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### JUDGMENT AND EXECUTION

*"And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands."—Jer. 1: 16.*

**J**EHOVAH favored the Israelites above all peoples of earth at that time. He made a covenant with them and kept his part of the covenant faithfully. Had Israel kept its part of the covenant it would have been greatly blessed. Because of unfaithfulness Jehovah caused his judgment to be written against Israel, and sent his prophets to declare his judgments and in due time caused them to be executed upon that nation. The Israelites as a people foreshadowed "Christendom"; and what came to pass unto Israel will come to pass on "Christendom", only on a far greater scale. The nations which constitute "Christendom" have been favored above all peoples of the earth, because they have had access to the Word of God and have been taught of and concerning his kingdom and have taken the name of Christ and accepted God's Word, and have entered into an implied covenant to do the will of God. Now because of the wickedness of "Christendom" God has caused his judgment not only to be written but to be made known.

<sup>2</sup> Jehovah wrote his judgments long in advance of the time of execution, and now he discloses the meaning thereof to his anointed and sends forth the anointed to make announcement of the same. Jehovah's witnesses are severely criticized because of their plainness of speech in declaring the vengeance of Jehovah against Satan's organization. The clergy and their allies, including the "evil servant", say that these witnesses should be prevented from "slandering the other religions". They do not know that the remnant represent no "religion", as that term is understood, but that they do represent the Lord God. Those who claim to be of the truth but who oppose the witness work of the Lord now in progress on earth say that such criticism of Satan's organization is needless and wrong. The faithful will not be at all disturbed by such adverse criticism, but will see that Jehovah makes it obligatory upon his witnesses to cry out the declaration of his vengeance, serving notice upon the enemy and warning those who desire to learn the way of righteousness.

<sup>3</sup> The prophet Zechariah, in the fifth chapter, records a vision of a flying roll. "Then I turned, and

lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits." (Zech. 5:1,2) A roll is a written record. (Ezra 6:2) What Zechariah saw was a record of Jehovah's judgment against the enemy. (Zech. 5:3) One side of the record is leveled against thieves, and the other side against liars. It is not stored away in some musty vault, but is flying like an airplane, swiftly to its destination. "As the swallow in her flying, so the curse that is causeless alighteth not." (Prov. 26:2, A.R.V.) But here there is a good and sufficient cause; hence the curse comes swiftly. It is a message written in God's Word called "the volume of the book". (Ps. 40:7) To help Zechariah, now the remnant, to discern the meaning thereof, Jehovah gives 'seeing eyes', that is, understanding. (Prov. 20:12) The measure of the "roll" is shown to be fifteen by thirty feet, which is a great size for a record. It was unrolled and spread out flat; otherwise it could not have been measured on both sides. The dimensions equal the area of "the holy" in the tabernacle in the wilderness, and suggest that the message thereof applies particularly to all who profess to be representatives of God in the land of "Christendom".

#### CURSE

<sup>4</sup> A curse is a solemn and irrevocable declaration of what shall be the fate of those who deliberately violate God's law. The "flying roll", written on both sides, contains a message of God's vengeance against covenant-breakers. "Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that swear-eth shall be cut off as on that side according to it." (Zech. 5:3) It could not go forth over the face of the earth until after the coming of the Lord Jesus to the temple for judgment. The facts show that it began to go forth in 1922, when there was a "great voice out of the temple", saying to the seven angels: 'Go forth, and pour out the vials of the wrath of God upon the whole earth.' (Rev. 16:1) The religious element

of "Christendom" assume to be in a covenant with Jehovah God because of their taking the name of Christ and pretending to rely upon God's Word. This particularly applies to the clergy, who have stolen the Word of God and taken away the key of knowledge. (Luke 11:52) "Therefore, behold, I am against the prophets [false preachers], saith the Lord, that steal my words every one from his neighbour." (Jer. 23:30) The clergy and their allies in "Christendom" have "transgressed the laws [of God, and] broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5, 6; Mal. 4:5, 6) They have turned many people away from God, like Absalom, who stole the hearts of the people, and this they have done in order to serve the Devil. (2 Sam. 15:6) The curse is also against the "evil servant" class, the "man of sin", "the son of perdition." These have deliberately stolen away from God's organization the weaker ones and turned them into the Devil's company. "If a man be found stealing [away from God's organization] any of his brethren of the children of [spiritual] Israel, and maketh merchandise of him, or selleth him; then that thief shall die." (Deut. 24:7) This prophecy, which is a part of the covenant God made with Israel in Moab, applies specifically to those who have responded to the call to the kingdom, and this is emphasized by the fact that the kingdom covenant was foreshadowed by the covenant made in Moab. (*The Watchtower*, 1933, page 163) "Through covetousness shall they with feigned words make merchandise of you." (2 Pet. 2:3) The "evil servant" class has formed a partnership with the clergy in opposing the kingdom message. (Ps. 50:18; Prov. 29:24) The curse pronounced against such thieves is destruction.

<sup>5</sup> This curse Christ Jesus pronounces when at the temple for judgment. (Mal. 3:5) 'False swearers' are those who have made a covenant to do the will of God and then willingly violate it. (Ps. 24:4; Lev. 19:12) False swearers have been warned by the Lord. (Eccl. 8:2) It is wicked for one to practice a religion that ignores Jehovah God; but when men claim to worship Jehovah and to follow in the footsteps of Jesus, and use such as a cloak for their hypocrisy, that is gross wickedness. The religion mislabeled "Christianity" or "Christendom" was adopted by the seventh world power as its religion, and for centuries the clergy of "organized Christianity" have hypocritically posed as the teachers of God's Word, have lied to the weaker ones as well as to others, and have used the texts of the Scriptures as a camouflage for their crookedness, and by this means have turned the people away from God. They well know that they have sworn falsely. Likewise those who have entered into a covenant to do God's will, and responded to the call for the kingdom, and who now oppose the proclamation of the message of the kingdom, have

sworn falsely before Jehovah God. The curse will visit the habitations of these wicked ones, just as certainly as that the angel of the Lord visited each house in Egypt.—Ex. 12:23, 29.

<sup>6</sup> "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." (Zech. 5:4) The curse will locate the wrongdoers wherever they are, even though they may say, Who seeth us? Jehovah leaves no way of escape for them. The message of the curse reaches them by radio, telephone and in printed form, and goes into their hiding places and sweeps away 'the hiding place of lies'. The fact that the prophet says that 'the curse shall remain in the midst of their house' shows that they are incorrigibly wicked and will be destroyed.—Jer. 23:29.

<sup>7</sup> Those who oppose the truth will not believe what is here written. Only those who lift their eyes to heaven and go in faith to God and obediently follow Christ Jesus are given this vision and the understanding thereof. "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth." (Zech. 5:5) The angel of the Lord now discloses to the remnant the permanent place of wickedness. Satan began his wicked hypocritical religious organization on the plains of Shinar, which organization is symbolized by a woman, Satan's wife, whose name is called "Babylon". That devilish hypocritical organization has at all times stolen the Word of God and misused it, and has stolen the people away from serving God and has produced a crop of creatures that have sworn falsely before God. These religious frauds who are defamers of Jehovah's name are to be transported to their everlasting abode.

<sup>8</sup> The prophet inquires of the angel, "What is it?" and is told: "This is the ephah that goeth forth. He said moreover, This is their appearance in all the land." (Zech. 5:6, *A.R.V.*) The prophecy thus shows how it appears to the eyes of Jehovah, who determines and metes out judgment. The ephah is a large measure and symbolizes a large measure of something. A measure denotes judgment; therefore this prophecy means that Jehovah has measured out or judged, and that the measure is large against those denounced by the judgment.

<sup>9</sup> The ephah had a lid or covering of heavy material like lead on it, and inside the ephah appeared a woman sitting. (Zech. 5:7) The lid was of a base metal having the appearance of silver and therefore pictures hypocrisy, which is so successfully practiced by the Devil's religious agents; which base covering will be destroyed. (Jer. 6:29; Ezek. 22:18) The power of Jehovah lifts up this lid or covering and exposes what is inside the ephah, and therein appears a woman.

This woman is evidently the Devil's wife, that is, his hypocritical organization called "Babylon". This organization gave birth to the thieves and the liars and all other lawless ones. (Rev. 17:3,5) Satan's organization is entirely wicked. Concerning the woman sitting in the ephah the angel spoke: "And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." (Zech. 5:8) "Wickedness," in this text, means "Lawlessness" (*Roth.*), and particularly applies to the class whom the Lord gathers out from among his covenant people. (Matt. 13:41) This would specifically apply to the "man of sin", "the son of perdition," and all the clergy, who claim to serve God but who in fact serve the Devil. The lid was lifted up, exposing this wicked woman, and then she was pushed back inside of the ephah and the lid or covering was closed down. Thus the Lord crates her up for transportation to where she belongs. She has no place in the "holy land", the condition of God's people, but is taken to her own place, which later the angel of the Lord explains to Zechariah.

<sup>10</sup> The Lord's method of gathering out and transporting this hypocritical crowd, which is the very embodiment of lawlessness, now appears: "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." (Zech. 5:9) Undoubtedly these two women are servants of the Lord God and of the great Judge at his temple. Being females, they would be subject to the "man Christ Jesus". (1 Cor. 11:3) They therefore fitly picture the angels used by the Lord to gather out the wicked ones and to keep them away from the temple. "The Son of man shall send forth his angels [symbolized by these two women], and they shall gather out of his kingdom all things [that were in line for the kingdom] that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41,42) The prophecy says, "The wind was in their wings," which signifies that the power of God was with them for the swift performance of his judgment. The wings show that they are creatures that fly swiftly before judgment. 'Having wings like a stork's' shows that they knew the time of judgment and that the judgment time had come: "Yea, the stork in the heaven knoweth her appointed times; . . . but my people [professed people, who are lawless] know not the judgment of the Lord." (Jer. 8:7) The stork's wings are large and able to lift heavy loads. Storks fly at a great height, and the prophecy says, "They lifted up the ephah between the earth and the heaven" and transported the old woman, the personification of lawlessness, swiftly to her everlasting abiding place.

<sup>11</sup> Where does "wickedness", pictured by the occupant of the ephah, belong? This question was pro-

pounded by Zechariah, in verse ten, to which question the angel of the Lord replied: "And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base." (Zech. 5:11) The land of Shinar was the place where Satan began his organization, to turn the people away from Jehovah by means of lying and stealing; hence that land represents the beginning of lawlessness. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:2,4) The covenant people of God were carried away captive into the land of Shinar. (Dan. 1:1,2) Jehovah restored the remnant of his people in due time, then as he has now restored his faithful remnant, taking them away from Satan's organization, and bringing them into his own organization. "In that day . . . the Lord shall set his hand again the second time to recover the remnant of his people." (Isa. 11:11) Jehovah's swift messengers, flying like storks, bear the lawless or wicked class back to the place assigned to that crowd, and that place prepared for her was symbolized by the land of Shinar. "An house," as here used, to which the woman "Wickedness" is taken, pictures a condition of perpetual death. "The grave is mine house." (Job 17:13) "All the kings of the nations, even all of them, lie in glory, every one in his own house." (Isa. 14:18) A house denotes a place to stay, and this picture shows lawlessness assigned to a condition of everlasting destruction. The curse of Jehovah upon the wicked organization of Satan is a vindication of his holy name, and shows what shall be the result in the great war. Wickedness shall be destroyed for ever.—Ps. 145:20.

<sup>12</sup> Jehovah of hosts is the almighty God of Battle. He has a fixed time for war and a fixed time for peace, and by making war he will establish everlasting peace among his creatures. When he sent Jesus Christ forth to reign in the midst of his enemies, war in heaven immediately followed, and Christ Jesus was the victor. The field of military action is then transferred to the earth, and the forces for the great combat must be prepared. In the first vision of the prophet there appeared a company of horsemen led by their Chief, who was Christ Jesus, and the first work of which was to make a careful survey or inspection of things in the earth before beginning operations. Horses symbolize war equipment, and that advance company of horsemen spying out the land shows that the Lord's forces are preparing for the greatest war on earth.

<sup>13</sup> During the building of the temple Zechariah was again given a vision of the militant organization of Jehovah. That means that while Christ Jesus is gathering his true followers to himself into the temple of God these faithful ones are given a vision of Jehovah's

great war organization. The prophet looked again and tells what he saw. "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass." (Zech. 6:1) "Chariots" are symbols of Jehovah's militant organization, and there being four chariots means that God's organization is a four-square one, fully equipped to push the enemy from every point and to completely defeat and destroy him. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15, 16) "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." (Joel 2:5; Hab. 3:8) These war chariots' coming out from between two mountains of brass symbolizes that they are exceedingly strong, and the "brass" (copper) shows that they are beyond the earthly quality, therefore superhuman, and are sent by Jehovah, and hence are in no way a part of Satan's earthly government. These chariots picture the fighting organization of Jehovah God under the leadership of Christ Jesus. In the fire these mountains would not become "a burnt mountain", such as Satan's organization will become. (Jer. 51:25) The fighting organization of Jehovah will in the fire of battle glow with brightness like the feet of Christ Jesus, as seen in the vision of John: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." (Rev. 1:15) "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." (Rev. 2:18) Both Daniel and Ezekiel had a vision of this Mighty One and say that 'his arms and feet looked like polished brass'. (Dan. 10:6) "Whose appearance was like the appearance of brass." (Ezek. 40:3) These "mountains of brass" together picture the universal organization of Jehovah and also the capital organization thereof, coming forth with the military equipment after the war in heaven had ended. It is "out of the mountain" or organization universal that the "stone was cut out without hands"; whereas the Stone or capital organization, the anointed King, grew to be "a great mountain [that] filled the whole earth", and is therefore the capital or chief part of Jehovah's organization.

<sup>14</sup>The horse-drawn war chariots seemed to appear at the same time, all moving abreast. By having in mind now that the Jews read from right to left, this picture would indicate that the first horses and chariot to be observed would be on the extreme right. "In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grised and bay horses."

(Zech. 6:2, 3) These chariots drawn by horses show preparation for and moving into position for the great battle. The horses on the extreme right are called "red", according to the Hebrew, and are called "bay", in verse seven. The second chariot is drawn by black horses, the third on the left center by white horses, and the fourth by "grised and bay [*margin*, strong] horses". The *American Revised Version* renders this part of the text "grizzled strong horses", and which are on the extreme left and go to the south and are thus distinguished from bay horses on the extreme right.

<sup>15</sup>The prophet asked the angel the meaning of the chariots and the horses, and the answer is: "And the angel answered and said unto me, These are the four spirits [*margin*, winds] of the heavens, which go forth from standing before the Lord of all the earth." (Zech. 6:4, 5) These picture the organization of Jehovah God "who maketh his angels spirits". (Ps. 104:4) It is a complete organization, because it is symbolized by four, and at the same time is heavenly, and includes the remnant on earth who have been made to "sit together in heavenly places in Christ Jesus". (Eph. 1:3; 2:6) The faithful remnant in the temple have been 'delivered from the power of darkness and translated into the kingdom of Jehovah's dear Son'. (Col. 1:13) The Lord by his angels has gathered out the remnant and brought them together since 1918, "from the four winds, from one end of heaven to the other." (Matt. 24:31; Zech. 2:6) These four spirits have an approved standing before Jehovah, and they willingly serve him in this day. (Ps. 110:3) They come forth from presenting themselves unto the Lord, the same as the seven men described in the ninth chapter of Ezekiel's prophecy.

<sup>16</sup>Babylon is on the north of Palestine, hence called "the north country". (Zech. 2:6, 7; Jer. 10:22) The earthly Babylon was overthrown eighteen years before Zechariah began to prophesy; hence this prophecy must apply to Satan's organization which bears the name of Babylon, and applies particularly to "Gog, of the land of Magog", concerning which Ezekiel prophesied. (Ezek. 38:2, 15; 39:2, R.V.) Zechariah sees "the black horses [which draw the second chariot] go forth into the north country". (Zech. 6:6) That division of the Lord's army takes its position for the assault against the strongholds of Satan's organization which are led by Satan's prince Gog and move out for action. "And the white [horses drawing the third chariot] go forth after them." (Zech. 6:6) These two horse-drawn chariots assaulting the north country comport with the facts that two armies under two kings together assaulted and destroyed literal Babylon. "Thy kingdom is divided, and given to the Medes and Persians." (Dan. 5:28) There are two divisions of Gog's army, the invisible and the visible division, both of which are in the conspiracy against God's anointed people, and both must be attacked and de-

stroyed by the army of the Lord. The two chariots, the second and third, moving against the enemy here picture Jehovah's sanctified ones, employed to destroy "the earth". (Zeph. 3:8) "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. They come from a far country [from heaven, and are no part of this world at any time], even the Lord [leading his army], and the weapons of his indignation, to destroy the whole land [Babylon, the north country or stronghold of Satan's organization]. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."—Isa. 13:3, 5, 19.

<sup>17</sup> The grizzled horses wheel their war chariot into position on the south line of battle: "The grisled [spotted, *Roth.*] go forth toward the south country." (Zech. 6:6) These horses draw the fourth chariot, and in the third verse of the prophecy they are called "grisled and bay horses". Edom or Idumea (the northern section was also called Teman), Egypt and Ethiopia, all are south of the Holy Land. The prophecy, therefore, must refer to the antitypes of these countries, because those countries suffered defeat prior to the time of Zechariah's prophecy. In the prophecy Edom or Idumea pictures the "wicked servant" class, the "man of sin", "the son of perdition"; Egypt pictures Satan's visible organization, made up of the commercial, political and religious elements; and Ethiopia represents the hireling military strong-arm squad. All of these shall fall at Armageddon, and Jehovah's forces are moving into position for the attack. (Jer. 25:15, 16) Ezekiel's prophecy shows that the hireling crowd in particular joins forces with Gog in making the assault on Jehovah's covenant people, and which shows a combining of the enemy forces north and south against the anointed of the Lord.

<sup>18</sup> The bay horses of verse seven represent the remnant of God's anointed people on the earth. These are the same as those mentioned in verse two as "red horses". The *American Revised Version* designates them as "strong" horses, and *Rotherham* refers to them as "deep red". These horses are not the grizzled or bay (of verse three) which draw the fourth chariot. These "deep red" horses, of verses two and seven, draw the first chariot on the extreme right and would be the first ones to be observed by the covenant people of God; and this is in accord with the facts. They picture God's remnant people on the earth who are pictured by Ezekiel under the symbol of 'the man in linen with the writer's inkhorn by his side' who scatters fire over the city. (See Ezekiel 9 and 10.) These horses drawing the first chariot symbolically say: The witness work, or 'marking in the foreheads', must be done before the battle of the great day is fought. "And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through

the earth. So they walked to and fro through the earth." (Zech. 6:7) The fact that these "sought to go" proved that they were willing in the day of the King's power, ready to obey the command to go throughout the earth and preach the gospel of the kingdom. (Matt. 24:14; Ps. 110:3) The angel of the Lord said to this remnant: "Get you hence, walk to and fro"; meaning that they must busy themselves in the witness work. This was their signal to go. Note how the Lord by his angels directs the movements of his people, and that without their knowledge at the time. It was on the 8th day of September, 1922, when a convention of Jehovah's people had learned that Christ Jesus is at the temple for judgment and that there was much work for them to do, that the Lord caused these words to be spoken to the assembled multitude: "Do you believe that the Lord is now in his temple, judging the nations of earth?" The multitude shouted: "Yes!" The speaker continued: "Do you believe that the King of glory has begun his reign?" "Yes!" responded the multitude. "Then back to the field, O ye sons of the Most High God! . . . Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is the King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise the King and his kingdom." (*The Watchtower*, 1922, page 337) In obedience to the Lord's command the faithful remnant then went forth and walked through the earth proclaiming the message of the kingdom, and are still at that work. They asking how long this work must continue, the Lord makes it known that it must continue until the battle of the great day of God Almighty. (Isa. 6:11) The army of the Lord is on the trek and the day of war draws nigh.

<sup>19</sup> The division of the army that moves against the enemy in the north country does the chief part of the work. "Then cried he upon [unto] me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." (Zech. 6:8) The war chariots drawn by the black horses and white horses move against Gog in the land of Magog, and this is pleasing to Jehovah; showing that this is the division of his army that vindicates his name. "These . . . have quieted (the indignation of) my spirit" (*Leeser*); "have settled my spirit," or, "caused mine anger to rest." (*Roth.*, footnote) These bring satisfaction to the spirit of Jehovah because they execute his vengeance upon Satan's organization. (Ezek. 39:6) This work they do after the witness work by the earthly division is completed. The division pictured by the grizzled horses that move on "the south country", the earthly part of Satan's organization, do their part to the pleasure of Jehovah; but the division that destroys the invisible enemy, Gog and all those of the land of Magog, do the chief executing work. The earthly division of Satan's army is merely

the ally of Gog and in the conspiracy. After the fall of his organization, then Satan the old Dragon is bound and put to death. (Rev. 20:1-3) All of this must be done before Jehovah's name is completely vindicated. Satan's organization, head, body and tail, must be destroyed, and then Jehovah will be pleased. (Ezek. 5:13; 16:42; 21:17; 24:13) The fact that the leader of the army cries with a loud and positive command to this division moving on Gog shows that the army is moving into action and the noise of battle is on. All of this proves that Jehovah's witnesses on the earth are not the ones that put the Devil's organization out of business, but that they must do their witness work before the big fight is really on. The remnant could not accomplish the destruction of the enemy by bearing witness for a million years. They present themselves and perform their part according to the will of God, and then the great war follows. At this point in the prophecy the vision changes.

#### VINDICATOR

<sup>20</sup> Those who are members of Jehovah's organization and who faithfully perform their part of participating in the vindication of his name may properly be designated as vindicators. Christ Jesus is the Head and the Chief One, and therefore he is the great Vindicator, and the work done by the earthly members of his organization is very insignificant; yet the prophet of God gives attention here to the temple company, both Head and body, manifestly for the comfort and encouragement of the remnant on the earth. The builders of the temple of Jerusalem had been in captivity and were now released. Those who now have part in the building of the real temple, and who are yet on the earth, were once in captivity, and these now bring their little all, pictured by the silver and gold, to be used in connection with the temple work. "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah." (Zech. 6:9, 10) The captives have returned and come to Zion, which is God's organization. The names given in this verse of the prophecy are significant. "Heldai" (evidently the same one called "Helem" ["Strength"] in verse fourteen) means "worldly; enduring; long-lived"; the name "Tobijah" means "pleasing to Jehovah"; the name "Jedaiah" means "Jehovah has known; Jehovah cares (for him)". The meanings of the names of these mentioned appear to apply collectively to the remnant. "Heldai," the remnant, being in the world and having a transient existence here, is no part of the world but endures through Armageddon, and hence is long-lived. "Tobijah" is pleasing to God because of his faithful devotion to Him; and "Jedaiah" signifies not only that God knows the remnant, but that he cares for and preserves them. The three men named

had come from Babylon and evidently had been sent as a delegation by those Jews remaining in Babylon, and had come to observe the work on the temple which had then been resumed. Zechariah was commanded to go into the house of Josiah and there to do certain things to Joshua the high priest and do them in the presence of these three men, which they would later report to their brethren remaining in Babylon. Evidently the house of Josiah was chosen and used because the temple was not then complete. The house was a priest's house, "founded by Jehovah" (which the name "Josiah" means), and well pictures Jehovah's priestly house, the remnant, the members of which are now in the secret place of the Lord, hidden and protected by him.

<sup>21</sup> This delegation being gathered into the house of Josiah, Zechariah was directed to "then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest". (Zech. 6:11) It seems probable that this silver and gold had been collected or contributed by the three men and brought by them, because verse ten says, "Take of them." The *Revised Version* of verse eleven agrees with this, reading: "Yea, take of them silver and gold." The fact of the coming of this delegation of three men years after the original remnant had returned from Babylon, and after the temple work had been resumed, suggests that the three men pictured the same ones as those represented by Esther and Ruth. (See verse 15.) Corresponding to this, members of the faithful remnant class, who are scattered throughout the earth, and therefore are in the world but not of it, come and present themselves unto the Lord and offer their contribution to the work of Jehovah's King and kingdom, and this was foreshadowed by the use Zechariah made of the silver and gold brought to him.

<sup>22</sup> Zechariah made "crowns [a crown, *Roth.*]" and set it on the head of Joshua the high priest, thus picturing the crown on the head of Christ Jesus. (Ps. 21:3) The setting was done by Zechariah and suggests that it is the remnant that calls attention to the fact that Christ is crowned king and has come. This the remnant do after the coming of the Lord Jesus to the temple, and particularly after 1922, when they cried out: "The Lord is in his temple; advertise the King and his kingdom!" Now it is seen that Jehovah crowned Jesus in 1914, and the remnant bear witness to that fact, even as Heldai, Tobijah and Jedaiah on returning bore testimony before those men remaining in Babylon. Jehovah now commands that "all men should honour the Son, even as they honour the Father". (John 5:23) This is symbolized by their contributions of silver and gold.

<sup>23</sup> Zechariah was commanded to speak to the high priest and to do so in the presence of and for the benefit of the three men who were there as witnesses and who pictured the remnant now on the earth. "And

speaking unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord." (Zech. 6:12) At the time Christ the Stone was laid in miniature Pilate said: "Behold the man!" (John 19:5) At the time Christ Jesus the anointed King, the Stone, was laid in completion Jehovah says: "Behold, the man whose name is The BRANCH [A.R.V., margin, SPROUT]." Jesus Christ is the Sprout or Branch of Jehovah. It was not Zerubbabel of the house of David that was crowned, but Joshua the high priest that was crowned. This proves that David's natural house was merely typical and that The BRANCH is Jehovah's direct Offshoot, his Chief Officer and great High Priest for ever after the order of Melchizedek. It was in 1914 that Jehovah sent forth The BRANCH out of Zion, and which is an insignificant "sprout" in the eyes of the earthly rulers, but he shines in the temple of Jehovah and shall vindicate Jehovah's name. The words in the prophecy "out of his place" mean 'out of Zion', that is to say, Jehovah's universal organization, from which Christ Jesus is taken and made the Head of the capital organization, and grows up out of the top thereof. (Ezek. 17:22-24) This prophetic picture particularly shows that after the crowning of Jesus as King by Jehovah, and after the casting of Satan out of heaven, he must come to Jehovah's temple as a crowned King and as High Priest and as Judge of the house of God. Here he brings the faithful into the temple and prepares them to take a part in the work of vindicating Jehovah's name. These witnesses of Jehovah, pictured by the three men, must bear testimony to others of the world, and that is what they are now doing.

<sup>24</sup> Zerubbabel and Joshua the high priest prefigured one and the same person, to wit, Christ Jesus, who is "a priest upon his throne" and fills the office typified by Melchizedek. (Heb. 7:1) "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:13) As builder of the temple he is clothed with majesty, honor and glory, and he bears the commission and the responsibility as the great Vindicator of his Father's name. "And they shall hang upon him all the glory of his father's house. . . . And he shall be for a glorious throne to his father's house." (Isa. 22:23, 24) Christ Jesus fills the two offices of king and priest, and there is no conflict between the two; hence it is written: "And the counsel of peace shall be between the two of them." (*Roth.*) The counsel or purpose of both offices is peace. As sacrificing priest he is the way for man to be at peace with God. (Eph. 2:14) He completes the atonement work in heaven as the royal priest; as God's King he rules and destroys Satan and his organization, which has long been the disturber of

the peace, and he will establish 'peace on earth and good will toward men'. He is "King of Salem", meaning "King of Peace"; "and his name shall be called Wonderful Counsellor, . . . The Prince of Peace." (Isa. 9:6, 7) He is the Vindicator and brings everlasting peace by fighting for it.

<sup>25</sup> Zechariah made from the silver and gold contributed a crown for the high priest, and this served as a memorial of the faithfulness and devotion of the contributors. "And the crowns [crown, *Roth.*] shall be to Helem [another name for Heldai], and to Tobijah, and to Jedaiah, and to Hen [another name for Josiah] the son of Zephaniah, for a memorial in the temple of the Lord." (Zech. 6:14) These men had shown their faithfulness by coming from Babylon to the Lord's house in "the day of small things", when the temple was hardly begun. (Hag. 2:3) The Lord shows his appreciation of their devotion and also that of Josiah (Hen), the son of Zephaniah, who allowed his house to be used on this occasion. These men pictured the faithful remnant who share with Christ Jesus in the honor bestowed upon him by Jehovah, and for which faithful ones he reserves "a crown of righteousness". (2 Tim. 4:8) And this they receive upon the appearing of the Chief Shepherd. (1 Pet. 5:1-4) They must continue faithful, seeing that no man takes their crown. It is "for a memorial in the temple of Jehovah", showing that the four men named are honored with recognition in Jehovah's sanctuary, and shows that the remnant are now gathered together under Christ at the temple and are at the same time heirs of the kingdom and joint-heirs with Christ Jesus. This is symbolized by the crown.

<sup>26</sup> The work of these men did not end with their contributions of silver and gold. They had to witness the crowning of Joshua and to hear the words of the prophet, and now it devolved on them to return and bear testimony to others of what they had learned. This shows that the remnant, whom these men foreshadowed, must engage in the witness work, testifying to others, and this after they have received enlightenment; and this is supported by the concluding words of the prophecy, to wit: "And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15) Those afar off are the ones taken into the temple after the second outpouring of the holy spirit and to whom those of the temple class give testimony. (Isa. 43:6, 7; Ps. 147:2; Matt. 24:31) Those who are thus gathered come and do temple service. These fill up the places of others who might have been of the temple, and who were engaged in the Elijah work, but who were negligent and stumbled over the Stone and have been talking about "character building" since, and have been set aside. There were some at Jerusalem who concluded that it was 'a time to dwell in ceiled houses

and let the temple lie in waste'. (Hag. 1:4) Such foreshadowed the ones who have been obtaining "rest" in what the Lord gave to his people prior to the coming of Christ Jesus to the temple, and who have lost the opportunity to have a place of service in the temple; and "they that are far off" have entered now, in their stead, into that blessed privilege of temple service. These latter are particularly pictured by Esther and Ruth.

<sup>27</sup>The fact that Jehovah supplied all needed help for the building of the temple in harmony with the prophecy of Zechariah proves that Zechariah was a true prophet sent by the Lord. Jehovah thus vindicated his own word and now vindicates his own witnesses before "Christendom", and in this manner his witnesses have part in vindicating Jehovah's name. Jehovah's witnesses do not need to worry about when and how the many things promised will come to pass. If they are obedient to what the Lord gives them they shall see the fulfilment of Jehovah's purpose. "If ye will diligently obey the voice of the Lord your God"; meaning that the remnant must now be diligent in doing with their might the work which Jehovah has given them to do, regardless of what others may do. The temple will be completed in due time and Jehovah's name will be vindicated; but those who are now in the temple are required to render full obedience if they will ultimately participate in the vindication of Jehovah's word and name.

#### QUESTIONS FOR STUDY

- ¶ 1. Account for the judgments here declared and later executed against Israel. Apply the prophecy to that which Israel foreshadowed.
- ¶ 2. What is Jehovah's purpose in now disclosing the meaning of the judgments written, and sending forth his witnesses? With what response is this received by his witnesses? Who oppose the witness work? How, and why? How do the faithful regard such opposition?
- ¶ 3. Describe the vision next seen by Zechariah. Of what did the record upon the roll consist? What important suggestion is seen in the dimensions of the roll?
- ¶ 4, 5. Why is it said, "This is the curse"? When did "the curse" begin to go forth? How? Why at that time? With other scriptures show the application of the terms "every one that stealeth" and "every one that sweareth". To whom does the prophecy apply specifically?
- ¶ 6. Apply verse 4.
- ¶ 7-9. Explain verse 5, to show that it is important to "Zechariah" that he "see what is this that goeth forth". Describe the "ephah", mentioned in verse 6. Of what was it symbolic? Show how the "woman" seen therein fits the prophecy. What is meant by the angel's statement "This is wickedness", and by the procedure following?
- ¶ 10, 11. Identify the "two women" mentioned in verse 9. Show that such identification is in harmony with other scriptures pertaining to gathering out the lawless. With other scriptures show the prophetic purpose served by the record that in this vision the "two women" bore the woman in the ephah to the land of Shinar, there to build her a house and "establish" her'.
- ¶ 12, 13. How has Jehovah already appeared as the God of Battle in relation to the final conflict? What did the prophet see in his first vision? In the vision recorded in 6:1? Explain the symbolism of the "chariots" and of the 'two mountains of brass'. Quote other scriptures descriptive of that conflict and of the chief warrior therein.
- ¶ 14, 15. What was shown in the line-up described in 6:2,3? Apply the angel's explanation of what the prophet there saw in vision.
- ¶ 16, 17. Show whether this prophecy applies to literal Babylon. What is seen in the prophetic statement that "the black horses go forth into the north country: and the white go forth after them"? What is significant in the further statement that "the grisled go forth toward the south country"?
- ¶ 18. Show that the prophecy of verse 7 has been in course of fulfilment.
- ¶ 19. Explain how "these that go toward the north country have quieted my spirit in the north country".
- ¶ 20, 21. In the light of the meaning of the names appearing in verse 10, show how "Zechariah" would "take of them of the captivity . . . which are come from Babylon . . . and go into the house of Josiah". For what purpose were they there gathered? What was foreshadowed therein?
- ¶ 22. In the fulfilment of the prophecy, how has "Zechariah" 'made a crown and set it upon the head of Joshua'?
- ¶ 23. Why was the prophet to proceed as recorded in verse 10 in carrying out the instruction as stated in verses 11,12? How and when did "the man whose name is The BRANCH" (a) "grow up out of his place"? (b) "Build the temple of the Lord"? In (a), what was the purpose? In (b)?
- ¶ 24. Whom did Zerubbabel and Joshua prefigure? How? Point out the fulfilment of the prophecy (Isaiah 22:23,24) concerning the glory which should rest upon him. What is meant by the statement that "the counsel of peace shall be between the two of them"?
- ¶ 25, 26. Why were the men mentioned in verse 14 thus rewarded? After these men had contributed silver and gold, why were they to witness the crowning of Joshua? How has this prophecy had fulfilment?
- ¶ 27. How may we know that Zechariah was a true prophet sent by the Lord? What is the lesson therein for Jehovah's witnesses at the present time? How does Jehovah express the condition which must be met by all who would remain in the temple? What is the particular application thereof now? Why is this so great a privilege?

## JEHOVAH'S MESSENGER

**T**HE messenger of the covenant shall suddenly come to his temple.' Such is the remarkable statement contained in the last book of the Old Testament of the Hebrew Scriptures. What does it mean?

Has the messenger of the covenant come to his temple, and what connection has that coming with the setting up of the government of God upon earth?

One of the progressive steps in the establishment of God's government of righteousness is the coming of

Christ Jesus to his temple. Solomon, the peaceful and glorious king of Israel and who was a type of Christ, builded a temple unto Jehovah. That temple was built of stones and was typical of the temple of God not made with human hands. Those whom God has anointed, and who prove faithful unto him, constitute his temple which he uses for his purposes. His temple is entirely separate and distinct from Satan's organization and is no part thereof. "And what agreement hath the temple of God with idols? for ye