



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LVII SEMIMONTHLY No. 24

DECEMBER 15, 1936

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Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn, N.Y., U.S.A.

OFFICERS

J. F. RUTHERFORD *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, 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 things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is 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 WORLD has ended, 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 God's kingdom on earth.

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 establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"JEHOVAH OF HOSTS"

The testimony period "Jehovah of Hosts" embraces the nine days February 6-14, 1937. This midwinter campaign will specialize on booklets, and all those on Jehovah's side will offer a 10c combination consisting of two booklets with colored cover and the latest self-covered booklet. Let Jehovah's people take this coming campaign to heart, faithfully making all due preparation therefor. Consult forthcoming issues of the *Informant* for additional instructions. The "man with the inkhorn" promptly reported the matter, and likewise each one will report his activities and the results in this campaign.

1937 CALENDAR

The new calendar, for 1937, expresses militant service, both in text and in illustration. The year's text is from Obadiah 1: "Arise ye, and let us rise up against her in battle." The design based on the text is most expressive, and stirring and strengthening to behold. Accompanying is a seasonable letter by the Society's president, and setting out the special testimony periods for 1937; also the calendar date pad, marking such testimony periods and likewise the regional or divisional service campaigns. The calendar may be had, five copies on a contribution of \$1.00, sent to one address, or, singly, on a 25c contribution. Groups will please combine all individual orders and forward through their local servant, with remittance enclosed.

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. It arranges systematic Bible study for its readers and 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 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; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, 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.

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British 34 Craven Terrace, London, W.2, England
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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.

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YEAR BOOK FOR 1937

This is to announce the Society's issuance of a new year book for use during 1937. It contains the comprehensive report by the president of the Society covering the work accomplished during the service year 1935-1936 by Jehovah through his witnesses and their companions throughout the world. The information included therein is most valuable, especially in view of the war now on with the religionists. There is also a brief discussion by the president on the 1937 year text; additionally a text for each day of the year together with an enlightening and encouraging comment taken from *The Watchtower*. In view of the special expense of publishing such a limited edition as that of the *Year Book* a contribution is asked of 50c a copy. Please order now, sending remittance with order. Groups will place individual orders with their local servant, so as to spare the Society much time and expense in shipping.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radioed, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVII

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No. 24

MALACHI

PART 4

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20: 12.

JEHOVAH did not cause his prophecies to be written in the chronological order in which they are fulfilled. The prophecy of Malachi, written aforetime for the benefit of the remnant, could not be understood by the remnant until the coming of the Lord Jesus to the temple. Chapter three, verses one to four, of the prophecy, appears to be the key to the understanding of the entire prophecy and for that reason to be first considered. Now consideration is here given to chapters one and two. Some parts of those two chapters were referred to in the discussion of the prophecy heretofore published in *The Watchtower*, and it is deemed advisable to now give a more detailed examination thereof. At the coming of the Lord Jesus to the temple all of his professed followers who claimed to be in line for the kingdom must be judged. That judgment is adverse as to the selfish ones and results in making manifest the "evil servant" class and the clergy, who claimed to be God's children but who had failed to honor their "father" and their "mother". The prophecy discloses such and shows why the judgment is adverse. The judgment also makes manifest who is faithful to the Lord, and those are purified that they might offer unto the Lord an offering in righteousness. The faithful ones are permitted to see and understand the reason for the judgments rendered, and it becomes the duty of the faithful to transmit the information to others who have the hearing ear.

²Malachi, whose name means "angel [messenger] of Jehovah", received the word from Jehovah, and the prophecy opens with the statement: "The burden of the word of the Lord to Israel by Malachi." (Mal. 1:1) Its primary application was to the nation of Israel, but its wider application is to spiritual Israel, that is, those who have covenanted to do the will of God and to follow in the footsteps of Christ Jesus. The "burden of the word of Jehovah" was heavy with condemnation of the wrongful practices amongst the covenant people of Jehovah, and a solemn warning is given of the outcome to those who indulged in wrongful practices unless correction and reformation quickly followed. At the time that Malachi received the prophetic "word of Jehovah" natural Israel, or at least a rem-

nant thereof, had been restored from Babylon to the land of Judah and Jerusalem and to the worship and service of Jehovah. The temple had been rebuilt. The governor of Judah lived there, who at that time was Zerubbabel. Later Nehemiah was made governor. (Neh. 2: 5-8; 5: 14-18; Ezra 2: 1, 2; 3: 1-8) The fulfillment of the prophecy is upon spiritual Israel after the coming of the Lord Jesus to the temple in 1918 and even up to the cleansing of the sanctuary in 1932.—Dan. 8: 14.

³To natural Israel, and later to spiritual Israel, Jehovah says: "I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob." (Mal. 1: 2) Jehovah proved this by restoring natural Israel from Babylon to the Holy Land, thus preventing Satan's world power from destroying them completely. Jehovah proved this statement to the remnant of spiritual Israel after the harrowing experiences of 1918. The Deliverer came out of Zion, and, as it is written, "so all [spiritual] Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob [all of God's people]: for this is my [new] covenant unto them, when I shall take away their sins. As concerning the gospel, they [the unfaithful ones] are enemies for your sakes: but as touching the election [of the faithful ones as the people for Jehovah's name], they [the faithful remnant] are beloved for the fathers' [that is, Abraham, Isaac and Jacob's] sakes."—Rom. 11: 26-28.

⁴When Jehovah spoke to natural Israel in Moab by the mouth of Moses he said to them: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the

hand of Pharaoh king of Egypt."—Deut. 7:6-8.

⁵ With stronger reasoning these words of Jehovah apply to spiritual Israel approved at the temple judgment. At the time of the utterance of the prophecy natural Israel was not properly responding to Jehovah's love bestowed upon them, and Jehovah reminded them of their shortcomings. Addressing spiritual Israel, the Lord Jesus says: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27) The faithful and obedient respond: "We love him, because he first loved us."—1 John 4:19.

⁶ The cold and unresponsive ones seek to justify themselves in not obeying the commandments of the Lord, and therefore propound to the Lord the question: "Wherein hast thou loved us?" God commands all of his covenant people, saying: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:5) Contrary to this commandment, many have attempted to divide their love between God and creatures and things. Even those who have later formed the "faithful and wise servant" class were at one time lacking in appreciation of the loving-kindness bestowed upon them by Jehovah, and such was true when the Lord Jesus appeared at the temple. All who were looking forward to going to heaven, and who were giving no consideration to the honor of Jehovah's name, were failing to love God according to his commandments. After the coming of the Lord Jesus to the temple and the unfolding to the faithful ones the purpose of Jehovah their love increased and they more readily responded to the Lord's commandments.

⁷ The question was propounded to Jehovah by the unfaithful ones, and Jehovah replies to that question by propounding another, to wit: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob." Jehovah bestows his love upon those who obey him. Esau was the first-born of Isaac and Rebecca, and therefore the logical heir of his father, but Jehovah showed his favor to Jacob and selected him for the heir. Jehovah knew the end from the beginning. Although Jacob was the younger of the twins, yet before his birth Jehovah fixed his love upon Jacob because he knew that Jacob would obey him and that Esau would not. (Gen. 25:21-26) "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." (Rom. 9:10-14) Jehovah did not permit the first-born to receive his love merely because of the rule governing the same, well knowing in advance that such a one would be unfaithful and

that Jacob would faithfully obey him; therefore it is written: "For he saith to Moses, I will have mercy on whom [the one having faith] I will have mercy, and I will have compassion [on the obedient one] on whom I will have compassion." (Rom. 9:15) The rule concerning the firstborn must yield to faithful obedience. "So then it is not of him [Esau] that willeth, nor of him [Esau] that runneth [to Isaac], but of God that sheweth mercy." (Rom. 9:16) Furthermore Jehovah says: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."—Mal. 1:3.

⁸ The reason why God hated Esau was because of his selfishness and lack of faith in respect to God's promise. Esau married an accursed heathen, was unjust to Jacob, and displayed the spirit of a murderer. For like reasons Esau's nation (the Edomites) was hated of Jehovah, both ancient and modern, that is to say, the present-day wicked crowd who were pictured by the Edomites. (See "Obadiah", June 15, 1933, *Watchtower*.) For the same reason the "wicked servant" class, and all the persons composing that class, are hated and cast away from the Lord. (Matt. 24:48-51) Thus Jehovah had declared that he laid waste the heritage of Esau and made desolate all of Idumea. (Ezek. 35:2-15; Obad. 15-21; Jer. 49:7-22) The prophecy of Jehovah pronounced against Esau had fulfillment on a small scale sometime after the destruction of Jerusalem. In due time Christ Jesus appeared at the temple and desolates the condition of the "evil servant" class, thus fulfilling the prophecy on a larger scale. At the temple judgment Christ Jesus, true to his Word, sends forth his angels and gathers out those in line for the kingdom who had become workers of iniquity and who attempted to draw followers after them, and the Lord appoints their end with the hypocrites and puts them into outer darkness and takes away from them all the kingdom interests. (Matt. 13:41; 25:24-30) Their heritage as heirs of God and joint-heirs with Christ Jesus is brought down to barren desolation, pictured by their place's being for food for the jackals of the wilderness, because they refused to suffer with Christ Jesus and did not give honor to Jehovah their Father and to his kingdom. This judgment and its execution against the "evil servant" class began with the coming of Christ to the temple in 1918 and is certain likewise to be visited upon any of the temple company who become unfaithful thereafter. It would follow, then, that one once in the temple, and who becomes unfaithful, will be quickly gathered out by the angels of the Lord.

⁹ Esau joined the Devil's organization, and all who follow that course become a part of Satan's organization and are put in the class of the Edomites. "Esau, who is Edom." (Gen. 36:1) Those once in line for the birthright blessings of Jehovah, who dishonor the Lord, become Edomites. What Edom said, as set forth in the prophecy of Malachi, has application to

the "evil servant" class. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." —Mal. 1:4.

¹⁰ About the time of the beginning of the temple judgment the selfish, covetous ones, who were in line for the kingdom, said, and continue to say: 'We are impoverished due to being cut off from the official control of the WATCH TOWER BIBLE & TRACT SOCIETY, that is, God's visible organization.' Those unfaithful ones now would be unable to control and to operate the Society as they desired, and hence they were lamenting their loss of authority and rule. Furthermore they said in the language of the prophecy: 'We will build the desolate places by setting up our own organization to compete with the WATCH TOWER SOCIETY, and we expect to have God's approval and to prosper in our new adventure.' To this the Lord replies: "They shall build, but I will throw down." The judgment is written against them, and God will not reverse that judgment. He will not send prosperity to them. Jehovah does not grant resurrection and life to those who are assigned by his judgment to perdition. (Jer. 49:17, 18; also 2 Thess. 2:3; Ezek. 35:14, 15) The prophecy then refers to those on Jehovah's side and says: "And men [R.V.] shall call them, The border of wickedness [that is to say, the outer edge or extreme of wickedness]." These "men", who are on Jehovah's side, thus speak, and speak at his direction against those who are unfaithful, and this shows the obligation upon the faithful to thus speak the truth. Those workers of lawlessness or wickedness are the most reprehensible class because they have willfully turned from the truth and put themselves in opposition to God and his organization, thus dishonoring their Father and their mother. Other translators render this part of the text in this manner: "The territory of wickedness." (*Leeser; Rotherham*, margin) Such are "the people against whom the Lord [Jehovah] hath indignation for ever", and therefore such are assigned to perdition or everlasting destruction. They go the way of the Devil and of all of his likes. (Rev. 20:7-10) There is no reason why God should keep the wicked alive. He gives life everlasting to those who love and serve him. The time comes, following the beginning of the temple judgment, when the Lord makes known these truths to his faithful ones that they may see and appreciate the justice and loving-kindness of our God. To the faithful remnant of spiritual Israel, who constitute the "faithful and wise servant" class, Jehovah says: "And your eyes shall see, and ye shall say, The Lord will be magnified from [beyond (R.V.)] the border of Israel." Such is conclusive proof to the faithful ones that Jehovah hates the wicked, who were pictured by Esau, and that he

loves those pictured by Jacob, that is, the faithful who love and serve him unselfishly. Seeing and appreciating the judgment and love of Jehovah, the faithful magnify his name from the place occupied by them, that is, the place in God's organization, and beyond it, by continuously giving praise to and testifying to the name of Jehovah and his kingdom; and they do this amidst great opposition.

PERILOUS TIMES

¹¹ Publishing his law to natural Israel, Jehovah said to them: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12) The law of God does not change. The law spoken to Israel there now applies more particularly to spiritual Israel. The children of natural parents should respect and honor them, when the parents deport themselves in a proper way. But that could not be the limit of the application of this text, for the reason that parents often become wicked, joining the Devil and opposing and openly defaming Jehovah's name. Surely God does not mean that children should honor any taking that wicked course merely because such persons are the parents of children. (Isa. 54:1, 13) The word "father" of Exodus 20:12 means Jehovah God, who gives life to all who receive life. The "mother" of the text means God's "woman", picturing God's organization, that gives birth to God's children. (Isa. 54:1-3) "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" (Mal. 1:6) The peoples of the nation of Israel after the flesh were God's people, whom he had selected for himself, and he was a Father to them. The major application of the text, however, is to spiritual Israel, that is, those who have exercised faith in God and in Christ Jesus and have entered into a covenant to do the will of God, and whom God has acknowledged as his sons. One who remains true and faithful to God will honor his Father's name. Addressing the church at Ephesus the apostle wrote: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3) Thus the proper application of the text is shown. The spirit-begotten sons of God are duty-bound to honor God by gladly obeying his and his Son's commandments. Anyone who takes a contrary course dishonors Jehovah's name. To dishonor God brings one into peril. The "last days" are now here and Satan is desperately endeavoring to turn all people away from God, and therefore he induces them to take the course of disobedience. It was concerning this that the apostle wrote: "This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves [extremely selfish], covetous [desiring and seeking that which they have no right to], . . . disobedient to parents, . . . [covenant-]breakers, . . . despisers of those that are good, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5) The description here given exactly fits the present-day conditions in the world and more particularly fits those who were once in line for the kingdom and who have turned away. While it is true that those of this world are pursuing exactly the course that the apostle describes, yet the application of the text is specifically to those who have undertaken to serve God and who have shown themselves unfaithful. They become lawless by reason of their selfishness and covetous desire, and they refuse to obey the commandments of God and to follow his organization instructions. They completely ignore this admonition of the Lord, to wit: "My son, keep thy father's commandment, and forsake not the law of thy mother."—Prov. 6:20.

¹² All those in line for the kingdom at the coming of the Lord to the temple were of the tribe of Levi, from which the priests are taken, hence some of them of the priestly order. Addressing his words to the priestly class, Jehovah says: "If then I be a father, where is mine honour?" Otherwise stated, the prophecy says to them: "What are you doing to show honor to Jehovah God?" Jehovah adopts the spiritual Israelites as his sons, and therefore becomes a Father to them.—Gal. 4:5-7; Rom. 8:14, 15.

¹³ The kingdom was born in 1914, Jehovah having brought forth the "man-child", who shall rule the world, and thereafter his woman gives birth to the other children. Jehovah sends his beloved Messenger to the temple for the purpose of testing and judging all who are spiritual sons of God. He inaugurates the new covenant toward them. Jehovah says: "For I am a father to [spiritual] Israel, and Ephraim [spiritual] is my firstborn." (Jer. 31:9, 31-34) The true sons acknowledge Jehovah as their Father, and they give honor to his name. These in the language of the prophet say: "Thou, O Lord, art our father, our redeemer: thy name is from everlasting." (Isa. 63:16) "But now, O Lord, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand." (Isa. 64:8) It is only those who gladly obey his commandments that show their love for him and that honor Jehovah's name. They boldly and joyfully testify to his name and his kingdom in the day of Jehovah, where we now are. (1 John 4:17, 18) The son bears the name of his Father, and the dutiful son respects and honors his Father's name, and therefore the son occupies a place of much responsibility respecting the name of his Father.

¹⁴ God made the Levites his ministers. Some of these he made priests, and others of the tribe of Levi performed a separate service, but all were the servants of

God and all foreshadowed the spiritual sons of God, who are also his servants. It is the spiritual Israelites that the Lord purifies at the temple judgment that they may offer unto Jehovah an offering in righteousness; therefore the sons do and must honor Jehovah's name. When the Lord came to the temple those in the covenant by sacrifice were not honoring Jehovah's name in a proper manner, and this was due somewhat to the fact of their ignorance of the proper way to honor his name. All were taking a more or less compromising course and thus bringing reproach upon the name of Jehovah God. Much of their time was put forth in "developing character" and in giving honor to men and in following the teachings of man.

¹⁵ It was in the May 1, 1926, issue of *The Watchtower* that the Lord brought to the attention of his people that it was much more important for them to honor Jehovah by declaring his name than merely to develop character. The temple judgment discloses a company of spirit-begotten ones that held to their selfish desires and refused to honor God's name, and also discloses another company anxious to do the will of God; and when this latter class saw the right course they hastened to take that course. In recent years the Lord has made this matter clearly to appear to those who love and serve him, and they gladly take up their duty and obligation of speaking of the same to one another and to all others who have the hearing ear, disclosing to them that it is only those who love and serve Jehovah that in fact honor his name and that thus have his approval. Those who take a different course fall into peril. The faithful ones, who stand the test, are brought into the temple; but if thereafter, while in the temple, any of such become selfish, covetous or rebellious, they too are gathered out by the Lord, as he declared he would do.

¹⁶ The true servant of God has understanding, that is, he appreciates his proper relationship to his Master and to Jehovah and that he must honor the name of Jehovah and his beloved Son. Christ Jesus is the Master over the house of Jehovah God. "For one is your master, even Christ." (John 13:13, 14; Matt. 23:8) In order that those who covenant to do the will of God might properly appreciate their position in God's organization the apostle applies the rule relative to servant and master in the flesh, as well as in Christ, the one to illustrate the other: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. 6:5-8.

¹⁷ Jehovah is the great Master and Lord over all. He was the Master to the priesthood of natural Israel.

They were his tribe and his people. God was their Sovereign Ruler. By his prophet Malachi Jehovah says to Israel after the flesh, and then more particularly to spiritual Israel: "If I be a master [*Adon* (Hebrew); sovereign ruler], where is my fear?" That such is the meaning of the text is shown by the words of Isaiah: "O Lord our God, other lords [*adonim* (Hebrew)] beside thee have had dominion over us; but by thee only will we make mention of thy name." (Isa. 26: 13) Jehovah is the Supreme Power, the Chief of the Higher Powers. His sons cannot fear him and at the same time be men-pleasers. Such would bring them into the Devil's snare. They cannot be subject to worldly rulers and rules which are contrary to God's law, but must and do recognize only Jehovah God as the Supreme Power and his law above the laws of man. The sons of God are not the servants of men, and they must stand or fall to their own Master, the Lord of heaven and earth. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 20) "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7: 23) The Lord Jesus makes it emphatic that the sons of God must not fear man but must fear God. (Matt. 10: 28) "The fear of the Lord is to hate evil." (Prov. 8: 13) It is evil to willfully do anything that is contrary to God's commandment. To take a position contrary to God's organization, and to set up an organization or attempt to do so, which latter organization gives honor to man, is certainly evil in the sight of God. To give honor to men and not to Jehovah is equivalent to despising Jehovah's name. The responsibility thereby becomes greater when one knows that God's purpose is the vindication of his name. Says the Lord to those who go contrary to his law: "Where is my fear? . . . O priests, that despise my name." It therefore follows that every one who covenants to do the will of God must honor Jehovah's name by obeying his laws, regardless of the laws of man and regardless of what any creature may say or think about him.

¹⁸ The selfish person who is looking for honor and glory to himself does not honor Jehovah. As long as one permits selfishness to control him he cannot see and appreciate the revealed Word of God. Those who are fully and unselfishly devoted to Jehovah God may take an improper course for a time because of ignorance, but in due time God will show them the right way if they diligently seek to know the right way and to do the will of God. It was not until the publication of the book *Prophecy*, in 1929, that the Lord put clearly before his people that the honor and vindication of his name is of the greatest importance. When the Lord made known this great truth, the unselfish joyfully laid hold of it and obeyed the Lord's will. Those who follow their own selfish desires and attempt to draw others away from the Lord's organization, to walk with them, thereby pursue a lawless course. Such become weak, and they do not understand. They fail to have

a knowledge and appreciation of the proper relationship of the creature to the Creator, and they are blind to the truth. One who seeks for selfish honor and for the praise of men, or who gives honor and praise to other men, ignores the great issue now to be settled and clearly demonstrates that he does not have understanding. Those who pursue such a course of conduct despise the name of Jehovah.

¹⁹ Jehovah by his prophet now discloses how one may show that he despises Jehovah's name. Those who think too highly of self seek to justify their wrongful course, even after that wrongful course is pointed out to them. Says the Lord by his prophet Malachi: "Ye say, Wherein have we polluted thy name?" And to that question Jehovah answers: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible." (Mal. 1: 7) All sacrifices are designated by the Lord under the name of "bread". The proper sacrifice of the sons of God is expressed by the apostle in these words: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13: 13-15) That means a wholehearted, unselfish devotion to Jehovah God in obedience to his commandments in proclaiming his name and his kingdom, and to do so without cessation, earnestly and zealously following the way or course that God has pointed out for his son to follow.

²⁰ God's law required the priests to examine all things offered for sacrifice, and nothing that was blemished or had been gotten unlawfully could be accepted as a sacrifice. "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." (Deut. 15: 21) An offering unto the Lord God, mixed with praise and honor of men, whether that be for self or for others, could not be acceptable unto God. (Luke 16: 15) It is the solemn duty of those servants of God who were serving in the priests' office to declare this rule of Jehovah in the presence and hearing of others. The table of the Lord is supplied by him with proper food that is nourishing and life-sustaining to those who love and serve him. That which is contrary to God's table is of the Devil. It is written: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Therefore the altar is "the Lord's table". Furthermore, it is written: "Ye cannot be partakers of the Lord's table and of the Devil's." (1 Cor. 10: 18, 21) One cannot mix worldly things with that which God provides for his people. That which is of all importance is God's name; and that which he places upon his altar, or "table", is in the interests of his kingdom and is placed upon his table for his sons, and such is worthy of a full and undivided devotion of the sons that are in line for the

kingdom. To attempt to mix worldly things with that which God has provided on his table is to dishonor his name. It follows, then, that if those who claim to serve God are at the same time mixing that service with that which brings honor and praise to men, such is proof that they despise God's name and his provision for them. Certainly, then, such is an abomination in the sight of God. Anyone who substitutes anything in the place and stead of what God has provided for those who serve him is thereby showing that he despises God's holy name. Since the beginning of judgment at the temple there have been those who claim to be in line for the kingdom who have refused to accept God's provision for them and have substituted what man has provided. They proclaim and advocate the teachings of man and disregard what God has unfolded in the fulfillment of his prophecies for the benefit of those who have undertaken to do his will. Jehovah has now plainly shown that the great issue or question that must be determined is that which involves his holy name; that the duty he has laid upon his people is to declare his name, and to ignore that great issue means to despise his name and to thereby declare that his table is contemptible. The failure or refusal to call attention to these important truths would be carelessness toward the Lord's interests and would thus show unfaithfulness on the part of those having the obligation to declare his name and his kingdom. Thus the Lord points out to those workers of lawlessness the manner in which they have shown their contempt for his table.

²¹ The law which God gave to natural Israel provided that a blind sacrifice is not acceptable to the Lord. But selfish "priests" say: "It is not wrong nor evil." Therefore said the Lord through his prophet Malachi: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts."—Mal. 1: 8.

²² The sacrifice represents the one offering it. If the person offering it is blind to the great issue or question for determination and that blindness is induced by his own selfishness, his offering therefore is blind and hence is an imperfect offering. This rule applying to natural Israel with stronger reasoning applies to spiritual Israel, and the one thus failing to see and to make known the issue offers a blind offering, contrary to the Lord's commandment. (Heb. 13: 15) It would be the same as a blind sacrificial victim, and therefore not acceptable to the Lord. There are those who claim to be servants of God and who say: "What is right in my own eyes, that is, what I conceive to be right, that I will do." Otherwise stated, they set their own judgment up against what the Lord has specifically written. That one therefore demonstrates that he is a fool. "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise."

(Prov. 12: 15) The Word of God is the true and correct counsel. In this day, when the King is at the temple and is directing his people what they must do, anyone who ignores His instructions and pursues his own selfish course thereby says: "God is not directing his organization"; and in his heart, that is, by his course of action, he says: "There is no God"; and thus he declares himself a fool. He is blind to the real purpose of Jehovah. He should know better, because he has undertaken to be guided by God's Word and therefore he should not follow his own ideas or the ideas of another man, but look to the Lord for instruction. His offering, being blind, is not acceptable unto God. For one to contend or hold that such a selfish course on his part is not an evil in himself, or in others who have covenanted to do the will of God, would mean his contempt for God's altar and his unfaithfulness to his covenant with God. The children of Jehovah can be taught only by Jehovah and the Lord Jesus Christ. No man, whether it be self or another man, can be the guide and teacher of the sons of God. Thus the Lord shows the clear distinction between the unfaithful and the faithful who attempt to serve him in the priest's office. He provides the means for enlightening and making clear the vision of his sons in order that they may not bring to him a blind sacrifice.

²³ What, then, constitutes a "lame" sacrifice within the meaning of the Scriptures? The halting between two opinions, trying to serve two opposing organizations at the same time, claiming to serve God and at the same time trying to please the Devil's or worldly organization, is certainly limping along and thereby means offering a "lame" sacrifice. Fear of human authorities and recognizing them as the "higher powers", as the ones that must be obeyed, shows that persons so fearing and obeying worldly powers are "blind" and "lame". To obey these worldly powers because of fear of being punished at the hands of human creatures constitutes one offering a lame sacrifice and thus unacceptable to the Lord. One of the priestly class offering such a sacrifice would be rejected at the temple judgment, because that judgment of the Lord tries and purges the sons of Levi, that they may offer unto the Lord an offering in righteousness. (Mal. 3: 3) The "evil servant" class, once in line for the kingdom, have said and continue to say: "We must and do recognize the human rulers of this earth as the higher powers, whom we will obey." Thereby they say for themselves that they are offering a lame sacrifice and they claim that such sacrifice is not evil; but the Lord says it is evil. Those who have God's approval must make no compromise, but must render themselves entirely unto God and his kingdom service with a singleness of purpose, being blind to everything else.—Isa. 42: 19.

²⁴ Again the Lord says to them: 'When you offer a sick sacrifice you say it is no evil.' Those who are spiritually sick say: 'A sick offering is not evil.'

(R.V.) The Lord is supplying his table with meat in due season, thereby showing his people what they must do. One who fails or refuses to feed upon the spiritual food which the Lord provides, but feeds on that which he thinks is right according to his own conclusion and which has been provided by man and not by the Lord, thereby clearly demonstrates that he is spiritually sick. Holding on to and following the teachings of a man, whether that man be dead or alive, and exalting human leaders, is conclusive proof of one thus doing as being spiritually sick, because such person does not discern the body of Christ and Jehovah's purpose concerning the same. It is impossible for such an offering to be acceptable unto the Lord. This the Lord now makes clear to his people, that they must avoid that very pit into which others have fallen. One who claims to be running in the narrow way as a follower of Christ Jesus, and who then opposes or despises the work which the Lord is doing to give a witness to his name, and contemptuously speaks of such work as a "book-selling scheme", thereby shows himself completely out of harmony with the Lord, and by taking a course in opposition to the Lord's way demonstrates his spiritual sickness.

²⁵ The Lord now commands his people to bear before others the fruits of the kingdom, that is, to bring testimony of the truth before others, and this testimony must be concerning the vindication of Jehovah's name through his King and kingdom. God has taken out from amongst men a people for that very purpose. The publication of the kingdom message to the honor of Jehovah's name is of vital importance because God has commanded it thus to be done. Those who are blind to the real issue and who are therefore spiritually sick, and who continue in their own selfish way of their so-called "service unto God", are in effect saying concerning their own course: 'There is no harm, nothing is wrong in our course' (*Roth.*); therefore they say: 'There is no evil in our blind and lame sacrifice.' A course of action thus taken by the one claiming to be of the tribe of Levi in effect says: "The table of the Lord is contemptible." What, then, is the duty of those who are faithfully serving God concerning this matter? Shall they remain quiet and say nothing? No; on the contrary, the Lord says to those who love and serve him: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob [Israel] their sins." (Isa. 58:1) *The Watchtower* could not faithfully perform service unto God and at the same time refrain from calling attention to these things. When the Lord reveals these truths by his prophet and brings about the facts in fulfillment and in interpretation of the prophecy, it is then the bounden duty of the WATCH TOWER publication and all who are in full harmony with the Lord and devoted to him to declare these truths.

²⁶ At the time the prophecy was uttered by Malachi a mere man was governor, such as Nehemiah, and

Zerubbabel. At the present time, however, the Lord Jesus Christ is the Governor of spiritual Israel, having been enthroned in the year 1914. Christ Jesus, together with Jehovah, constitutes the "Higher Powers". Jehovah, through his prophet, now addresses his words to the negligent and unfaithful priestly class and propounds to them the question, which they must answer, to wit: "Present it now unto thy governor; will he be pleased with thee?" (R.V.) Not even a human ruler would be pleased with a blind or sick sacrifice, and the one making the offering should be ashamed to be caught offering the same.

²⁷ Nehemiah would not have received with pleasure such an offering. (Neh. 13:10-12) Certainly the Lord Jesus Christ at the temple (Jehovah's palace or royal residence), the Governor of spiritual Israel, would not dishonor the name of Jehovah by accepting a blind, lame or sick offering. This is conclusively proved by the fact that Christ Jesus upon appearing at the temple began his final judgment with the Levites and cleansed the approved ones, who had shown their faithfulness, in order that such approved ones might offer unto the Lord an offering in righteousness, and which is acceptable unto Jehovah. Those of the antitypical Levites who were not approved by Christ Jesus at the temple judgment have no offering to bring that is acceptable before Jehovah God, and hence their offerings are rejected. This is exactly the status of the opposers of God's organization.

²⁸ Further addressing the antitypical Levites, who had brought lame and sick and otherwise blemished offerings unto the Lord, Jehovah by his prophet said: "And now, I [Malachi] pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts." (Mal. 1:9) Paraphrasing the prophet's words: 'You would not have treated the earthly ruler of your tribe in this dishonorable manner, and so now go and humbly ask the Lord to be gracious to you, and see whether, in the face of your dishonorable treatment of Jehovah and his table or altar, he will show his approval or not. By this means you may see that when you say, "No harm is done, nothing is wrong," you have yourselves been wrong and entirely out of line with righteousness. See whether God will accept you or not.' There could be but one result, for the reason that Jehovah is always consistent himself and does not change his rule or manner of dealing with his creatures nor does he show partiality toward any creature. Men have taken too much credit to themselves because of their supposed high standing amongst their brethren. The "elective elder" class in particular have concluded that they are special objects of God's favor and therefore that whatsoever they do must be right. But in this conclusion they are entirely wrong.

²⁹ The conditions existing among natural Israelites, and particularly amongst the priestly part thereof, finds an exact counterpart amongst spiritual Israelites.

Malachi's prophecy shows that the self-important and selfish ones cannot receive God's approval. Says the prophecy: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."—Mal. 1: 10.

³⁰ The self-important ones among natural Israel served God only for the earthly gain they could get out of it, and thereby demonstrated that the "love of money" or personal gain was at the root of their evil course. Likewise upon coming to the temple the Lord Jesus found before him spiritual Israelites who were serving for selfish gain and not for the honor and praise of Jehovah's name. By serving and closing the doors of the house of the Lord merely for selfish gain those Jews were kindling a fire and offering up imperfect victims on God's altar, and therefore their offering was in vain. Likewise amongst the spiritual Israelites at the beginning of the temple judgment there were those rendering service before the Lord for a selfish reason and not for the purpose of accomplishing the will of God and to his honor. To such the Lord says: "I have no pleasure in you, . . . neither will I accept an offering at your hand." Such selfish service brought dishonor upon God's name. A selfish course by any in the Lord's service continues to bring dishonor upon his name. With those selfish servants their service was merely formalism and not devotion and praise to Jehovah. Even among the antitypical Levites, after the temple judgment was in progress, there were those in this attitude, and the Lord tolerated them for a time and gave them full opportunity to demonstrate their real motive or heart condition. That separation by the Lord continued until the cleansing took place in 1932, and then the Lord sent forth his angels and gathered out the unreformed priests, such as the "elective elders", and they were put in darkness. The same rule must of necessity still be in force, that is to say, if anyone in the temple becomes blind or spiritually sick and brings a selfish, imperfect offering before the Lord, both the offering and the person are rejected and the one offering it is ousted from the temple. Let no one be so foolish as to believe that, once in the temple company, he may then pursue any kind of selfish and unrighteous course and expect to remain in the temple. Those who remain in the temple must comply with the rules the Lord has given them as set forth in His Word.

³¹ The Roman Catholic Hierarchy as an organization claims that her priests are the representatives of God and fill those offices by the will of God. They base their ritual upon God's law concerning the priesthood in Israel. In this not only are they wrong and following an erroneous course, but they are acting wholly without any authority. No human or earthly organization can create a priest unto God. The Catholic institutions that hatch out a crop of priests regularly are not doing so by the will of God, but they are following their

own selfish course directed by God's enemy Satan. The Hierarchy and her priests are both hypocritical and blasphemous. The entire system is founded upon falsehood and fraud. The priests that offer an offering of righteousness unto God are those, and those only, who are brought forth and acknowledged by Jehovah as his sons and who are anointed and commissioned by him as his servants. Concerning the Roman Catholic Hierarchy and her priesthood Jehovah declares that the whole system is founded upon lies and is an abomination in his sight and shall be completely destroyed. (Isa. 28: 1-21) The offerings of the Roman Catholic Hierarchy and her priests are entirely an abomination in God's sight, and he has nothing to do with them. The prophecy of Malachi is not dealing with the so-called "priests" of any human-made institution, such as the Roman Catholic Hierarchy, but with those who by reason of entering into a covenant with God become his spiritual sons and who thereafter become unfaithful and are rejected by the Lord; and also dealing with those who at the judgment are proved acceptable unto the Lord. The temple judgment and cleansing make manifest to which class one belongs. Religious formalism is produced by God's enemy, the Devil, and all offerings by religious priests are an abomination in the sight of God and hence are not acceptable by him.

³² The Roman Catholic Hierarchy is not even considered in the commandment which God gives at Exodus 20: 12. That commandment was given to God's covenant people and applies more particularly to those of spiritual Israel, who are his covenant people in the spirit. Jehovah is not the Father of the Roman Catholic Hierarchy, and this the Hierarchy fully acknowledges and declares by naming its earthly head *papa* or "pope" and by applying the term "father" to every so-called "priest" in the organization. The Lord commands that his sons shall call no man father. Said the Lord Jesus to his disciples and those who become his true followers: "Call no man your father upon the earth, for one is your Father, which is in heaven." (Matt. 23: 9) To the hypocritical Pharisees, who practiced religion in the name of Jehovah, Jesus Christ said: 'Your father is the Devil.' (John 8: 44) The Roman Catholic Hierarchy and their priests and allied clergy generally are antitypical Pharisees, and their father is likewise the Devil. As the ancient Pharisees opposed God's kingdom and rule under Christ Jesus, so now the modern Pharisees, the Roman Catholic Hierarchy, despise God's kingdom and blasphemously claim to rule the world as God's representative. Many persons have been induced to believe that, because the Jews had priests that served the people in that day by the will of God, therefore the Roman Catholic Hierarchy and her priests are serving according to the will of God. But such is wholly without support in the Bible. Those religious organizations and their priests openly oppose the kingdom of God under Christ and persecute all those who sincerely love and

serve Jehovah, and this is exactly as Jesus said it would be. (John 15:18-21) The Hierarchy and its priests are wholly a human institution, organized under Satan's direction for the purpose of blinding the people and opposing Jehovah and further defaming His name. The prophecy of Malachi relates to the spiritual house of Levi, from which Levites the priesthood is taken to render service, and only those of the spiritual Levites who honor Jehovah's name do receive Jehovah's approval. The complete fulfillment of the prophecy in this day clearly makes manifest that it is only those who successfully stand the test, and who are wholly and unselfishly devoted to Jehovah and his kingdom, that receive a favorable judgment. Such are the ones who offer unto God an offering in righteousness to the honor of his name and continue faithful to the end of the earthly journey; and so doing they shall dwell for ever with Christ Jesus in his kingdom. These are the ones who honor their Father, Jehovah God, and their mother, his organization; and, true to his promise, their days are prolonged.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. Compare the order of record of the prophecies with that of their fulfillment. When was the prophecy of Malachi due to be understood, and why not prior thereto? What is seen to be the purpose of this prophecy? What responsibility attends an understanding thereof?
- ¶ 2. Describe the circumstance of natural Israel at the time Malachi received the prophetic word? When and upon whom is the prophecy fulfilled?
- ¶ 3-5. How did Jehovah prove his word of Malachi 1:2, (a) to natural Israel? (b) To spiritual Israel? Why did Jehovah set his love upon them and deliver them?
- ¶ 6, 7. Apply the expression, "Yet ye say, Wherein hast thou loved us?" Explain Jehovah's reply to that question.

- ¶ 8. Why did Jehovah hate Esau? How did he 'lay waste the mountains and the heritage' of Esau? Point out the fulfillment thereof.
- ¶ 9, 10. Referring to Malachi 1:4: Apply (a) the words of Edom. (b) The Lord's declaration, "They shall build, but I will throw down." Explain and justify the words of those on Jehovah's side. To whom does Jehovah speak as recorded at verse 5? What does this prove?
- ¶ 11. Apply Exodus 20:12, Ephesians 6:1-3, and 2 Timothy 3:1-5. Also the statement, "A son honoureth his father, and a servant his master."
- ¶ 12-15. With related scriptures, explain (a) the relationship expressed in the words "If then I be a father". (b) The "honor" here mentioned. Describe the situation calling forth the prophetic question, "If then I be a father, where is mine honour?"
- ¶ 16, 17. With scriptures, explain the relationship of "master" here mentioned. Account for the question, "If I be a master, where is my fear?"
- ¶ 18. When and how did Jehovah's people learn of the great importance of the honor and vindication of his name? How did they regard this great truth, and with what result?
- ¶ 19. How do the sons of God offer a proper sacrifice to him?
- ¶ 20. What did God's law require of the priests concerning things offered for sacrifice? What is God's altar or "table"? What does he place thereon, and how? and for what purpose is this done? Apply the prophetic complaint, "The table of the Lord is contemptible."
- ¶ 21-24. Describe (a) the course of those who 'offer a blind offering'. (b) That in which a "lame" sacrifice is offered. Explain what is meant by offering a "sick" sacrifice.
- ¶ 25. What, then, is the duty of those who are faithfully serving God concerning this matter?
- ¶ 26, 27. Point out the fitness of the third prophetic question of verse 8.
- ¶ 28. Apply verse 9.
- ¶ 29, 30. Show that the conditions existing among the natural Israelites, as indicated at verse 10, find an exact counterpart among spiritual Israelites, and meet with the disapproval as foretold.
- ¶ 31, 32. What are the facts clearly proving that the priesthood of the Roman Catholic system is in no way related to God's organization and is an abomination in his sight? Of whom does God's priesthood consist, and what is the service appointed to them?

REASONS FOR THE FINAL CONFLICT

THE final and decisive battle is now drawing close, and the feeling of it extends throughout the whole world. The outcome of that battle will settle for all time the great disputed question, Who is God? and who is able and entitled to rule the earth? The forces of the world, the seen and the unseen, are rapidly being gathered for this which the Bible calls "the battle of that great day of God Almighty".—Rev. 16:14.

Jehovah begins the battle, because it is *his* war. It is an expression of his righteous indignation against the assembled nations. (Isa. 34:1, 2) His great executive officer, who is the glorified Lord Jesus Christ, is revealed in the prophecy of The Revelation (19:11) as seated upon a white horse, "and in righteousness he doth judge and make war." The "white horse" is symbolic of the righteous war which he is about to begin. The crowns, which the prophecy says are upon his head, show that he is clothed with all power and authority.

The prophecies refer to the place of the battle as a valley. It is the great valley of judgment, because

the nations are assembled there in battle array to receive the decision of the Almighty God. It is the valley of slaughter, because there Satan's organization shall be destroyed. Jehovah caused his prophet to say to the enemy organization these words: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans." (Jer. 50:24, 25) "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken!"—Jer. 51:39-41.

Jehovah has proved that every one of his prophets is true, and has proved it by applying to each one and to his prophecy the three divinely made rules, to wit: First, each one of them spoke in the name of Jehovah; second, each one spoke with loyalty to Je-

hovah, intending to turn the people to Jehovah and to honor his name; and, third, at least a portion of the things foretold by each prophet has come to pass, and what is yet unfulfilled is certain to come to pass. Those parts of the prophecies that have not come to pass relate to the great battle, or the war of God Almighty against Satan and his organization which will involve every nation of earth. These prophecies must be accepted as true when the divine rule mentioned is applied to the prophecies, and it therefore follows that the great war of Jehovah God is yet to come, is now impending, and will shortly begin.

Jehovah pours the cup or potion of his wrath and compels each nation to drink thereof, so the prophet Jeremiah (25: 27, 29) declares. It is a death potion, because they shall drink, "and fall, and rise no more, . . . for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." But why should God bring such a great calamity upon all the nations and inhabitants of the earth? He assigns a reason for so doing.

Is it because a few men have become possessors of exceeding great riches that God will bring the great war? Surely that is not the reason. Material riches alone are not condemned by the Lord. King Solomon was very rich. (2 Chron. 1: 12) Jehoshaphat, who was also king of Israel, had riches in abundance. (2 Chron. 17: 5) King Hezekiah had "exceeding much riches". (2 Chron. 32: 27) God did not condemn any of them because of their riches. Is the great war impending and about to fall because the political rulers have not ruled the people perfectly? Surely not that. Some one had to rule, and, all men being imperfect, no man could rule perfectly. There have been many men in politics who have honestly done the best they knew how to do. Many of the rich men in politics have used their means to do good.

Then why should this great impending calamity come upon the people and nations of the earth? It is because the people have been turned away from Jehovah God and caused to worship the Devil, and because Jehovah's holy name has been hypocritically used thereby, bringing reproach upon him and turning the people away from him to their own injury, and therefore turning the people in the way of the Devil and destruction. And who is the most reprehensible and responsible for this condition?

Call to mind that Satan first organized Babylon and instituted the Devil religion, inducing the people to worship him and to reproach and defame Jehovah God's holy name. Then he organized Egypt the great world power, putting the commercial and military forces to the front, and saddled his Devil religion upon the nation; and this he did to bring reproach upon Jehovah God's name. Then he organized Assyria with the politicians in the fore, supported by the commercial power, and saddled upon that world power the satanic religion and turned the people away from

Jehovah God. In turn he saturated with the Devil religion every world power that followed, and by fraud and deception has brought reproach upon God's name and turned the people away from him.

When Christianity, which was organized as a pure organization, began to grow, Satan organized a great commercial and political world power and caused it to adopt the Christian religion in name only, and corrupted the organization known as Christianity and made it a Devil religion. This does not mean that he corrupted the pure Christians, but he corrupted the organization, made it a part of his own organization, and called it "Christian". It is therefore clearly seen that Babylon is the Devil's organization, is 'the mother of all harlots', and has caused the political rulers and the commercial giants of the earth to commit fornication with her; and thereby all the world powers, made up of political, commercial and religious factors, have brought ignominy and shame and reproach upon the name of Jehovah God. The politicians and the rulers and the commercial giants, who have gathered great riches and honor and power, have been adopted by Satan's wicked religious system and drawn into his net, and have been made a part of Babylon, as his organization is called.

The Lord has caused the names and history of the first three great world powers, namely, Egypt, Assyria, and Babylon, to be recorded that it may be seen at the end of the world how they have represented the Devil. Egypt is one of the names of the Devil's organization with the commercial and military power in the van; Assyria is one of the names of the same Devil's organization with the political rulers made prominent; and Babylon is the name of the Devil's organization with religion made prominent. All constitute the Devil's organization, and all are combined at the present time in the League of Nations and in peace treaties and world courts, in which the wickedness of the enemy has been brought to the full. Many of the inhabitants of the earth have been drawn into the organization and willingly support it. Both the political and the commercial rulers are responsible before God for what wrong they have done, but the ones most reprehensible and responsible before Jehovah, and who deserve and shall receive the severest punishment, are the religious leaders and the principal ones of the religious flocks.

God has plainly indicated in his Word that the peoples of Egypt and Assyria shall be recovered and saved during the rule of God's kingdom over the earth. (Isa. 19: 20-23) But that Babylon shall become utterly desolate and never rise again is made certain by his Word. The religions, organized by the Devil and carried on by his agencies, have been deliberately so formed and used to reproach God and to turn the people in the way of destruction. There was never any excuse for this, and therefore there are no extenuating circumstances to be taken into consideration

at the final judgment upon Babylon. By the words of his prophet God names three reasons why he will bring the great calamity of the final war upon the world, saying: "Behold, the Lord [Jehovah] maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The earth also is defiled under the inhabitants thereof; because they have [1] transgressed the laws, [2] changed the ordinance, [3] broken the everlasting covenant."—Isa. 24: 1, 5.

The laws of Jehovah are rules of action which he has made and promulgated for the benefit of man. He is the great Life-giver, and no man can obtain life everlasting without knowing and obeying God. Therefore for man's benefit he made those laws: (First) "Thou shalt have no other gods before me." (Ex. 20: 3) (Second) "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Verse 4) (Third) "Thou shalt not bow down thyself to them, nor serve them."—Verse 5.

Every nation under the sun practices a religion that is in violation of these laws. The most reprehensible lawbreakers among all who have practiced a hypocritical religion are those known as "organized Christianity" or "Christendom", because such has been practiced as the religion of and in the name of Jehovah God and his beloved Son Christ Jesus, and it has been practiced and is practiced hypocritically. Hypocrisy

is an abomination in the sight of God. The majority of the nations that form the League of Nations claim to practice the "Christian religion", and they do so blasphemously by assuming that the League of Nations represents Christ's kingdom on earth. This devilish religion is that which sacred prophecy speaks of as "the abomination that maketh desolate". (Daniel 11: 31; 12: 11) Both Catholics and "Protestants" join together in the name of Christ and hypocritically 'take their stand in the holy place', claiming to represent God on earth. The pope, as head of the Catholic religious system, claims to be the special vicegerent of Christ and his kingdom, and that the present wicked kingdoms of the world are Christ's kingdom. Both Catholic and "Protestant" religions name the name of Christ and, forming what is known as "organized Christianity", join together in the adoption of the League of Nations, claiming that the whole arrangement is the visible expression of God's kingdom on earth; therefore these have particularly broken the laws of God, as stated above by the prophet.

Addressing himself particularly to his footstep followers on earth at this the end of the world, the Lord Jesus referred to this development of matters and advised the proper course for people of good will to take under the conditions, saying: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" then let him that is in the wicked world organization flee unto God's kingdom.—Matt. 24: 15.

THE REVELATION OF JESUS CHRIST

JEHOVAH GOD is light. He is the fountain of light and life. He made the heavens and the earth and gave the spirit of life to all them that move and breathe. He made the mountains, weighed them in his balances, and set them forth as eternal monuments to his own majesty and for the wonder and admiration of his earthly creatures that love him. He made the sun to light the earth by day, and the moon and the stars to illuminate it at night. Each morning, and forever, he causes his beams of light to be lifted above the mountain peaks and to spread their arms across the heavens, bespeaking his unlimited power and infinite glory. There is no audible sound to disturb the awesome and profound silence that accompanies the dawning of his day. The beasts of the field and the birds of the air hold their peace, and even the winds are quiet.

Unseen is the Almighty Creator; yet he is manifest by his works. The space curtained by the outspread heavens of light is his tent. Since we cannot see the wind, how much less can human eyes behold him who walks upon its wings; yet we know that he is present. His clouds, like majestic chariots, ride above the mountains, reflecting his radiant splendor. The inspired

words of the sweet singer are breathed in silence and deep devotion to the Most High: "Bless Jehovah, O my soul! Jehovah my God, thou art exceeding great, majesty and state hast thou put on: wrapping thyself in light as a mantle, stretching out the heavens as a tent curtain: who layeth in the waters the beams of his upper-chambers, who maketh the clouds his chariot, who walketh on the wings of the wind."—Ps. 104: 1-3, *Rotherham Psalms*.

Long ago the Eternal God sent his beloved Son into this world of darkness, and he was the Light of the world. His lifeblood was poured out that men might see the light and live and that his Father's name might be glorified. He was raised from the dead and brought life and immortality to light. (2 Tim. 1: 10) Jehovah gave his word that his beloved Son would again come in power and glory, and set up his kingdom and afford all men the opportunity to see the light and to be blessed and to live on earth; that then the name and the word of Jehovah should be vindicated. That time is at hand. Christ is placed upon his throne, and he then comes to his temple in the brightness of his glory with his countenance shining as the sun, for he is the Sun of righteousness. His shining shall never be

dimmed. In due time the light shall illuminate all the living, and the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the great deep. Blessed are the wise who come to this day. If they continue wise they shall understand and rejoice.

The last book of the Bible is called *The Revelation*. It is a part of the Word of Jehovah God and is prophecy. It is to be expected that some of God's anointed ones while on the earth would be favored with an understanding thereof. Its understanding must be due to the light from Jehovah shining upon the Head of his temple class and for the benefit of those who love him and his appearing at the temple.

"Revelation" literally means "unveiling". It is the uncovering of things that have been fulfilled but which have not been understood according to the Scriptures; also the uncovering of things in course of fulfillment the meaning of which is now dawning upon the obedient children of God; and also at least a partial uncovering of things which are immediately to be fulfilled and understood by the grace of God. (Isa. 42:9) Jehovah committed to his glorified Son Christ Jesus the message which in due time must be made known unto his servant class. Jesus sent his faithful angel or deputy and caused his servant John to write down the message in code or symbols. The time comes to understand the message, and the Lord by his deputy makes the message understandable to those whom John represented.—Rev. 1:1.

The servant and apostle John was a very aged man when he wrote that book of symbols. He was the last survivor of all those who wrote under inspiration. He used the words "bear witness", "testify," and "testimony" more than any other Bible writer since Christ Jesus. To bear witness was his chief theme and work. John by the Lord's grace foreshadowed or represented the faithful remnant who have tarried or remained unto the coming of the Lord Jesus Christ to his temple. Upon such God has bestowed his extraordinary "grace and mercy"; which the name "John" signifies. When he wrote, John was in banishment on the isle of Patmos because he had testified to God's Word. Now the remnant is in banishment by being ostracized from all others of earth because of their unswerving devotion to God and the giving of testimony to his name. John was "in the spirit on the Lord's day" when he received the message to write. "This is the day which the Lord hath made," and the remnant are on the earth and rejoicing in the spirit because the spirit of the Lord has been poured out upon all flesh devoted to him. The remnant now "see visions" (Joel 2:28, 29); that is to say, are given an understanding of things not heretofore understood. A special blessing is the portion of the remnant, because the Teacher Christ Jesus decipherers for them the code signs of the book *The Revelation*; also those who love righteousness, and hear and obey what they understand, will be blessed. (Rev. 1:3) Those who hate instruction and cast the Word of the

Lord behind them, who take away from God's Word of revelation or who add thereto by adding such "signs" as the pyramid of Ghizeh, will not understand. "None of the wicked shall understand."—Ps. 50:17; Dan. 12:10; Rev. 22:19.

The time for the fulfillment of the prophecy of *The Revelation* seems to be from about 1879 forward until the kingdom is in full sway. It was about that date that the second presence of the Lord began to be considered in the pages of *The Watchtower*, which since then until now has been the means of communicating truth to those who love the Lord. All those who love God supremely believe that *The Watchtower* was started and has been maintained by his power and grace. The time for the understanding of the prophecy of *The Revelation* must necessarily be after the coming of the Lord to his temple. Those who do understand its meaning will see the great and blessed privilege of being witnesses to the Lord and to his name and purpose.

The fact of high importance in *The Revelation*, and now set before all the spirit-begotten ones and people of good will on earth, is the great and impressive truth that Jehovah's Chief Officer, The Prince and rightful Ruler of the earth, Christ Jesus, is now present at the temple of God doing judgment work in his Father's name. The mighty King and Judge is pictured as filled with the 'new joy of the kingdom' and has invited the approved ones to enter into his joy. His immaculate white hair and his glorious garments, appearing in the description of him in *The Revelation*, suggest his exaltation and that he comes in the power and glory of his Father. (Matt. 16:27) His eyes are ablaze with righteous judicial decrees, which cut in every direction and without partiality. He is accompanied by his "seven stars", or myriads of angels, whom he has deputized to carry into execution his orders. (Matt. 25:31) And 'they that be wise [and faithful servants] and turn many to righteousness' are pictured as his candlesticks, or lamp-stands, to whom is given the privilege of holding forth the light of the Word of God and to whom are committed the kingdom interests on the earth.—Dan. 12:3; Matt. 13:43.

The servant class thus beholds him at the temple according to the symbolic vision: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his

eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of

hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. 1:10-19.

The servant class, represented by John, by reason of the glorious vision is greatly awed and humbled and is prostrate in submission before the great Jehovah God. The Lord strengthens and encourages this class and says to them in substance: "Go and publish these things that you see, and tell the people what is about to come to pass." The "faithful servant" class obeys.

LETTERS

FIRST THE HONOR OF JEHOVAH AND HIS KING

DEAR BROTHER RUTHERFORD:

Please accept this letter from the annual meeting of the London company, held today, expressing our warm love and the assurance of our continued co-operation.

With your recent visit and the associated events still fresh in our memories, we should like to express appreciation of the opportunity accorded us of sharing with you in that great witness—one of the most thrilling, if not the most thrilling in our experience, and crowning a wonderful year of service for Jehovah.

We are thankful for the energetic lead which you, under the Lord's direction, continually give to his people, and for your loyal example. The response that comes from those who, like yourself, have first in mind the honor of Jehovah and his King must bring added joy to your own heart.

Our gratitude would be incompletely expressed without some mention of the *Riches* book. Not only have the studies themselves been most enjoyable and helpful, but the book has quickly become one of the most treasured instruments which the Lord, through you, has put into the hands of the remnant for the increase of his work among the people of good will. We rejoice

in the certain knowledge that every faithful endeavor must ultimately bring praise to Jehovah's name.

Praying that his blessing may continue upon you, we remain

Your brethren in his service,

LONDON (England) COMPANY.

LIGHT IN HIS DUE TIME

MY DEAR BROTHER RUTHERFORD:

I must write you a few words of thanks for the many blessings the Lord has bestowed upon me since listening to your lecture on Armageddon at Newark, N. J. I must say that I was a Catholic until a year and a half ago; but, thanks to reading your books and the Bible, the Lord has opened my eyes to his wonderful truth, and I have taken my stand on the Lord's side. I have been in the witness work three months, and must say I never felt happier in my life. The Lord certainly gives light in his due time, and with his help and Christ Jesus I will bring his message of the kingdom to all those who will hear. Thanking you again, I remain

One of the Lord's servants,

MARJORIE FULLER, *Massachusetts.*

SERVICE APPOINTMENTS

J. C. BOOTH

Allison, Iowa	Jan. 5, 6	Readlyn, Iowa	Jan. 19, 20
Lime Springs, Iowa	" 7, 8	Waterloo, Iowa	" 21, 22
Alpha, Iowa	" 9, 10	Barnes City, Iowa	" 23, 24
Elkport, Iowa	" 12, 13	Des Moines, Iowa	" 26, 27
Dubuque, Iowa	" 14, 15	Coon Rapids, Iowa	" 28, 29
Oelwein, Iowa	" 16, 17	Guthrie Center, Iowa	" 30, 31

M. L. HERR

Shelby, Ala.	Dec. 31	Tuscaloosa, Ala.	Jan. 15
Riverside, Ala.	Jan. 1	Brookwood, Ala.	" 16
Ohatchee, Ala.	" 2	Birmingham, Ala.	" 17-19
Alabama City, Ala.	" 3	Bessemer, Ala.	" 21
Bouz, Ala.	" 4	Uniontown, Ala.	" 22
Grove Oak, Ala.	" 5	Meridian, Miss.	" 23
Harvest, Ala.	" 6	Collinsville, Miss.	" 24
Decatur, Ala.	" 7	Newton, Miss.	" 26
Hartselle, Ala.	" 8	Enterprise, Miss.	" 27
Cullman, Ala.	" 9	Heidelberg, Miss.	" 28
Jasper, Ala.	" 10	Laurel, Miss.	" 29
Corona, Ala.	" 12	Waynesboro, Miss.	" 30
Gordo, Ala.	" 13	Ellisville, Miss.	" 31
	" 14		

A. M. HOFFMAN

York, Pa.	Jan. 1-3	Meersdale, Pa.	Jan. 17
Harrisburg, Pa.	" 5, 6	Johnstown, Pa.	" 19, 20
Lewistown, Pa.	" 7, 8	Vintondale, Pa.	" 21
Huntingdon, Pa.	" 9, 10	Colyer, Pa.	" 22, 23
Tyone, Pa.	" 12	McGees Mills, Pa.	" 24, 25
Bellefonte, Pa.	" 13	Do Boos, Pa.	" 27, 28
Altoona, Pa.	" 14, 15	Starford, Pa.	" 29
Bedford, Pa.	" 16	Black Lick, Pa.	" 30, 31

A. S. WRIGHT

Bolivar, Mo.	Jan. 2, 3	Vichy, Mo.	Jan. 12, 13
Buffalo, Mo.	" 5, 6	Rolla, Mo.	" 14, 15
Lebanon, Mo.	" 7, 8	Flat River, Mo.	" 16, 17
Crocker, Mo.	" 9, 10		

A. H. MACMILLAN

Muskogee, Okla.	Jan. 2, 3	Winnboro, Tex.	Jan. 20
McAlester, Okla.	" 5, 6	Pittsburg, Tex.	" 21
Atoka, Okla.	" 7, 8	Omaha, Tex.	" 22
Denison, Tex.	" 9, 10	Hughes Springs, Tex.	" 23
Bonham, Tex.	" 12	Shreveport, La.	" 24, 25
McKinney, Tex.	" 13	Jefferson, Tex.	" 27
Greenville, Tex.	" 14, 15	Marshall, Tex.	" 28
Wolfe City, Tex.	" 16	Longview, Tex.	" 29
Deport, Tex.	" 17	Gladewater, Tex.	" 30
Bogata, Tex.	" 19	Big Sandy, Tex.	" 31

G. Y. M'CORMICK

Faber, Va.	Dec. 31	Galax, Va.	Jan. 14
Esmont, Va.	Jan. 1	Asheville, N. C.	" 15-17
Charlottesville, Va.	" 2	Waynesville, N. C.	" 19
Waynesboro, Va.	" 3	Dana, N. C.	" 20
Mt. Crawford, Va.	" 5	Morgantown, N. C.	" 21
Buena Vista, Va.	" 6	Lawndale, N. C.	" 22
Clifton Forge, Va.	" 7	Shelby, N. C.	" 23
Buchanan, Va.	" 8	Bessemer City, N. C.	" 24, 25
Roanoke, Va.	" 9, 10	Gastonia, N. C.	" 27, 28
Radford, Va.	" 12	Charlotte, N. C.	" 29, 30
Wytheville, Va.	" 13	Kannapolis, N. C.	Jan. 31, Feb. 1

S. H. TOUTJIAN

San Francisco, Calif.	Jan. 2, 3	Dureka, Calif.	Jan. 19, 21
Oakland, Calif.	" 5, 6	Hayfork, Calif.	" 22
Sacramento, Calif.	" 7, 8	Redding, Calif.	" 23, 24
Placerville, Calif.	" 9	Paynes Creek, Calif.	" 26
Lincoln, Calif.	" 10	La Moine, Calif.	" 27
Live Oak, Calif.	" 12	Yreka, Calif.	" 28
Orland, Calif.	" 13	Ashland, Oreg.	" 29, 30
Lakeport, Calif.	" 15-17	Klamath F., Oreg.	Jan. 31, Feb. 1

Cape Girardeau, Mo.	Jan. 23, 24
Poplar Bluff, Mo.	" 26, 27
Harviell, Mo.	" 28, 29
Ellisnore, Mo.	" 30, 31

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