

vail. This picture also clearly harmonizes with our understanding of Psalm 149, which states that the saints are joyful in glory and that those on earth are engaged with the Lord in the execution of judgment, which "honor have all his saints."

²¹From these scriptures it seems that the judgment in question takes place while some of the saints are in heaven and some on earth; and that this judgment of the unrighteous things spoken of by St. Jude takes place prior to the beginning of the Millennial age judgment, which shall be in righteousness.—Acts 17:31; Z'03-30.

THE NATIONS

²²The parable says: "And before him shall be gathered all nations." Nations are composed of two general divisions (1) Those who form the governing factor and who are in the minority; and (2) those who are governed, and who make up the majority. The governing factors are composed of three elements; commercial, political, and ecclesiastical. Ecclesiasticism is properly divided into two companies: (1) The clergy called "Shepherds" and "the principal of the flock" (Jeremiah 25:34); and (2) the aggregate membership of ecclesiasticism making up the flock. It is often true that the leading members, called the "principal of the flock," are men of great commercial power or political influence who use religion as a cloak to conceal their real motive while they set about to rule the people. These are kings (governing factors) and nobles (the most highly respected ones) (Psalm 149:8), who are properly designated as hypocrites, the counterpart of the Pharisees. Many among the people are blinded by the adversary, and are in sympathy with the governing factors; while there are many others among them who desire righteousness and peace.

²³The nations of earth are gathered now and are bound together by compacts, various leagues and other arrangements, just as the Lord foretold they would be. (Zephaniah 3:8; A 317) In this assembly of the nations the commercial and political factors are to the fore, while the ecclesiastics join heartily in the assembly, all claiming that the nations constitute the kingdom of God on earth; and for this reason they designate the same as Christendom, or Christ's kingdom.

TO WHOM APPLIED

²⁴To whom, then, do the symbols sheep and goats apply? We answer: Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who *mentally acknowledge Jesus Christ* as the Lord and who are looking for and hoping for a better time under his reign. Goats represent all that class who claim to be Christians, but who do not acknowledge Christ as the great Redeemer and King of mankind, but claim that the present evil order of things on this earth constitutes Christ's kingdom.

CHRISTENDOM AT JUDGMENT

²⁵The Lord shows his reckoning with his servants and the judgment of his house. Is it not reasonable, then, to conclude that he would likewise picture some judgment of the church nominal; that is to say, those nations and the peoples composing the nations claiming to be Christian, who make an outward profession of acknowledging Christ Jesus? These draw nigh unto the Lord with their mouth and make much pretense of being Christians. Why should they not be judged, and why would we not expect particularly some pointed judgment of this class before the individual judgment of the world of mankind begins?

²⁶The nominal church claims that her membership amounts to many millions. Amongst these surely is a great multitude of people who do not even claim to be consecrated, yet who have some faith in Jesus Christ, as the Savior of mankind. If there is to be a judgment of the church nominal, then must we not conclude that the church this side the veil is to have a part in announcing the execution of that judgment?—Psalm 149:5-9.

²⁷It seems that the Lord sometimes permits the saints to fulfil prophecy and later permits them to see that they have been used in connection with its fulfilment; and thus he gives another evidence of his leading of his people and of his using them as they are submissive to his holy will. Based upon evidence heretofore set forth in THE WATCH TOWER, we believe that the Lord came to his temple in 1918 for the purpose of judgment, first upon his saints, later upon nominal Christendom.—Psalm 11:4-7; Malachi 3:1.

SOME FACTS

²⁸*Judgment* means the act of determining what is conformable to the law; and Scripturally it means the determining of what is conformable to the law of God; that is to say, his expressed will. God's judgments prophetically are written in his Word. They must be performed in his due time and in his own good way.

²⁹In September, 1922, a body of consecrated Christians met at Cedar Point, Ohio, and acting as the servants of the King of kings and Lord of lords passed a resolution and issued a proclamation to all the nations of earth. That resolution contained this clause: "We therefore call upon all the nations of earth, their rulers and leaders, and upon all the clergymen of all denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true."

³⁰We have the Lord's word for it that the human race will never see God's face. He acts officially through his