

commission them unto His service and to enlighten them on the truths of God's Word as due to be understood. That spirit has aided them to do God's will in "this present evil world" and thus aided them to make their calling and election sure.

¹⁰ At this end of the world, when just a remnant of those begotten of God as sons unto heavenly glory are yet on earth, the same spirit or active force of Jehovah the Holy One has operated toward men of good-will, whom the Good Shepherd Christ Jesus is now gathering to the side of God's kingdom. As God's

10. In the days of the remnant, toward whom also is that spirit operating, and what is it accomplishing thereby?

spirit worked toward faithful men and women preceding Christ Jesus, just so that spirit is working toward these "other sheep" of the Good Shepherd now. While these are not begotten or anointed by his spirit, nevertheless God's active force or spirit is operating mightily toward these consecrated faithful ones. Through them, in companionship with the remnant, his spirit is accomplishing a worldwide witness to the great consternation of God's enemies, but to the blessing of all who hear the Kingdom message, and to the glory and vindication of Jehovah's name and Word.

EDUCATIONAL CAMPAIGN, THEN DESTRUCTION

THE prophet Ezekiel had a miraculous vision of a temple defiled by religious abominations. Jehovah God then spoke to him. "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand." (Ezek. 9:1) That thunderous command was not to Ezekiel, but to those having charge over "the city" (picturing "Christendom"), to punish and destroy it. This work of destruction upon "Christendom" will not be done by the remnant of Jehovah's servants now on earth, which remnant Ezekiel foreshadowed, but will be done by Jehovah's King, Christ Jesus, and the holy angels acting under his command.

The "cry" or command directs the invisible organization of the Lord to prepare for the final assault upon Satan's organization. They are told to draw near, not with sheathed weapons, but with their weapons of destruction drawn and ready for offensive action. The weapons to be used for destruction by violence are held by the Lord Jesus Christ and the spirit members of the organization under him. The visible part of his organization on earth will do no part of the destroying. The work assigned to this earthly division is to sing forth the praises of Jehovah's name now before the fight at Armageddon and also while the fight is in progress.

"And, behold, six men came from the way of the higher gate [of the city temple], which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar [of the temple]."—Ezek. 9:2.

Six is a number symbolic of incompleteness, while the number seven symbolizes or denotes completeness. There were six men armed and one clothed with linen. The entire number of seven men manifestly represented Jehovah's complete organization, both that which is invisible to man and that which is visible and on the earth. The six men represent all the invisible organization with Christ Jesus, including the resurrected saints, and the cherubim, seraphim, and angels. The "one man" represents the anointed remnant of Jehovah's servants on the earth, who are the only part of His organization that is visible to human eyes. The fact that the division shows six to one

would mean further that the greater and more important part of the work assigned to the whole organization must be done by the invisible division; while the lesser work thereof is assigned to and done by the earthly division as "one man".

The six men approached from the way of the north, which is the appropriate direction from which divine judgment should and does come. Hence there is no doubt that the six men represent the 'armies which are in heaven' under the command of Christ Jesus and therefore that part of God's organization which is invisible to man. This is conclusively supported by the fact that the six proceed from the north, the seat of authority and judgment, and that they have charge over "Christendom" to destroy it, and that they are armed with weapons of destruction.

The "one man" clothed with linen and with a writer's inkhorn by his side, whom does he represent in God's universal organization? Manifestly not any one individual in the flesh. Aside from the Lord Jesus Christ, God has never since committed to any one individual on earth an exclusive work to be done by that individual. From the very beginning of his ministry Christ Jesus had a visible organization, and his apostles, acting collectively under his direction, formed the visible part of it. There was unity of action by the faithful apostles. With the passing away of these the unity did not again exist in the church until the Lord came to the spiritual temple of Jehovah in 1918. Upon his coming to the temple he found a faithful "servant" class, and these faithful ones are made the keepers or custodians of the Kingdom interests. (Matt. 24:45-47) Such are brought into the temple condition of unity of action with him and are made a part of the 'elect servant', because they form a part of The Christ and abide in Christ. Throughout the prophecy of Ezekiel Jehovah addresses him as "Son of man", manifestly because Ezekiel pictures that class which is counted in with and made a part of The Christ, the Head of which was called "the Son of man". The man with the writer's inkhorn by his side clearly represents, therefore, the anointed "faithful and wise servant" class on earth, which class is a part of God's organization.

This one man is further described as "clothed with linen". Concerning those consecrated ones espoused to Christ Jesus to form his "bride" it is written: "And it was given