

\* With this issue of *The Watchtower* a study of the prophecy of Micah is undertaken. Those who possess a pure heart and mind will pursue this study and find much corroborative proof of what has heretofore been learned, and therefore will have more evidence to make strong their hope of accomplishing that which the Lord has committed to his people who love him and who serve him. The record of the prophecy written aforetime by Micah, and for the benefit of the remnant, opens with the statement: "The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem." (Mic. 1:1) Not the word of man, but the Word of Jehovah God, hence as from the oracle or most holy of the temple, and therefore the sure and safe guide to the one who has undertaken to serve Jehovah. It is the authoritative word of God, therefore, that came to Micah and comes to the people whom Micah foreshadows and represents. That Word of God is always a safe guide. "The word of the Lord is right." (Ps. 33:4) "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever."—Ps. 119:105, 106, 160.

° It clearly appears that Jehovah by Christ Jesus is doing his work on earth among his people and hence is guiding his people in the right way according to his promise. (Prov. 3:5, 6) Jehovah always performs his promises faithfully. To his covenant people Jehovah says: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand." (Isa. 51:16; Jer. 1:9) Thus the Lord declares he has entrusted his people with the privilege and obligation of telling his message: "Ye are my witnesses . . . that I am God." (Isa. 43:10, 12) Jehovah having thus favored his people, they must be true to him and speak his word to others: "He that hath my word, let him speak my word faithfully." (Jer. 23:28) The Lord does not say to speak the words of wisdom of man, nor to be influenced or guided by the word of man. Those who are convinced that *The Watchtower* is publishing the opinion or expression of a man should not waste time in looking at it at all, because a man's opinion proves nothing except when that opinion is based wholly upon the Word of God. Those who believe that God uses *The Watchtower* as a means of communicating to his people, or of calling their attention to his prophecies, should study *The Watchtower* with thankfulness of heart and give Jehovah God and Christ Jesus all the honor and credit and give neither honor nor credit to any man. The prophecy of Obadiah shows clearly that the identity of the persons or individuals en-

gaged in God's service is not now material. To highly esteem men or for one himself to seek high esteem from men cannot be pleasing to the Lord, and such persons could not receive the Lord's blessings. Likewise the man who seeks to justify himself in the eyes of men that they might approve and honor him could not have the Lord's favor in so doing. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God."—Luke 16:15.

<sup>10</sup> The time when the word of God came to Micah, together with the surrounding conditions, fixes or locates the time when the prophecy is in course of fulfillment. It is there written that it was "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah", that Jehovah sent his word to Micah. The facts relating thereto and immediately following show the time of the fulfillment is after the coming of the Lord Jesus to the temple, which occurred in 1918. The names by which Jehovah's prophets are identified are always significant. The name "Micah" is an abbreviation of the name "Micaiah", and which means "Who [is] like Jah?" (See *Revised Version*, margin, and *Rotherham*, margin, at Jeremiah 26:18.)

<sup>11</sup> A prophecy usually has at least a partial fulfillment before God's people discern the same. Prior to the coming of the Lord Jesus to the temple in 1918 the faithful servants of God on earth looked for the establishment of the Kingdom and for their own going to heaven, and the "restitution" of mankind in general. It was after 1918 that God's people on earth began to realize that the name of Jehovah is the all-important issue, and then they began to ask, as Micah asked, "Who is like Jah?" The word "Jah", or Hebrew *Yah*, is an abbreviation or contraction of the word "Jehovah" and means the same thing. (Ps. 68:4, *R.V.*) The remnant now see that there is none like Jehovah; and therefore they have set this question before all the world, and particularly by bringing this question before "Christendom", as being the main or chief issue now to be settled for ever. None of the remnant saw that this is the great issue until after Satan was cast out of heaven and Christ Jesus came to the temple for judgment. The proof increases, as progress is made in the study of prophecy, and shows beyond all doubt that the prophecy began to have fulfillment after the coming of Christ Jesus to the temple.

<sup>12</sup> The prophet Micah was "the Morasthite" ("Morashtite," *R.V.*); hence he was from the town of Moresheth-gath. (Vs. 14) That town was near the Philistine city of Gath. Micah, who was God's witness, pictures Jehovah's witnesses now in close contact with the modern-day Philistines, the Roman Catholic Hierarchy and allied clergy, otherwise