews as well as from anyone in Babylon, the king and his seven counselors also contributing thereto. If, after all things needful for the carrying on of the true worship had been obtained, some funds were left, Ezra and the Jews with him were to use them as they thought best, and if more funds were needed Ezra was to requisition them from the king's treasury. The governors of the prov-

inces beyond the River were notified that Ezra might request of them "up to a hundred talents of silver, a thousand measures of wheat, a hundred baths of wine, a hundred baths of oil, and salt without reckoning". (Having a value in our day of close to a quarter million dollars.) "Whatever is commanded by the God of the heavens, let it be faithfully done . . . for why should there be wrath against the realm of the king?"

Further the king's decree provided that no tax, tribute or toll might be imposed on any of the priests or on any other temple servant, regardless of how lowly his assigned tasks might be: "Moreover do you Ezra, according to the wisdom of your God that is in your grasp, appoint governors and judges . . . all such as know the laws of your God, and instruct any who do not know them." Finally Ezra was authorized to punish with fines, imprisonment or even death, any who refused to obey the law of his God.

No wonder that Ezra blessed Jehovah, "the God of our fathers, who has put such a thing as this in the king's heart." Being strengthened by this evidence that Jehovah's blessing was upon his efforts to advance the true worship in Palestine, he gathered the leading men of Israel to return with him.—Ezra, chapter 7, *An Amer. Trans.*

The repatriates assembled on the banks of the river Ahava, where Ezra made a three-day check on who was returning and where he saw to it that among those returning were those who were qualified to be "ministrants for the house of our God". As he mentions the "little ones" that were with them, and lists 1,754 males of the various tribes, it is quite likely that well upward of 5,000 men, women and children were in the party.

Always acknowledging Jehovah in all his ways, Ezra then proclaimed a fast "that we might humble ourselves before our God to seek of him a safe journey . . . For I was ashamed to ask of the king an armed force and horsemen to help us against the enemy on the way, because we had said to the king, 'The hand of our God is with all who seek him for good, but his power and his wrath are against all who forsake him.'"—Ezra 8:17, 21, 22, *An Amer. Trans.*

Ezra then carefully weighed and counted the treasure, some four million dollars in value, and, with a solemn injunction, entrusted it to twelve of the chief priests. After a journey taking about four months, Ezra and his band arrived safely in Jerusalem. Again Jehovah had prospered Ezra's zeal for the pure worship. After offering sacrifices

of bulls, rams, lambs and he-goats for all the twelve tribes of Israel, Ezra learned of the transgression of the people in the matter of taking heathen wives. To one so jealous for the pure worship as was Ezra, this news of the widespread infiltration of pagan worshippers caused the greatest consternation and amazement. "I tore my garment and my mantle, and pulled the hair from my head and my beard, and sat down appalled . . . until the evening oblation."

Then falling upon his knees and spreading his hands out to Jehovah he made a moving confession in the presence of the assembled Israelites, "all who trembled at the words of the God of Israel." Confessing the wrongful course of his people from the days of their fathers to the present time, he recounted the punishment that they had received because of it, and how God had again extended mercy to them by permitting them to return. They had been punished with less than they deserved, and "shall we again break thy commands, and make marriage alliances with the peoples who perform these abominable rites? Wouldst thou not be enraged with us until thou hadst consumed us, until neither remnant nor survivor was left?"

On behalf of the people one Shechaniah spoke up and counseled that all enter into a solemn agreement to straighten this matter out, and, urging Ezra, said: "Arise, for it is your task, and we are with you; be strong and act." Ezra then made all the people swear that they would be submissive to Jehovah's will in the matter, and they were commanded to return for this purpose within three days. All those refusing to do so were to be banished and their goods confiscated.—Ezra 9:3-10:8, *An Amer. Trans.*

Accordingly all the people came together in Jerusalem on the twentieth day of the ninth month. This was therefore no small assembly. "And all the people sat in the open square in front of the house of God, trembling on account of the occasion itself and also because of the pouring rain." It was seen that the entire matter could not be taken care of then and there because of the great number that had transgressed, so after instructions being given by Ezra arrangements were made to take care of the matter gradually at appointed times. By the end of the next three months all the pagan worshippers had been cleared out.—Ezra 10:9-17, *An Amer. Trans.*

Without doubt this action caused much suffering to all concerned; the overdue remedying of violations of God's laws often does. Neither is it at all likely that the heathen neighbors round about who were involved particularly welcomed the return of these grass widows, with the added burden of their children, nor that they appreciated the issue of pure worship that was involved. But the servants of Jehovah must decide whether they will be primarily concerned with pleasing Jehovah or with pleasing this world. Ezra was determined to 'know, teach and do' God's will and law regardless of what others thought. The servants of the Lord today likewise cannot be governed in their decisions by whether or not the people of the world appreciate the issue in regard to such questions as the flag salute, military service, or understand God's will in the matter of blood transfusions, etc. But, back to Ezra.

Thirteen years pass, and it is the first day of the seventh month when we next hear of him. In the meantime Nehemiah had returned, rebuilt the walls of Jerusalem and was serving as governor of the land. Again we see Ezra manifest zeal for the pure worship by instructing the people in the law of Jehovah. We see him stand on a platform that was raised high above the people so that all could see and hear, and after a prayer to Jehovah he reads from the law from day dawn till noon. For that convention the people had gotten up early! As the law or word of the law was written in Hebrew and the people in general no longer understood it but spoke Aramaic, it was necessary that others interpret it for them; hence "they read in the book in the law of God distinctly [that is, gave the Aramaic paraphrase], and gave the sense [by dividing the words according to the sense], and caused them to understand the reading [by giving the traditional pronunciation of the words]".—Neh. 8:8.

As the people heard the words of the law read they wept, but they were told not to weep, but to rejoice, that this was a time of joy and feasting, "for the joy of Jehovah is your strength." "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." On the next day the people again gathered for Bible education, "even to give attention to the words of the law." Learning of God's commandment to celebrate the feast of tabernacles, they immediately went out to the forests and gathered boughs and made themselves booths or tabernacles and dwelt in them. "And there was very great gladness." Ezra continued to instruct the people: "Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly." (Neh. 8:9-18, *Am. Stan. Ver.*) Great as was the joy of the people, Ezra's joy was, without doubt, still greater; for is it not more blessed to give out the words of God's law than to receive them?

In addition to orally instructing the people, Ezra showed his zeal for the pure worship in other ways. He wrote the book bearing his name as well as the two books of Chronicles. Further, there is every reason to believe that Jehovah's spirit directed his zeal to compile the Hebrew Scripture canon; collating the various books of the Hebrew canon while still in Babylon and then putting them into final form and adding his own writings after he returned to Palestine. The evidence at hand is quite conclusive that the Hebrew canon was complete in his day, with perhaps the single exception of the book of Malachi.

The time of Ezra also saw the making of many copies of the Hebrew Scriptures for the use of the Jews in the synagogues, scattered far and wide. Without doubt Ezra's zeal for pure worship caused him to pioneer in this work and also to supervise it. Thus in various ways Ezra manifested his zeal for the pure worship of Jehovah, and not only did his contemporary brethren benefit from it but all of Jehovah's servants since have profited from his resolve to know, teach and do Jehovah's law. And in this he also set a good example for all servants of Jehovah today.

I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvellous works.—Psalm 9:1, A. S. V.

LETTER

"ON JESUS' RIGHTS"

September 26, 1949

Dear Sir:

Your letter of the 16th instant for attention of Grant Suiter has been referred to us for reply.

We can do no better than refer to some reputed authorities, since you dispute the correctness of what has been published in *The Watchtower*. The *Westminster Dictionary of the Bible* (revised edition of 1944), under "Genealogy", page 198, column 1, says among other things respecting the problems connected with Jesus' earthly ancestry in the line of David: "A readier solution of the problem on the lines of this theory is that the table in Matthew contains the LEGAL successors to the throne of David, while that in Luke gives the maternal ancestors of Joseph. . . . after Zerubbabel the two lines separated. The family of the elder son, in whom the title to the throne inhered, at length became extinct, and the descendants of the younger son succeeded to the title. . . . the table in Matthew gives the genealogy of Joseph and exhibits him as heir to the throne of David, while the table in Luke gives the genealogy of Mary and shows Jesus to be the ACTUAL son of David. . . . Jesus, according to Luke, is grandson of Heli, Mary's father, and thus a lineal descendant of David. . . . In the genealogy as given in Matthew, chapter 1, appears the entry, 'After the carrying away to Babylon, Jechoniah begat Shealtiel.' The 2 genealogies are intelligible, if this notice in Matthew be understood as a broad declaration in genealogical form denoting LEGAL succession to the throne. The title passed from Jechoniah on his death to Shealtiel, a lineal descendant of David." Under "Jesus Christ" the same Dictionary says (p. 303, col. 1): "The Messiah was to be the son of David; and so Joseph, his legal father, and probably mother, his actual mother, were descended from David. . . . [col. 2] The enrollment of the Jews, however, evidently took place after the Jewish method, by which each father of a household was registered, not at his dwelling place, but at the place where his family belonged in view of its ancestry. Hence Joseph had to go to Bethlehem, the original home of David. Mary accompanied him."

McClintock & Strong's *Cyclopædia* (1882) says, under "Genealogy" (page 773, col. 2, of Volume III): "Grotius . . . supposes that Luke traces the NATURAL Pedigree of Christ, and Matthew the LEGAL. This he argues on two grounds: . . . Dr. Barrett . . . states his own hypothesis, viz., that Matthew relates the genealogy of Joseph, and Luke that of Mary. He supposes a sufficient reason, that after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from David, not only by his supposed father Joseph, but also by his real mother Mary. . . . In constructing their genealogical tables, it is well known that

the Jews reckoned wholly by males, rejecting where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numbers 26:33; 27:4-7) . . . The evangelist Luke has critically distinguished the REAL from the LEGAL genealogy by a parenthetical remark: 'Jesus being (as was reputed) the son of Joseph (but in reality) the son of Heli,' or his grandson by his mother's side."—page 774, col. 1.

If Mary told her husband Joseph that the angel Gabriel had advised her that God would give her son Jesus the throne of his father David (Luke 1:32), then we can be sure that Joseph, who proved himself a godly, obedient man, would readily adopt Jesus as his legal heir as concerns his interests in the title to the throne of David. *The Watchtower* said Joseph *could* do this, because the Bible does not directly state or record that he did so, though this is implied. But by natural birth through David's great-granddaughter Mary Jesus was naturally the "son of David", and thus naturally Jesus inherited rights to the throne of David; it was in full harmony with Jesus' NATURAL descent from David that Gabriel could tell Mary that God would give Jesus the throne of his NATURAL father David.

In the Bible genealogies that seem dry to the average reader are very important; God would not have cluttered up his Word with genealogies if they were not important, especially this one on David's line. Ofttimes a point that seems small and insignificant is very important and vital, but may be entirely overlooked by the superficial reader. Hence *The Watchtower* went, as you say, "so far afield in his attempt to prove a point that needs no proof." God gives attention to and is faithful to fine points, and it magnifies him to bring out these fine points and show how accurate he is. Hence it was a real requirement for Jesus to become the "son of David" that he be a NATURAL descendant of that ancient king. If Jesus had been of another family than David's, the mere anointing of Jesus with the holy spirit would not have made him the "son of David". His consecrated followers are also anointed with holy spirit to reign with him, but these are not spoken of as "sons of David" in Scripture; they have a connection with David only as they become members of Christ's body. No genealogy is given of King Melchizedek, but Jesus, because he was anointed with holy spirit, is not Scripturally spoken of as the "son of Melchizedek", but by God's oath he is made a "priest for ever after the order of Melchizedek". (Ps. 110:4) Correspondingly Jesus, in being the "seed of Abraham", was also naturally a descendant of the patriarch. All these things add to the proof of Jesus' identity.

Sincerely yours,

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