



The

WATCHTOWER

A JOURNAL
OF SCRIPTURE INTERPRETATION

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 17

SEPTEMBER 1, 1944

CONTENTS

"THIS GOSPEL SHALL BE PREACHED"	259
The Time for Proclamation	260
Jehovah's Kingdom and	
Christ's Authority	263
Theocracy and Thousand-Year Reign ..	265
Torrent and War	266
RESOLUTION	268
ENLARGING YOUR PRIVILEGES	268
SAMSON, FAITHFUL UNTO DEATH	270
GILEAD GRADUATES ITS THIRD CLASS	272
"PRODIGAL SON" TESTIMONY PERIOD	258
"WATCHTOWER" STUDIES	258
"THE KINGDOM IS AT HAND"	258
NOTICE OF ANNUAL MEETING	258

"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 W. E. VAN AMBURGH, Secretary

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man 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 ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

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 world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start getting ready now. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of October 8: "This Gospel Shall Be Preached,"
¶ 1-22 inclusive, *The Watchtower* September 1, 1944.
Week of October 15: "This Gospel Shall Be Preached,"
¶ 23-41 inclusive, *The Watchtower* September 1, 1944;
also, "Resolution,"
¶ 1-5 inclusive, *The Watchtower* September 1, 1944.

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.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

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.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America
Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

"THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent United Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' Edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at nine o'clock a.m., Monday, October 2, 1944, at which the usual annual business will be transacted.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

SEPTEMBER 1, 1944

No. 17

"THIS GOSPEL SHALL BE PREACHED"

"And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come."—Matt. 24:14, Am. Stan. Ver., margin.

JEHOVAH is the Sender of the gospel. He makes the gospel; for he is the Creator of the facts that provide the good news, and which facts he causes to be recorded and understood. At his own appointed time he sends forth the gospel. To this end he chooses, ordains and sends out the publishers of the gospel.

* No work, no life's occupation or career on earth, could be greater, more important and more essential than that of preaching the Kingdom gospel. Why may this strong assertion be made? Because no job or calling could be higher and more vital and beneficial than that pursued by the Chief Servant of the Most High God, namely, Christ Jesus the Son of God. It was only on the one day, Nisan 14 of A.D. 33, that he hung upon the tree and died; but what was Jesus doing during the years between then and his baptism by John the Baptist? He was acting as a publisher of Jehovah's Theocratic Government. Jehovah God knew what the people needed more than anything else, and therefore he sent and commissioned his Son Jesus to deliver the Kingdom gospel to them. Christ Jesus knew what his Father's will was in this regard. Hence when he appeared at the Nazareth synagogue amidst those who had known him hitherto as a carpenter, the son of a carpenter, Jesus read his commission to preach from God's Holy Scriptures, in the following words:

* "The spirit of the Lord [Jehovah] is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord." "And he began to say to them, 'To-day, this scripture, which is now in your ears, is fulfilled.'" (Luke 4:16-21, *The Emphatic Diaglott*) Jesus did not set aside Jehovah's commission to him, but was one in mind with his Father on this matter and gladly complied with his Father's

will. Hence Jesus set himself to his real life's-work, which was not merely to the highest good of humankind but primarily to the eternal glory of God and the vindication of Jehovah's name. Accordingly it is written, at Luke 8:1: "And it occurred afterwards that he traveled through every city and village, publishing and proclaiming the glad tidings of the kingdom of God; and the twelve were with him."—*Emph. Diag.*

* Why were those twelve with him? For this reason: Jesus knew that his earthly life would be cut short. He also knew it would be a long time from his death and restoration to life until The Theocratic Government would be set up, and that therefore the proclamation of The Theocracy would have to be carried on for a long time after his own ascension to heaven to the right hand of God. It was to be a span of more than eighteen centuries till The Theocracy's coming. Did Jesus then take the view that it would not be of importance or of urgent need to preach the gospel, and so his disciples could lay off from preaching it and might as well apply their means, faculties and time to other pursuits? Did Jesus take the position that, when they saw the signs of the Kingdom's coming which he foretold to them, then first it would be due time for them to think about arranging their affairs to get in on some gospel preaching? Not at all. In view of his own departure and the length of time ahead, Jesus laid the foundation for a body of gospel proclaimers whose ministry would extend over the entire interval of time and would never let the preaching of the most important information fail until The Theocracy should come. Hence Jesus chose and educated twelve apostles to pursue the same vocation as he did. They must so appreciate it as of the greatest consequence and moment that they would never neglect it or push it into a secondary place or turn away from it. These twelve also should hand on to others the gospel torch, so that, when they had finished their course, these oth-

1. How is Jehovah the Maker and Sender of the gospel?
2. Why may it be asserted that no work on earth could be more important than gospel preaching?
3. How did the commission to Jesus read? and what was his course toward that commission?

4. In view of what knowledge by Jesus, and for what purpose, were those twelve with him?

ers would be able to teach still others also.—2 Tim. 2: 2.

* Thus down through all the centuries the faithful preaching of the Kingdom gospel has continued without a break, although very weakly at times. Yet this is not what Jesus referred to when he uttered the stirring phrase: "And 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) He did not mean that the many centuries would be required, and only many centuries could afford enough time, that the good news of a coming kingdom might be proclaimed to all the nations before the end of the world came.

* What, then, did Jesus mean? Any news about The Theocratic Government is gospel or good news. Thus when the patriarch Abraham was told that God would make of him a nation and that in his seed or offspring all the families and nations of the earth should be blessed, that was good news or *gospel*. However, Jesus' above-quoted words have a distinct setting which imparts to the expression "this gospel of the kingdom" a special and timely meaning. The words were part of his remarkable prophecy on the end of the world, and in it the announcing of this gospel was shown to precede immediately the final end of the world. For well into this twentieth century it was thought that "this gospel" meant the good news of a kingdom to come, no different from the gospel preached all during the eighteen centuries preceding. First in the year 1920 did Jehovah God by his greatest Prophet, Christ Jesus, reveal that "this gospel of the kingdom" had a more definite and instant meaning. In 1920, in an article appearing in the July 1 issue of *The Watch Tower* and entitled "Gospel of the Kingdom", this statement was made under the subheading "Work for All": "It will be noted he does not say the gospel that has been preached to the meek throughout the entire Gospel age shall be preached. What gospel then could he mean? The gospel means good news. The good news here is concerning the end of the old [dis]order of things and the establishment of Messiah's kingdom. It means the dark night of sin and sorrow is passing away. It means that Satan's empire is falling, never to rise again. . . . because the Lord is here. He has taken unto himself his great power and reigns! It will be observed that in the order named this message must be delivered between the time of the great world war [I] and the time of the 'great tribulation' mentioned by the Master in Matthew 24: 21, 22. This message could not have been delivered prior to the beginning of the world war [I]." [Pages 199, 200]

5. How long has the Kingdom gospel been under proclamation, and was Christ Jesus referring to that in his prophecy at Matthew 24: 14?
6 (a) What is gospel, and since when has it been preached? (b) Why does the expression "this gospel of the kingdom" have a special meaning, and by what published explanation did Jehovah God disclose the meaning thereof to his people?

THE TIME FOR PROCLAMATION

* Every one who takes the pains to examine Jesus' prophecy will note that, after predicting the uprising of nation and kingdom against nation and kingdom, which began in the World War of 1914, he not only foretold the afflictions that would be heaped upon his disciples, but added what they should do in spite of all this. He said: "And this gospel of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."—Weymouth's translation.

* It sounds like a tremendous work to do it within that time. Nevertheless Jesus meant that this particular "good news of the Kingdom", not possible to be preached theretofore, would be proclaimed in all the inhabited earth for a witness to all nations between World War I and the disappearance of all those nations in the hell of death at the battle of Armageddon, "the battle of that great day of God Almighty." (Rev. 16: 14-16) At such limitation of the time those who are charged with this grandest part of all the gospel preaching should not be dismayed. The question facing us is not, Can we do it, with so few publishers and in such a short space? Almighty God will see to it that the time is sufficient and also that publishers sufficient are there. The question is, Who will have a part in the fulfillment of Jesus' prophecy with all the blessedness that it means for the ones taking part therein? Will it include you and us? It will, if we appreciate the opportunity and discharge our obligations to the Lord God according to our complete consecrations of ourselves to Him. These words by his Son Christ Jesus are not simply a prophecy of what is to be, but are also a command. God's mere statement as to what work is to be done at a certain time constitutes or stands as a COMMAND to those who are serving Him at that specified time. Those who are faithful to him at that time will not want the prophecy's fulfillment to get away from them, leaving them without a privileged part therein.

* The length of the time for the proclamation is not the matter over which to be concerned. The duration of the time, *short* as it is when compared with the previous eighteen centuries, is in God's hands. Our responsibility is to know that *now* is the time for us to engage in an unequaled privilege with zeal and with the determination to keep on therein until the end.

* This is the long-foretold "day of Jehovah of hosts", for it is the day of his Theocracy's coming.

7. According to Jesus' statement, in spite of what would "this gospel of the kingdom" be preached?
8. (a) Accordingly, when must "this gospel" be preached, and what therefore becomes the vital question for each of us? (b) Were Jesus' words merely a prophecy, and why?
9. Why is the matter of the time-length not our responsibility? and what really is it?
10. What outstanding day is this? and why has the importance of gospel-preaching been enhanced?

It is the thrilling day of the Kingdom already come and no more needed to be waited for. When its establishment was yet eighteen hundred years in the future, Jesus Christ, according to God's will, considered it of such importance as to preach it. How much more important to sing it forth now when that Righteous Government is here! Yea, if Paul in that distant past could say, 'Woe is unto me, if I preach not the gospel! for necessity is laid upon me' (1 Cor. 9:16); then woe unto those upon whom the necessity is now laid, if these preached not "this gospel" that the Kingdom has come and its purposes are due to be fulfilled!

¹¹ We must be deeply impressed with the particular reason why this interval of time was set aside. Jesus declared that this short time was mercifully allotted by Almighty God in order that there should be some flesh saved at the battle of Armageddon. Do not say, therefore, Well, if the kingdom of God has come, why does it not fight the battle of Armageddon at once and get it over with and relieve men of this distress of nations? In answer, the Bible replies: 'If the established Kingdom had proceeded directly to the battle of Armageddon, then there would have been no earthly or human survivors of it, not even a remnant of God's elect.' The "great tribulation" upon Satan's organization began in 1914, as signalized by World War I. The final end and grand climax of that tribulation will come at the decisive fight between Jehovah's hosts and all of Satan's hosts at Armageddon. From this standpoint Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."—Matt. 24: 21, 22, 29.

¹² For a comparison's sake, we look back nineteen centuries and ask: 'What would have happened if judgment and death had overtaken Simon Peter immediately after having denied his Master three times? What would have been the fate of the disciples, aside from Judas Iscariot, if execution of judgment had been meted out to them after all fled, forsaking Jesus and leaving him alone in the hands of that rough mob that arrested him in Gethsemane? Would judgment have been on the credit side in favor of their salvation? Hardly! Likewise, during the stress of World War I not only did Jehovah's wrath come on the nations because of their conduct, but his anger rose against his consecrated people because of their failure to preach boldly "this gospel of the kingdom". Their yielding to the dictates of the

warring worldly powers that the open and public proclamation of the Kingdom be stopped or softened reached its low point in 1918, in which critical year, Bible prophecy shows, Christ Jesus came to the temple for judgment. In that year, in fact, the oppressed consecrated people of Jehovah were expecting the battle of Armageddon to break loose. What if the actual battle had then overtaken them? Would it have found even a remnant of His elect ones pleasing to Him for the Kingdom? Would it have found them free of all fear of men which brings a snare? Would it have found them free from the stains and easily-besetting sins of religion?

¹³ The facts answer in the negative. It was only after some time had passed and Jehovah God delivered his faithful remnant of elect ones that they realized that God was angry with them at that time for good reason. If the battle of Armageddon had then struck the earth, the remnant in the flesh would not have been saved to survive that fight. And if this remnant of consecrated ones was not found worthy unto salvation, who, then, of all the multitudes of human flesh would have been saved and ever gotten through the battle of Armageddon alive? It is only since the remnant's recovery and their deliverance into freedom to preach "this gospel of the kingdom" that they are fulfilling the prophecy which declares: "And in that day thou shalt say, O Lord [Jehovah], I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 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."—Isa. 12: 1, 2.

¹⁴ To the elect it is written: "Work out your own salvation with fear and trembling: for it is God which worketh in [among] you both to will and to do of his good pleasure." (Phil. 2:12,13) It is therefore evident that in order for the restored remnant to work at the Lord's good pleasure, and thereby insure their salvation, the days of the "great tribulation" were shortened. Make no mistake of understanding. The days of "great tribulation" were not cut short by the halting of World War I; no more than those days were renewed by the outbreak of World War II in 1939. The Lord God and his Christ were not responsible for either World War I or this present global conflict. Satan the Devil and his demons and their human agents are accountable for these wars. The real days of the "great tribulation" are those which are brought against Satan's organization visible and invisible by the great King Jeho-

11. When did the "great tribulation" that Jesus foretold begin? when will it end? and why has a time interval been allotted?

12. (a) Looking back nineteen centuries, what facts do we note bearing upon the answer to the above question? (b) What like facts were there in 1918, and what questions might be raised respecting the possibilities then?

13. Why do the facts answer in the negative? and since when has Isaiah 12: 1, 2 undergone fulfillment respecting Jehovah's people?

14. (a) Specifically why were the days of "great tribulation" shortened, and why was it not by the stopping of World War I? (b) When did those tribulation days begin, and why then?

vah and his associate King Christ Jesus. The great tribulation began against that wicked organization in 1914, when the "times of the Gentiles", 2,520 years long, came to their close, in the fall of that year. There the uninterrupted continuance of Satan as invisible "prince of this world" must end, and the time for Theocratic rule to be reinstated over this earth must begin. Without a moment's delay, at the end of the Gentile times of un-Theocratic, political-religious rule of this earth by worldly men, Jehovah God took to Himself his great power and began reigning. (Rev. 11:17) How? In the following way:

¹⁵ In defiance of the Devil's organization and its threatenings in heaven, and in display of his own invincible omnipotence, Jehovah brought into active power the capital organization of his universe. This he did by placing his most highly exalted Son, Christ Jesus, upon the throne as King of that capital organization, this capital to act as Jehovah's chief representative against the enemy organization in heaven and earth. Thus Jehovah God resumed his Theocratic rule respecting this earth. He brought forth from the womb of his universal organization a new government, the capital organization, conceived according to God's will and brought forth and dedicated to the vindication of His name. It was as if a man-child had been born from a woman of God; and this birth of the capital government of God's universe is pictured in such symbols at Revelation 12:1-5. The new government was anciently symbolized by the capital city, Zion. Jehovah God, now reigning by means of the power of this capital organization of his Christ, sent forth at once the rod of his enthroned Son out of Zion and told the King to go into action against the enemy organization. With that, the "days" of "great tribulation, such as was not since the beginning of the world to this time", began upon Satan's organization. At the beginning of the world Satan's organization was not challenged in heaven nor thrown out and debased to this earth, but *now* it suffered this most humiliating experience and tribulation.

¹⁶ How great such tribulation of Satan's demon organization in heaven was we cannot know. According to Jehovah God, who gave Christ Jesus a foresight of it and had him describe it in advance for us today, "then war broke out in heaven, Michael and his angels fighting with the dragon. The dragon and his angels fought but they were defeated, and there was no place for them any longer in heaven. So the great dragon, the ancient serpent who is called the devil and Satan, who deceives the whole world, was hurled down to the earth, and his angels were hurled down with him. Then I heard a loud voice in heaven say;

'The deliverance and power and reign of our God, and the authority of his Christ have now come, for the accuser of our brothers, who kept bringing charges against them day and night before our God, has been hurled down.'" (Rev. 12:7-10, *Goodspeed*) That fight began in 1914 and ended at least by 1918.

¹⁷ Does this prophetic foreview of modern events show that God's triumphant King then gave the debased enemy organization no rest at the earth, but kept up the violent offensive against the enemy at this new location, this his last stronghold at the earth? At that time did Jehovah God give the signal for the battle of Armageddon to begin, the kings of this earth to be struck through in God's great wrath, and their invisible head Satan to be bruised and bound and cast into the "bottomless pit" and sealed up there for a thousand years? Has Satan the Devil already been bound? and has the thousand-year reign of Christ Jesus with his glorified footstep followers begun, with increasing peace and prosperity for obedient "men of good-will"? All facts are against such a conclusion.

¹⁸ After suffering great tribulation in heaven, Satan, now cast down to the earth, was not confronted at once with the battle of Armageddon and destroyed. The Revelation shows that he is yet granted great freedom of action at the earth, which freedom he uses to bring great woe upon the earth and "sea", and also to persecute God's "woman", or universal organization, as represented on earth by the "remnant of her seed". It is because of the activities of this remnant, as described in later chapters of The Revelation, that Satan and his dragon organization make war upon such remnant. And it is first at Revelation, chapter sixteen, after foretelling of vexatious plagues against Satan's organization at the earth, that the gathering of worldly rulers under the demons unto the battle site of Armageddon is made known. It is therefore clear that at the coming battle at Armageddon, which is the "battle of that great day of God Almighty [Jehovah]", the final part of the "great tribulation" upon Satan's organization, visible and invisible, commences. Hence, by the merciful break in between the opening and the closing of the great tribulation, it was possible for those days of tribulation to be "shortened". It is like in the years of 66-70 (A.D.). Then the retreat of the Roman armies and their lifting of the siege of Jerusalem for several years shortened the days of her tribulation. This break permitted the Christians and persons of good-will residing in Jerusalem to escape and flee

15. In what way did those days of tribulation begin in 1914?

16. How does Revelation, chapter twelve, describe that beginning of the tribulation for us? and when did that part of it end?

17. What questions then arise concerning what followed next? and do the facts favor an affirmative conclusion?

18. (a) What, then, has been granted to Satan in the meantime, and when does the final part of the "great tribulation" begin? (b) So how actually have the tribulation days been shortened, and what ancient illustration do we have of this?

to places beyond the wrath of the Romans on renewing the siege.—Josephus' *Wars*, book 2, chapter 19.

¹⁹ Now is the time for flight in order that 'some flesh shall be saved' at Armageddon. The present means of aiding in this escape and saving of flesh is the preaching of "this gospel of the kingdom". Such flight and other events of this "day of Jehovah" were symbolically foretold in the prophecy of Zechariah, chapter fourteen. Zechariah was one of the "holy men of old" whom Jehovah God raised up to prophesy and stir up and encourage the Jews to rebuild Jehovah's temple which had been destroyed when Jerusalem was overthrown for the first time by the Babylonian armies in 607 B.C. Now, in our days, when God's Messenger, Christ Jesus, has come to the temple and brings his faithful residue or remnant into the temple condition of unity with him, and when also a great flock of "other sheep" are brought to the temple to serve God day and night, in these very days is when Jehovah's great Prophet, Christ Jesus, makes understandable Zechariah's prophecy. Chapter fourteen reads:

²⁰ "Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; . . . yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee. And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem [of the remnant]; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one."—Vss. 1-9, *Am. Stan. Ver.*

19. (a) For what course is it now the time, and what is the present means of aid thereto? (b) Why was the prophet Zechariah raised up long ago, and why is this the time for his prophecy to be understood?
20 What is the substance of the prophecy of Zechariah 14:1-9?

JEHOVAH'S KINGDOM AND CHRIST'S AUTHORITY

²¹ The "day of Jehovah" came in 1914 with his taking to himself his power as Theocratic Ruler and Universal Sovereign with special reference to this earth and its nations which are rebellious against his Theocratic rule. Visible signs that His day has begun and that 1914 was the marked year for the "time of the end" to begin upon Satan's organization were produced by the coming of World War I and other foretold events, notably the persecution of Jehovah's consecrated people. Jesus had forewarned them in his prophecy that "ye shall be hated of all nations for my name's sake"; but "he that shall endure unto the end, the same shall be saved". (Matt. 24:9, 13) These hated ones were the visible part of God's universal organization symbolically called *Jerusalem*. Their devotion and service to Jehovah God and his Christ provoked the nations to hatred, and by this Jehovah God gathered all nations against Jerusalem to battle. The opening part of that battle came during 1914-1918, when the nations laid violent hands upon Jehovah's visible organization. The dwellings of his people, their assembly places, and also the branch offices for carrying on the preaching work in foreign lands, were rifled, in many places. Under the assaults many who were trying to keep their virgin integrity toward their espoused Bridegroom, Christ Jesus, yielded to the onslaughts of the foe and let their Christian virginity be ravished, unlike good women who will fight till death to keep their virgin purity in obedience to God's law.

²² A great portion of Jehovah's consecrated ones, described as "half of the city", buckled together under the pressure of the persecuting nations and demons, and let themselves be taken captive in heart and spirit as well as bodily, and these were taken into the enemy organization as servants and slaves to such. They formed the "evil servant" class. Further service to God within His organization was out of the question for these, because Christ Jesus, as Jehovah's Judge at the temple, cut them asunder from the holy organization and assigned them their portion with the religious hypocrites. (Matt. 24:48-51) But not so with the faithful "residue", or remnant, of Jehovah's consecrated people. As it is written: "And the residue of the people shall not be cut off from the city."

²³ The residue, or remnant, are the ones that stayed faithful in spirit and prayer and effort. As soon as Jehovah's anger turned from them due to their recovery from their shortcoming of 1918, they were given renewed privileges of service within his visible

21. (a) When did the "day of Jehovah" begin, and what signs to that effect were produced? (b) How were the nations gathered against Jerusalem to battle? and how was it spoiled and rifled, and women ravished?
22. How did "half of the city" go into captivity and become "cut off" from the city?
23. How was it that the "residue" was not cut off from the city?

organization or "city". Hence they were not "cut off from the city".

²⁴ The end of World War I did not cause the nations to discontinue gathering round about Jehovah's devoted remnant in hatred and opposition. The worldly nations still keep up the encirclement of them and are conspiring on a world-wide scale to close in on them just prior to the battle of Armageddon to wipe them out utterly. Such antagonism and persecutions against Jehovah's witnesses will not cease in the postwar period. Jehovah's witnesses will stand isolated like a little island of true worshipers of the only true and living God amid a sea of organized foes all round about them. Nevertheless, we see that Jehovah God stands ready to go forth and to fight against all those nations, just as he did in ancient times in the day of violent battle against the enemies of his typical people. We wait upon Jehovah God to bring us glorious deliverance by his "strange act" against such nations and against the "dragon" organization which makes war against us. While waiting we rejoice at the revealed facts about God's kingdom, which facts we behold with our eyes of understanding in the light of divine prophecies now coming to pass, including Zechariah's prophecy.

²⁵ In this day of Jehovah his remnant behold the feet of Jehovah standing "upon the mount of Olives, which is before Jerusalem on the east". That mount symbolizes his universal organization, over which the "Sun of righteousness" has arisen, beaming down light of blessings and deliverance upon the visible earthly part of that organization besieged by the nations. Upon that mountain Jehovah stands, being represented in his crowned and reigning King Christ Jesus, who has stood up in his authority against Jehovah's enemies. Regarding this it is written, as applying at the "time of the end": "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

²⁶ At the standing up of Jehovah's anointed King as Head of the new Theocratic Government under Jehovah, a miracle takes place in Jehovah's organization, as symbolized by the "mount of Olives". The "mount" or universal organization is seen to "cleave in the midst thereof toward the east and toward the west", causing a "very great valley". A "half of the mountain" is seen to "remove toward the north, and half of it toward the south". This in no way pictures

that a cleavage takes place in Jehovah's universal organization, to produce disunity and a kingdom divided against itself. To the contrary, the cleavage pictures the birth of the new Theocratic Government under Christ Jesus. This is also pictured in Daniel's prophecy as the 'cutting of the stone out of the mountain without the use of human hands or powers', and which stone also destroys the entire Devil's organization from the universe and becomes a great mountain and fills the whole earth.—Dan. 2: 34, 35, 45.

²⁷ The cutting out of that symbolic stone, and the cleaving of the symbolic "mount of Olives" with half of it moving to the north, took place in the year 1914. Both symbolic actions represent the birth of the kingdom of God and authority's being given to his Christ. The north being the direction of Jehovah's Theocratic seat, the cut-out stone and the mountain half which took the northern position both picture his capital organization which is head over all his universal organization. The other mountain half which took position to the south pictures the universal organization as subject to His capital, Zion. The capital organization and the universal organization co-operate together in perfect unity according to the will of the Most High God. Together they form the only mountains to which to flee for complete safety; and in the "valley" sheltered and protected by them is a secure haven. Jehovah's kingdom by his Christ is the only hope of deliverance for those oppressed by the Devil and his organization. It is the only hope of salvation for all seekers of life. It is by that kingdom that Jehovah God will yet go forth against the besieging nations of earth and destroy them all in the grand fight at Armageddon, just as he fought by that same kingdom against Satan's demon organization in the historic "war in heaven", now past. Thus it is that Jehovah God comes, and "all the saints" or "holy ones" with him; and the Chief of his holy ones is his King Christ Jesus.

²⁸ From the birth of his Theocracy, in 1914, and down till his going forth and fighting and whipping the combined enemies at Armageddon is the famous "day of Jehovah". This is the favorable day of flight to real security against execution at Armageddon. This is the day to preach the gospel of the Kingdom and thereby prove our worthiness to salvation and also to point others to the only refuge of salvation. To the Kingdom valley, flanked by Jehovah's "mountains", namely, Jesus the King and all the holy angels with him, even thither is where the faithful remnant of Jehovah's witnesses have fled. Thither too must all those "men of good-will" flee who would escape being annihilated with those nations that fight

24 (a) Since the end of World War I, and also during the coming postwar period, what about the gathering of the nations as respects Jerusalem? (b) As an offset to this, what do we see, and how so?

25 What is the "mount" upon which Jehovah's feet stand, and in what representative way does he stand there?

26 At his standing up, what miracle takes place in this "mount of Olives", and what does or does not this picture?

27 (a) What are pictured by the two halves of the mount, and what purpose does the valley in between serve? (b) How does Jehovah come, and all the "saints" with him?

28. (a) For what, then, is this day of Jehovah fitting, and who take advantage of it? (b) How is the day neither clear nor dark, and how is it a day by itself and known as Jehovah's day?

against God's remnant. It is a marvelous day. Though it appear partly dark because of the persecutions and oppression by enemies, yet Jehovah's clear light of truth is shining and his blessings upon his people help to brighten the situation and prevent it from being altogether dark. It is a day by itself, for it precedes the thousand-year reign of his beloved Son. It is a particular day which Jehovah God has reserved for himself for the vindication of his name. Therefore it is known and shall be known as "Jehovah's day".

²⁹ At the evening of His day Jehovah shall rise up and go forth by his King to give his own testimony to his supremacy and universal sovereignty. Then the day shall be light. It shall be lightened with the blaze of His glory by his complete victory over all Satan's organization; and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea".—Hab. 2: 14.

³⁰ In this day of Jehovah also the "river of water of life, bright as crystal", is seen "proceeding out of the throne of God and of the Lamb", his King. It is lined on either side with the grove of the tree of life, the leaves of which are for the healing of all persons of good-will out from all nations. (Rev. 22: 1, 2, *Am. Stan. Ver.*) The waters of that crystal-clear river of life descends from the Kingdom source and through his visible organization and then to men. Hence in this day of Jehovah the "living waters" of the Kingdom gospel are observed to "go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea". Eastward and westward they go, to reach the seas of humanity alienated from Jehovah God. No winter torrent such as dries up in the hot, dry season of persecution is this river of living water. The prophecy says, "In summer and in winter shall it be"; and the facts disclose that all the year round, in season and out of season, in times of violent heat of persecution and in more peaceful times, the life-imparting waters keep flowing from the Kingdom throne and through the faithful organization of Jehovah's witnesses.

³¹ Now, in this day, it is true that Jehovah is "King over all the earth", for he has taken his rightful power to rule here as well as in all the rest of the universe. AND HE REIGNS! In all parts of the earth where his faithful people are, there they confess that he reigns by his anointed King Christ Jesus, and they acknowledge Jehovah God and his King as the true "Higher Powers". They subject themselves to these "powers that be" and obey them rather than men. (Rom. 13: 1; Acts 5: 29) And before the day is over at Armageddon, Satan and all

his demons will see all their agent-kings on earth cleared off by Jehovah's "strange act" and only Jehovah continuing to hold the field as "King over all the earth". There is only "one Jehovah". Only One bears the name Jehovah, and it is improper for men now, as it was in the days of Enos, to 'call themselves or other creatures by the name of Jehovah'. (Gen. 4: 26, *margin*) His active witnesses make known these all-important truths, and they pray that He will duly make a demonstration of his power against all foes at Armageddon: "that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83: 18.

THEOCRACY AND THOUSAND-YEAR REIGN

³² While Almighty God permits his enemies to continue their abuse of power as kings and rulers by their opposition to Him and his enthroned King, yet His decree goes forth, declaring: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about." (Ps. 97: 1-3, *Am. Stan. Ver.*) It is because "the kingdom of the [new] world is become the kingdom of our Lord [Jehovah God], and of his Christ: and he shall reign for ever and ever". (Rev. 11: 15, *A.S.V.*) Primarily Jehovah reigns, with universal sovereignty: "for the Lord [Jehovah] is a great God, and a great King above all gods." (Ps. 95: 3) However, in his loving appreciation of the One who was willing to humble himself under God's almighty hand even to the shameful death on Calvary's tree for the vindication of God's name, Jehovah God has ordained to associate with himself in His reign on this day his Son Christ Jesus. This association of Father and Son in this joint reign precedes the Armageddon of destruction for Satan's hosts. It is like the association together of the "kings of the east", Darius and his nephew Cyrus. After Babylon was thrown down, King Darius the Mede took over the empire once dominated by Babylon. Two years later his nephew Cyrus became the king.—Dan. 5: 31; 6: 28.

³³ The day of Jehovah God is a day of warfare against all his foes in heaven and in earth. The finishing act of this glorious day will be the binding of Satan by Jehovah's mightiest Messenger or Angel, the King Christ Jesus. Thereafter will come the peaceful thousand-year reign over the earth by "the Prince of Peace" in behalf of all "men of good-will". Christ's reign's following this day is like the con-

²⁹ How shall this particular day be bright "at evening time"?

³⁰ (a) How does Revelation 22 picture those "living waters", what is their source, and whither do they go? (b) How is it that neither "summer" nor "winter" makes any difference as to their flowing?

³¹ Who is now "king over all the earth", and how is this manifest in respect to the king's people?

³² (a) Why, despite the continuing opposition of worldly rulers, is it yet true that "Jehovah reigneth"? (b) Why does Jehovah have an associate with him in his rule, and by what two ancient kings of the east was this illustrated?

³³ (a) How do Jehovah's day and Christ's reign stand related, and by the consecutive reigns of what two kings was this illustrated? (b) What fact, therefore, can we announce unitedly and with joy?

secutive reigns of David and his son King Solomon. The day of Jehovah corresponds with David's turbulent reign of wars, putting down all enemies of the typical Theocracy and extending the boundaries of the Theocracy to the limits ordained by Jehovah God. The day of Christ's thousand-year reign corresponds to the peaceful and prosperous reign of David's son Solomon in the glory of his majesty and the fullness of his power and wisdom. So now, in this day of Jehovah, the Lord God Jehovah reigns, and The Theocratic Government of Jehovah by his Son Jesus Christ is *here*. At the same time the thousand-year kingdom of Christ Jesus is near, and it approaches nearer with all the speed of Armageddon's approach! Verily *now*, in that twofold sense, it can be announced unitedly and with joy by us, "The kingdom of God is nigh at hand," and, "The kingdom of heaven is at hand."—Matt. 4:17; Luke 21:31.

"THIS is the Kingdom, the gospel of which shall be preached, as foretold and commanded, in all the inhabited earth for a witness unto all nations. This gospel preaching must be done now during this day of Jehovah, during this time of His grace between the "war in heaven" and the final battle of Armageddon, by the inserting of which break Jehovah God has shortened the days of the "great tribulation". For the elect's sake whom he has chosen he has shortened the days. (Mark 13:20) Therefore, in appreciation of this provision whereby they may work out their salvation and make their calling and election sure, let all the remnant of the elect yet in the flesh keep on preaching this good news of the Perfect, Righteous Government not created by human hands but by God. The remnant are also the last members on earth of Christ's bride-class. Hence, in this day of Jehovah, when the "pure river of water of life" is flowing forth from the Kingdom throne and through his visible organization "Jerusalem", let this remnant of the "bride" join with the Bridegroom, the Spirit, in saying, "Come." Let them encourage to like service all "men of good-will" that hear, by bidding them to say to still others, "Come." Then by a combined preaching of "this gospel of the Kingdom" to all races, nations, peoples and tongues, let both the remnant and these good-will companions extend the King's welcome to all others who are athirst for life-giving truth, saying: "And let him that is athirst come: and whosoever will, let him take the water of life freely."—Rev. 22:17.

TORRENT AND WAR

³⁵ Many years of such preaching have been spent thus far, but not without undergoing hardship and

34. (a) Why, then, should the elect be specially appreciative of this time, and what should they do? (b) Who should join them now in a like service, and how?

35. (a) In the face of what has the gospel proclamation been carried on thus far? (b) What is the "river" the dragon cast out of his mouth, and why has it done so?

fanatical opposition. The gospel proclamation has been carried forward while having to stem the tremendous tide of counter-propaganda for the kingdoms of this wicked world, all of which propaganda has tried to drown out the Kingdom message and to preoccupy the minds and attention of the people. Furthermore, as Revelation 12:15, 16 describes the progress of recent events, the "serpent", or great "dragon" organization, has disgorged out of his mouth against God's "woman" (or organization) "water as a river, that he might cause her to be carried away by the stream". (*Am. Stan. Ver.*) The more stable parts of humanity are symbolized by "the earth". Since World War I the satanic "dragon" organization has let loose upon the "earth" a mighty river of radical, revolutionary elements, including Catholic Action and so-called "Christian fronts", and Nazis and Fascists and other totalitarians, upon which aggressive river Satan's "woman", Babylon, is pictured as sitting, at Revelation 17:15. These reactionary, religious-totalitarian elements were indoctrinated, organized and then belched out by Satan's organization, particularly through his religious mouthpieces on earth, to take away all God-given human liberty and all freedom of speech, of press, of education, and of worship of Jehovah.

³⁶ Although apparently aimed directly at the liberal democratic governments, this stream of onrushing religious-action-Nazi-Fascist hordes was anti-Jehovah and against his kingdom by Christ Jesus. Hence it was launched by Satan's demon organization against the remnant of God's "woman" on earth, that by the overthrow of all democracy and liberal constitutions on earth it might sweep Jehovah's witnesses and their good-will co-laborers from the surface of this globe and completely silence the preaching of "this gospel of the kingdom" by word of mouth and by printed page. This view of matters is no mere fantasy. The infallible Word of God is authority for it. And since 1922 and 1933, the respective dates of Fascism's and Nazism's coming to power, and particularly since 1940, the year of nation-wide mob outbreaks against Jehovah's witnesses in America's stronghold of democracy, the stark-naked facts *prove* it. Because the totalitarian forces could not dominate the League of Nations, they quit the League and moved to establish a religious-totalitarian league of their own. Then by their aggressions in 1939 they provoked global war and caused the seven-headed beast of the League of Nations to tumble into the abyss of ineffectiveness and inaction.

³⁷ In the face of all this Jehovah's witnesses, by his grace, have not been swept into destruction, but are

36. (a) What was the apparent aim of the river, but against what was it really aimed? (b) Why is this view no mere fantasy?

37. Nevertheless, what is the state of Jehovah's witnesses today? and what was part of the reason, according to Revelation 12:16?

today still alive upon this earth, boldly preaching His kingdom gospel. Why? Revelation 12:16 discloses one part of the reason, namely: "The earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." That is to say, Because Jehovah's witnesses did not lie down like dead fish under the supposed "higher powers" as back in 1918, but, because they obeyed God's commandments first and carried on an uncompromising fight for God-approved liberty on the home front, therefore the "earth", or more stable and anti-radical part of human society, got courage to take action. This "earth" opened its mouth by coming out with editorials and declarations for freedom of speech, press and worship and for constitutional rights. The earth rendered decisions in favor of such rights and liberty in the very highest courts of the nations. And thus the earth has met and absorbed the onslaught and swallowed up the flood and thereby helped the "woman" in this indirect way. This very present total war appears to be a part of the professed democratic, liberal earth to absorb the totalitarian waters and to give yet further room for action to the long-cherished freedoms. At least according to the ideals expressed at the beginning of this global conflict, the effort of the liberal-democratic "earth" is to make the world safe from aggressions by further such torrents of totalitarian hordes out of the "dragon's" mouth.

38. What now, all you who are bearing testimony to God's kingdom, as He commands? Let none of you think that, due to such present temporary help of upholders of international stability and security, therefore freedom from encroachments against these liberties and our witness work is ahead. The demons are yet on the loose! Revelation 12:17 declares that the dragon organization, being defeated in its program of persecution by totalitarian elements, is yet wroth with all of God's "woman", or holy organization. His enmity against all members of God's organization waxes hotter due to his chagrin. Hence you are forewarned that now he will go forth further to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". That most certainly applies to the postwar period. Therefore Jehovah's witnesses and their companions may expect that the Satanic warfare under demon influence will be carried into that yet remaining period before the final end comes at the battle of Armageddon. Shall our hope of help be in the "earth", particularly its postwar international formation? No! Jehovah's Theocracy be ever our help!

38. (a) What, now, shall Jehovah's witnesses not expect, and why not? (b) In view of what certainly is ahead, wherein shall be our help?

39. Christ Jesus foretold the League of Nations "abomination of desolation", which arose after World War I and which assumed to take the place of God's kingdom and thereby 'stand in the holy place, where it ought not'. (Matt. 24:15; Mark 13:14) Many were deceived by that makeshift for Christ's kingdom, which makeshift was in reality an "image of the beast" with seven heads. (Rev. 13:14-18) During the current total war that seven-headed monstrosity took a plunge into the "bottomless pit", the Nazi-Fascist-religious powers helping it in that direction. Now, according to the unfailing Word of God and all indications of the times, that submerged creature is due to reappear after the global war, in the form of some organization of international co-operation for peace, security and freedom from aggression. It will be hailed as man's last hope. The political forces behind it will exert pressure to have all men worship the Devil's visible organization under this final form of man-rule. Those worshipping it will receive a mark of support and collaboration which will doom them to destruction at Armageddon. The creators of this postwar international creature, and the propagandists for it, and the religious clergy which will for a season ride it, will thereby not only take a stand against God's kingdom but also oppose all proclamation of it by Jehovah's remnant and "men of good-will". This means war against "this gospel".

40. Jesus' forewarning against that "abomination of desolation" will be of greater urgency in the period succeeding this present total war than in the period following World War I. Unquestionably, at the re-appearance of this abomination from the "bottomless pit", as foretold at Revelation 17:8-11, it will be most urgent for all seeing it and discerning the desolation that such anti-Kingdom abomination portends to flee without delay to the mountains of God's kingdom for security and preservation. How will they know the way thither unless this gospel of the established Kingdom is preached to them?—Rom. 10:11-15.

41. Jehovah's witnesses and their companions co-witnessing with them have already fled to those mountains. The faithful ones refuse to leave this only place of protection and salvation, despite all enticements and assaults by the forces of this world. Their duty is clear. Neither now nor in the postwar period will they be awed by the sight of the "abomination of desolation". They will not be deceived or coerced into worshipping it, or be embarrassed by the world-wide agitation and propaganda in favor of it.

39. (a) What has been the experience of the "abomination of desolation" thus far? (b) According to God's Word, what future is there for it, and what does this mean for "this gospel"?

40. In view of this, how about Jesus' forewarning as applicable to the postwar period, and what will have to be done then for security and preservation?

41. (a) Where are Jehovah's witnesses and their companion witnesses now, and what do they refuse to do? (b) What is their clear duty as respects the present and the postwar period?

They will not fear it, nor discontinue their obedience to the supreme commandments of Jehovah God, nor lay down the testimony of Jesus Christ, regardless of what be the world organization and what be its laws in conflict with God's laws. Their commission to be the witnesses of the Most High God they will cherish as their most precious possession. In vindica-

tion of Jehovah's name they will be active continually to fulfill their blessed part in the Master's prophecy, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Finally, by Jehovah's grace through Christ Jesus, they will persist down to the end proclaiming, "The kingdom of heaven is at hand."

RESOLUTION

ON Saturday afternoon, August 12, after delivering the foregoing speech to the nation-wide United Announcers' Theocratic Assembly, N. H. Knorr, president of the Watch Tower Bible & Tract Society, at Buffalo, the key city, submitted the following for adoption by this 17-city Assembly:

"RESOLUTION

* "STUDIED in the light of Christ Jesus' prophecy concerning the signs that would mark the end of the world, all the events of this world and also the experiences of Jesus' true followers make certain that in A.D. 1914 Satan the Devil's uninterrupted rule ended and Jehovah's Theocratic Government and the authority of his Christ began;

* "DESPITE the most intensive activity of Jehovah's consecrated people during the past thirty years to publish the kingdom of God by his Christ as mankind's sole hope, the message of the Kingdom continues to be rejected by the world rulers. Already, before end of the global war, the world leaders and governors are proposing for the postwar epoch a new or revised scheme of international collaboration for world peace, prosperity and security; and this they do in defiance of the established kingdom of God;

* "THEREFORE, BE IT RESOLVED:

"THAT the kingdom of God by his Son Christ Jesus is the Government of the new world of righteousness; and it alone is the hope of all human creatures desiring everlasting life, unbroken tran-

quillity, security against all aggression by the Devil's organization visible and invisible, and the full freedom on earth of the sons of God;

"THAT the inspired Word of God foretells the revival after this total war of a man-made arrangement for the political, economic and religious cooperation of the nations; and that this will divert mankind's attention away from God's kingdom and will attempt to stand in the holy place of that Righteous Government, and hence will be an 'abomination' in God's sight and will bring desolation upon all nations in expression of His wrath;

"THAT we, as Jehovah's witnesses, will continue to give our unswerving allegiance to God's kingdom;

"THAT the prophetic command of Christ Jesus still stands in effect, to wit, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations';

"THAT we, as those who are fully consecrated to God to do His will in the footsteps of Christ Jesus, recognize our obligation as ministers of the Kingdom gospel; and that, therefore, down to the final end of Satan's organization and its postwar creation for dominating humankind, we will keep integrity by continuing to advocate the kingdom of God and never slacking in preaching to all nations that 'The kingdom is at hand'."

* Adoption of the above Resolution was moved and seconded. On putting the question by the president, the Resolution was adopted by an overwhelming acclamation, followed by great applause. Full details on the occasion will be published within an Assembly report in a subsequent issue of this magazine.

5. What action was taken toward the Resolution?

1. Why was the afternoon of August 12 this year eventful?
2. What does the Resolution state regarding A.D. 1914?
3. What does it say regarding the gospel preaching, its reception, and the worldly plans for after the war?
4. What was resolved regarding (a) God's kingdom; (b) God's Word respecting the "abomination of desolation"; (c) the course of Jehovah's witnesses; (d) the prophetic command of Christ Jesus; and (e) the obligation and determination of Jehovah's consecrated ones?

ENLARGING YOUR PRIVILEGES

IN THE early days, when the apostles were still on earth, it was seen fit to build up congregations or companies of believers in Jehovah's Messiah, Jesus Christ. To establish these it was necessary for some believers filled with the zeal of the Lord God to go out alone or in a small group into various parts of the earth and carry on pioneer work. It was through their efforts at hard work, with full faith in God, that the congregations were founded.

Such field blessings and privileges were not to be shunned or looked upon lightly; and the apostles appreciated their responsibility in this regard. As the record is set forth in God's Word, there can be no question as to the trials and tribulations that these apostolic pioneers had to endure. They endured them joyfully and never for a moment slacked their hand. They knew that 'whosoever would call upon the name of Jehovah would be saved'. They also knew

that those calling must know something about Him before they could call upon His name. As recorded at Romans 10:13-15: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" It is God that sends forth preachers.

From Jerusalem, the then center for directing the work so far as God's visible organization is concerned, apostles, evangelists, teachers and ministers were sent forth in order to provide the preachers. Lovers of righteousness in those days had to have an opportunity to hear the Lord's Word, and therefore such preachers were sent to them. Having heard, they could believe; and numbers in a community believing, they were organized into churches or congregations, "companies," as we call them today. Today, every one in the truth is thankful to Jehovah God for having sent forth his preachers (not "clergymen", mind you), to bring to us the message of Kingdom truth. We are grateful to Him for these faithful servants of His. To show our gratitude and appreciation to Him we have in turn become field publishers for the Kingdom and have gone forward to preach, from house to house, and this in gladness of heart.

Since making our consecration, we have found that this privilege of field service and its blessings are far beyond anything in the way of pleasure and joy that we could have imagined. It is the only thing that brings God's consecrated ones real satisfaction and contentment in this fast-fading old world. Indeed we are grateful for the Theocratic organization that God has built up throughout the entire earth under the direction of his Son Christ at the temple; and also for the judgment that began at the temple in 1918 and for the instruction and correction that went forth to God's servants. They have had a lot of things to get rid of, especially religious habits and practices, so-called "character development", and self-centered efforts to prepare themselves for heaven. Since the judgment at the temple we see clearly that it is not preparation for going to heaven or for living forever on earth that is most important, but the preparing of ourselves to be good servants of Jehovah God and being properly equipped to fulfill our covenant with Him. We know that the one way we can do this is to be a publisher for his name and purpose and Kingdom.

Whether a publisher in a company, or a regular pioneer or a special pioneer, in America or elsewhere, we know that in order to show our love and unselfish devotion to Jehovah God we must keep his commandments, one of which clearly states our full commission of service now, namely, "This gospel must first be published among all nations." (Mark 13:10) No matter where we are, at the Brooklyn (N. Y.) Bethel home, or at the Society's factory, or at the Kingdom Farm providing food for the headquarters family, or at the Watchtower Bible College of Gilead, or in a foreign Branch office, or in the pioneer field service, or in a local company organization, every last one of us must be a publisher of the Kingdom, because that is the most important work carried on in the earth today. Jehovah God has built up a great organization under the direction of his Son. This visible organization has a

headquarters established at a central point, and from there gospel preachers are sent forth throughout all the earth. From there too the work is directed through its foreign branches, through pioneers and servants to the brethren, and through company organizations, in order that the "men of good-will" may have an opportunity to hear and believe, as stated at Romans 10:13-15, quoted above.

Regardless of your location and your service capacity and the extent of your direct time, whether full time, part time, or just a few hours in the field service monthly, you are associated with the organization on earth today that represents the New World of righteousness. At no time should we be satisfied with just partial service; we should look forward to the time when we can enlarge our privileges and reach the full-time service of pioneer activity. How can it be done?

Many were the brethren in olden times that gave up their positions of wealth and high standing in the community in order to be a full-time publisher. Saul of Tarsus had a good position among the Pharisees at Jerusalem; but he gave up all that to be a preacher, an evangelist, as the apostle Paul. He gave up the comforts of home and religion for service which entailed shipwreck, stoning, imprisonment, travels by day and night amid perils and enemies, just that he might carry on the work of preaching, for others to have opportunity to believe. Luke his companion was a physician, but left his practice in order to be an evangelist. He did not figure that he could stay home, carry on a doctor's practice and make a lot of money and turn it in to the headquarters organization at Jerusalem in order that others could go out. No; he preferred to be a preacher himself, because that is the highest privilege anyone on earth could have.

Some consecrated persons have come to the conclusion that it is much wiser for them to make money and support the Lord's organization financially than to take their savings and use them in their own behalf as preachers of the gospel. The Lord God says that all the gold and silver and all the cattle upon a thousand hills are his. (Ps. 50:10-14; Hag. 2:8) Why, then, should anyone think for a moment that he must stay home out of the pioneer work in order to make money to aid the Watchtower Society to carry on the work? Some may argue that money is necessary for the sustaining of the Lord's work, and, therefore, why go from house to house and spend ten, fifteen or more hours in the field service, when I can be working at some secular occupation for that length of time and earn twenty or thirty dollars and contribute this to the Society and thus help someone else in the work? There is a saying, "Time is money"; and time spent directly in God's service is turned to greater value to others and with greater benefit to oneself than if spent in converting one's energies to financial gain. Christ Jesus did not ask for money to preach the gospel. Rather, he said to the rich young ruler to 'sell all and follow Him'. Devote everything you have to the Kingdom service; put it to work thereat and be a preacher, a minister of the gospel. The equipment and privileges for doing this from house to house and place to place are available to women as well as to men in this opportune time.

It is not the big fortunes or large donations of money

that keep the Lord's work going today. It is rather the 'widow's mite', that is to say, the contributions from thousands of persons throughout the earth to the Society, in donations of a dollar, a few shillings, a peso, and the like, something that those of modest means spare out of the home budget. Even such contributions keep the special pioneers going throughout America and make it possible for the Society to send publishers to other lands to build up branches, to aid them in their organization financially, and to bring special publishers to the Watchtower Bible College and send them out as graduate trained servants. Hence such accomplishments are not done through the contributions of a wealthy few, but are, in the main, done through the contributions of the many company publishers with a 'widow's mite'.

Hence no one should hold back from putting more time in the direct field service because one feels in position to give more to the Society financially by carrying on a financially remunerative secular occupation or profession. There is a greater issue to be decided than financial backing. That issue is integrity, as a servant of God under covenant obligations to Him. What greater privilege could a creature have than to be a full-time minister or pioneer as the apostle Paul and Timothy and their associates and others of the early church were? Today we have a work like theirs to do. It is the matter of your own personal privileges that is important to you, not what you possess, nor what you can contribute in a financial way. What affects you most importantly is what you can give directly in the field service, proclaiming the name and Theocratic Government of Jehovah God.

It is due and appropriate to say that the Society appreciates the splendid financial support given it by all persons, whether rich or poor. But never for a moment think that your contribution of money to the Society is more important than your field-service contribution to the Lord's cause. Your integrity therein means life to you and a part in vindicating His name!

Not all persons can get into the pioneer service, of course. Many have homes and children to rear, and these are a responsibility. Such children must be brought up "in the nurture and admonition of the Lord". (Eph. 6:4) They should be given a proper education in vital matters, and should be taught to engage in field-service activity. This

they should learn to relish and enjoy. When they come to mature years, let them each make an individual decision as to whether to serve the Lord further or not. Let the child make its own decision as to consecration to God; but remember this, that the Lord's way is the right and living way, and that to train up the child in the way he should go will insure his not departing therefrom when he grows older. (Prov. 22:6) Some day it may be possible for father, mother and children, all together, to engage in the full-time service. At the Watchtower Bible College there has been an instance of father, mother and daughter all graduating together and all continuing in the special pioneer work. There are many suchlike groups in the pioneer ranks, and some thereof are in view to attend the college. What could be more enjoyable and remarkable than a whole family's being preachers, putting in full time in honoring the Lord as his witnesses? It is a commendable and beneficial thing to strive for full-time service of God. Not all have been or will be able to attain to this; hence the local company organizations.

Company publishers are favored with privileges of service, dependent upon the extent to which they take advantage of them, and they should try to improve their hours in direct field service. Those putting in four or five hours a month do well to arrange their time throughout the week so as to put in henceforth that many hours each week. When servants to the brethren visit companies and tell the local brethren about certain field experiences, or when these brethren read "Field Experiences" in the back of *The Watchtower*, some restricted-time publishers remark: "I have never had field experiences like those; they are only the exception." But they are *not* the exception. Talk to an energetic pioneer publisher putting in the time-requirements for this work, and you will hear recounted many suchlike experiences. It is those who are regular in the work and who persist therein for as much time as can possibly be redeemed for the Lord's service that are blessed with experiences like those. But be that as it may, whether experiences be favorable or not, the publication of Jehovah's kingdom by Christ Jesus is the approved and commanded service to render, with all one's heart; and faithfulness to the end of His service proves one's integrity and makes for your part in vindication of His name; and that is what counts. "The Lord preserveth the faithful."—Ps. 31:23.

SAMSON, FAITHFUL UNTO DEATH

SAMSON needs no introduction. The mighty exploits of this strong man of God are familiar to young and old. Some take them in all their literalness as they are related in Jehovah's Word. Others consider them entertaining fables. When the attention of the pious clergy is drawn to Samson they click their tongues and wag their heads and opine that his activities serve only as a moral lesson. They condemn. But the great almighty Jehovah approves his servant Samson. (Heb. 11:32; Rom. 14:4) It is only those taught by Jehovah and Christ Jesus who really understand the deeper meaning, the prophetic meaning, of the exploits of Samson.

His birth was on this wise: Manoah was of the tribe

of Dan, a resident of Zorah. The wife of Manoah had heretofore been barren. To her an angel of the Lord appeared and said: "Drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judg. 13:2-5) In due time the promised son was born. He was named "Samson", which means "sunny, sunlike". The name may also mean "desolater, destroyer". The Israelites at the time were suffering under the heavy hand of Philistia. In Samson Jehovah was providing a deliverer.—Judg. 13:1, 25.

His work began when he reached manhood's estate. He went to Timnath, about three miles southwest of Zorah, and saw a Philistine woman that he desired for a wife. His parents objected to the heathen woman, but they did not realize it was of the Lord, that Samson was seeking an occasion against the Philistines. Samson responded, "she pleaseth me well," or, "she is right in mine eyes." (Judg. 14:3, 4, *margin*) The raised-up deliverer had an eye single to Jehovah's purpose, and this Philistine was right for the purpose at hand.

Samson did not marry this heathen female. The betrothal was made, but the bride-elect remained with her parents. In those times, however, the betrothed maid was virtually regarded as the man's wife, and for that reason the record refers to the Timnite woman as Samson's wife. At a seven-day betrothal feast Samson finds the occasion he was seeking. Thirty Philistines were present. To them the Nazarite put forth a riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." If they solved it Samson would give them thirty linen shirts and thirty changes of raiment; if they failed they must give a like amount of apparel to Samson. The seventh and last day found them still perplexed. In desperation they threatened the maid with a fiery death, she enticed the Israelite to confide in her, and she betrayed his secret. On receiving the answer from the Philistines Samson retorted, "If ye had not plowed with my heifer, ye had not found out my riddle." Samson paid his debt by slaying thirty Philistine men of Ashkelon and passing their garments on to the conspirators.—Judg. 14:10-19.

The event inspiring the riddle was this: On one of Samson's journeys to Timnath a lion roared against him. Empowered by the Lord's spirit he slew it barehanded. Revisiting the carcass he found that wild bees had swarmed in it, and he ate of the honey. (Judg. 14:5, 6, 8, 9) This lion pictured Protestantism. A lion is often used to denote justice. At its birth in the beginning of the Reformation Protestantism had justice on its side, but it soon sank back to the old mother lioness Papal Rome and the "roaring lion" father of religion, Satan the Devil. (1 Pet. 5:8) As Samson slew the lion that charged him, so those prefigured by him, Jehovah's servants on earth, killed Protestantism by wielding the "sword of the spirit". Protestantism has sunk back into the mire of the Vatican wallow, dead. It exists only in name, particularly since 1918.

Samson found still further occasion against the devil-worshippers through the Timnite woman. After the episode of the betrothal feast, he returned to her in the spring of the year. Her father had given her to another. "Samson went and caught three hundred jackals, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines." (Judg. 15:4, 5, *A.S.V., margin*) The Philistines brought more vengeance upon themselves by burning the Timnite woman and her father with fire, because Samson "smote them hip and thigh with a great slaughter". (Judg. 15:6-8) In fulfillment, the Elijah work performed by Jehovah's witnesses down to 1918 was very destructive to the doctrinal "grainfields" of the modern Philistines. The rapid spread of fiery Bible truths spoiled

the provender the clergy had prepared to feed the people, and caused the lucrative harvest they had expected to reap to vanish as smoke.

Samson's next exploit is the most famous. The Philistines had come out in force against him, determined to end his plagueous work. They were aided by a "fifth column". Samson's brother Israelites, the weak-kneed Judeans in whose territory the enemy army was encamped, came crawling up to his mountain retreat, the top of the rock Etam. Three thousand of them came bickering and whining against Jehovah's provided deliverer. "Knowest thou not that the Philistines are rulers over us?" they querulously demanded. They basely went over to the enemy by binding their fellow Israelite and delivering him into the hands of the heathen religionists.—Judg. 15:9-13.

With what effect? Catastrophe to the Philistines! Even as they were shouting deliriously at the sight of their tightly bound enemy, the new ropes pinning fast his arms became as burnt flax. He snatched up the nearest weapon, a new, moist jawbone of an ass. Swinging it lustily, he waded into the cocky enemy and wreaked terrible havoc. In a matter of moments the terrain of Lehi was strewn with the battered bodies of a thousand Philistines. As the spineless Judeans stood aghast, and the devil-worshipping Philistine warriors fled in terror, the victory song of Samson rang out: "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." The spirit of Jehovah had worked powerfully upon His servant. The Almighty refreshed and sustained his tired and thirsty new world fighter by miraculously bringing forth water from "the hollow place that is in Lehi [the name means 'jawbone']".—Judg. 15:14-19; *A.S.V.*

During World War I many mixed in the ranks of Jehovah's servants and claiming to be spiritual brethren in Christ became peevish and fretted over the faithful course of bona fide Christians. They bleated: "Knowest thou not that the modern Philistines are rulers over us?" They fussed because the uncompromising stand of the faithful put them in an unfavorable light with the world rulers, who they contended must be obeyed as the "higher powers". They were fearful, and willing to bargain for a negotiated peace with the enemy, a peace at any price, even the price of breaking covenant with Jehovah God. As the three thousand Judeans stood by and watched Samson fight alone, so during the Elijah work their counterparts refused to do anything to the honor of Jehovah's cause and rendered no assistance to the zealous workers. In time the idlers were adversely judged as 'evil servants'. But Jehovah sustained the zealous fighters and eased their trials by an abundance of truth waters.—Isa. 40:29-31; 55:1.

The next two recorded events in Samson's life are seized upon by the sanctimonious higher critics of "Christendom". They are quick to condemn God's servants, and quick to excuse Satan's, especially themselves. Still acting as Jehovah's warrior and seeking further occasion and opportunity to serve, Samson journeyed down to Gaza. He lodged at the house of a harlot, as did the spies at Jericho many years before. (Josh. 2:1) There is no shred of evidence in the record that Samson was guilty of adultery. In enemy territory it was doubtless the only lodging place open to him. Other facts argue in Samson's favor. But "Christen-

dom's" clergy prefer to believe the worst concerning Jehovah's servants. The result of Samson's visit was a humiliation to the Philistines, but an honor to God. He carried the ponderous city gates of Gaza off some forty miles, to the top of a mountain near Hebron. God's spirit, and hence God's approval, was with his servant.—Judg. 16: 1-3.

The second circumstance on which the pious clergy frown is the one involving the Israelite woman, Delilah. Here again their accusations of immoral conduct are unjustified. Samson did seemingly act unwisely, especially after a similar experience of betrayal at the hands of the Timnite woman; but even so he is not to be criticized. He was an actor in a prophetic drama, and Jehovah was directing the drama. Bringing into play all her womanly wiles Delilah wheedled from Samson the secret of his great strength, namely, his unclipped hair. It was a stipulation of the Nazarite vow. (Num. 6:5) While the Israelite deliverer slept with his head resting on Delilah's lap she engineered the now famous unlawful haircut. He became a captive of the hated Philistines.—Judg. 16: 4-21.

With eyes blinded, his limbs bound with fetters of brass, the once mighty Samson was forced to grind in the prison house under the cruel lash of the Philistines. His tormentors were exultant. They proclaimed a religious celebration to sacrifice to their god Dagon. Three thousand Philistines, among them their five lords, assembled on the temple roof; a like number, possibly more, were on the ground floor. Their merriment reaches a climax. They want to gloat. They call for "the destroyer" of their country, that they may make sport of him. (Judg. 16: 23, 24) Samson is brought forth. But what a spectacle! The enslaved one is in prison garb, covered with the grime and dirt of his slave quarters. Blind, yes, helpless, led by a boy. What a demonic chorus of taunts and jeers rise to greet the advancing majestic figure! Yes, there is still something majestic in the bearing of the Israelite champion, which

only adds to the keyed-up emotions of the revelers. But now he seems to falter, and the lad guides his hands to the two pillars upon which the temple stands, that he may steady himself. The crescendo of wild jeers rises to shrill pitch at this sign of weakness.

The figure straightens. The sightless eyes are cast heavenward, the long hair—yes, *that famous hair! it has grown full-length again!*—tumbles around the broad shoulders, and the mouth speaks: "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God." (Judg. 16: 25-28, A. S. V.) Then, with hands firmly set on the two pillars, the last fervent words of this Israelite deliverer penetrate through the din to the ears of his amazed captors: "Let my soul die with the Philistines!" He bows his back with every ounce of strength. The great pillars give way, the temple crashes downward, and the taunts of his tormentors turn to death screams. Samson died faithful unto death. And in his death he slew more than during his life. His judgeship lasted twenty years. (Judg. 16: 29-31, *margin*) He did "begin to deliver" Israel, he was a "desolator" and "destroyer" of the Philistines, and he did constitute a "sunny, sunlike" ray of hope to the oppressed Israelites.

The "Samson" class were in restraint during World War I. The modern Philistines rejoiced. (Rev. 11: 9, 10) The clergy still poke fun at, lie about, and otherwise reproach and afflict and make a gazingstock of Jehovah's witnesses. Samson's long hair pictured reproach. (1 Cor. 11: 14) Such reproach for Christ's sake and for Jehovah's name's sake is strength. The anointed remnant fight on. What they leave of the antitypical temple of Dagon, "Christendom," Jehovah through Christ will topple over at Armageddon. Like Samson, Jehovah's servants, blind to everything except God's will, pray that they stand faithful, even unto death.—Isa. 42: 19; 2 Cor. 10: 3-5; Rev. 2: 10; 18: 2-10, 20, 21.

GILEAD GRADUATES ITS THIRD CLASS

WHEAT harvest was just being completed on Kingdom Farm in New York state, when the Watchtower Bible College of Gilead brought forth a new crop of graduates, its third since the opening of this Theocratic college in February of 1943. This third class completed its twenty weeks of study and training on Saturday, July 22, and the following week was occupied in taking their final examinations.

Graduation Day dispels much suspense and uncertainty upon the part of some students, for then it is first disclosed who has graduated and also who receives a diploma for meeting the set standard of work. Monday, July 31, the exercises took place in the auditorium of Gilead Building. All the student body were seated in reserved seats. A large attendance of relatives of the students and other interested witnesses of Jehovah and persons of good-will packed out the auditorium.

Brother N. H. Knorr, president of the college, caused the exercises to be opened at 9:30 a.m., prayer being offered up by a faculty member. Then Brother Knorr accorded each of the four college instructors, and the Kingdom Farm servant, and also a Watch Tower director,

the opportunity to speak briefly to the departing class. But no more fitting message could be addressed to a graduating body of ordained ministers of the gospel than what the president thereupon delivered on the subject, "Go, Disciple All the Nations," his text being Matthew 28: 19, A. S. V. His paper on this being completed, he spoke extemporaneously in special words for the students and then proceeded to present the diplomas. Of the 89 graduates, from an original class of 96, there were 86 that stepped up and received this certificate of merit. However, all 89 graduates have received special assignment to field service as trained representatives of the Watchtower Society; at which all students rejoiced.

Now came the students' turn. One of their grade-A members rose and asked for the opportunity to present a resolution. This was granted. From the platform he read a loving expression of appreciation and thanksgiving and of faithful resolves, which the student body promptly made their own by unanimous adoption. Meeting was then dismissed with prayer by the president. As these graduates enter in upon their service assignments our fervent prayers ascend to God in their behalf.