



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LX

SEMIMONTHLY

No. 7

APRIL 1, 1939

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"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, N.Y., U.S.A.

## OFFICERS

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**"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 obedient ones of 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 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 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## CONVENTION

It seems appropriate that Jehovah's witnesses and companions should assemble in convention somewhere in the East. For this purpose New York City has been selected. Time: June 23-25, inclusive. The first two days of the convention will be held at the Manhattan Center. Sunday, the 25th, all meetings, including the public meeting, will be at Madison Square Garden. It will be difficult for Jehovah's witnesses in the far-away part of the United States to attend, and, if possible, another convention will be arranged farther west for some other time. Appropriate notice will be given in due season.

## "FASCISM OR FREEDOM"

In a world threatened by the totalitarian monstrosity and blinded to the rightful theocratic government, this new booklet, *Fascism or Freedom*, appears as most timely information for all people of good will. Under a forceful cover illustration the 64 pages of this booklet set forth the nationally broadcast speech by Judge Rutherford at his last public appearance in New York city, together with a masterly article on "Theocracy". You may obtain your personal copy now, on remittance of a contribution at 5c a copy. Time of release of *Fascism or Freedom* for general distribution is announced elsewhere.

## 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; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express 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.

## FOREIGN OFFICES

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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.

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

## "NEW HEAVENS" TESTIMONY PERIOD

The "New Heavens" Testimony Period will cover April, the final month of the current "Watchtower" campaign. A special feature of this period will be the release of the new booklet *Fascism or Freedom*. The details regarding the extensive worldwide campaign therewith now appear in the regular service paper *Informant*, to guide you in your plans for as large a part as possible in the special activities of this period. All persons not already in active co-operation with the service organization but who are interested in the proclamation of the kingdom of the heavens are invited to write the Watch Tower for information about the local company organization of Jehovah's witnesses.

## "WATCHTOWER" STUDIES

Week of May 7: "Drama of Vindication" (Part 5),  
¶ 1-28 inclusive, *The Watchtower* April 1, 1939.  
Week of May 14: "Drama of Vindication" (Part 5),  
¶ 29-57 inclusive, *The Watchtower* April 1, 1939.

## MEMORIAL

For the year 1939 the date for the feast in celebration of the name of Jehovah and to the sacrifice of his Vindicator, Christ  
(Continued on page 111)

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LX

APRIL 1, 1939

No. 7

### DRAMA OF VINDICATION

#### PART 5

*"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."  
—Isa. 12: 6.*

JEHOVAH'S consecrated people on the earth now walk in the light of his countenance. No longer do they doubt. They know that the name of Jehovah shall be vindicated and exalted above all creation in heaven and in earth. The prayer uttered by David is now their prayer and song: "Be thou exalted, O God, above the heavens; let thy glory be above all the earth." (Ps. 57:5) During the World War the consecrated, because of fear, remained inactive for a time, but now their fear of creatures is gone, and so they say: "Jehovah is my strength and my song; he also is become my salvation." (Isa. 12:2) They are strong in faith and courageous. The people of Jehovah are now fully assured that in his strength and under the command of Christ Jesus they can accomplish whatsoever God's purpose is concerning them. Knowing that they have entered into the "land of promise", they go onward with songs of praise of Jehovah upon their lips. To their vision Jehovah unfolds his prophecies, which give them full assurance of faith and comfort of heart, and make strong their hope. They see that Jehovah is now doing his "strange work", in which they, as his servants, are privileged to have some part, and they know that when that "strange work" is completed Jehovah will bring to pass his "strange act". (Isa. 28:21) Away back in the time of Joshua He made this prophetic drama, and now Jehovah unfolds the meaning thereof for the comfort of his people.

\* A strange and unusual thing was brought forward at this point in the drama of vindication, foretelling Jehovah's "strange work" and concluding with another picture foretelling his "strange act". The city of Jericho contained a population that were enemies of God. The people there, in behind the walls, pictured the religious element in particular, which element go into their holds. They were sore afraid and hid themselves behind the walls of the city; and this is in keeping with what the Lord says concerning the religionists of the present day. (Jer. 51:30) The walls of the city of Jericho pic-

tured the political and commercial elements of the governments, which support and keep in action the strong-arm squad and the military powers in an effort to accomplish their purpose. "Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in."—Josh. 6: 1.

\* This Scripture text states the condition that existed in Jericho because of fear the people had of the Israelites, and which caused them to stay within the walls of the city. Like the religionists of modern times, they shut themselves in. The facts that have come to pass in recent years show that the religious element incite their allies to persecute Jehovah's witnesses, but, as to themselves, they shut themselves up or try to hide themselves from view in order to deceive their dupes, while the persecution goes on against Jehovah's witnesses. In 1932 the Lord began to bring about conditions to smoke the religionists out of their holds. On May 1, 1932, a speech, publicly broadcast, on the subject "Jehovah's witnesses: Why Persecuted?" challenged the leaders of religious systems to come into the open to defend their position. Catholic and Protestant leaders were asked to choose their most desirable spokesman to defend their religious doctrines in their course of action employed by them to deceive the people and to defame Jehovah's name. Those religionists remained in their holds.

\* January 19, 1933, a letter was addressed and sent to the Canadian radio commission protesting against the action of that Commission in refusing to permit the president of the Watch Tower Bible & Tract Society to broadcast the kingdom message, and in that letter the Anglican clergy were challenged to come into the open and defend their position and give their reasons for objecting to the broadcast of Jehovah's message. Those "gentlemen of the cloth" hid themselves and remained silent.

\* On May 3, 1933, a letter was sent to *The Catholic Bulletin*, St. Paul, Minnesota, containing a challenge to the pope to appoint his best man in America to publicly debate with the president of the organi-

zation of Jehovah's witnesses the doctrines by which the clergy of that institution fool the people. That institution kept its men behind the walls. At the same time the religionists incited and used the political and trafficking element and the strong-arm squad to persecute Jehovah's witnesses.

\* November 28, 1933, marked the beginning of a circulation of a "Petition and Protest" against the opposition to Jehovah's witnesses' using the radio and which demanded full liberty for the use thereof and asked the governmental powers to restrain the religionists and their tools from interfering with such freedom of action. The names of liberty-loving people who signed that Petition and Protest totaled 2,416,141.

\* On January 24, 1934, that Petition was filed before the Congress of the United States, demanding action, and that political "wall" continued to protect the religionists behind it and disregarded the Petition. The antitypical Jericho-ites remained silent.

\* Joshua had removed his shoes at the command of Jehovah's Officer (Josh. 5:15), after which the Lord spoke to him: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." (Josh. 6:2) That assurance, given by the Officer of the Lord, would remove all fear and doubt in the mind of Joshua concerning the ultimate result of the siege of Jericho. That spirit of fearlessness, no doubt, Joshua would transmit to the other Israelites, so that their faith would be strong. In keeping with that part of the drama *The Watchtower*, which the Lord uses to transmit his truth to the consecrated, published an article, on November 1, 1933, entitled "Fear Them Not", and which publication was for the special benefit of the faithful servants of Jehovah in Germany, where the dictator Hitler was cruelly using his power in closing the Magdeburg branch office of the Society and burning the literature containing the kingdom message. This he did while the Roman Catholic Hierarchy, at whose instance Hitler acted, hid behind the political wall. Thus was given the assurance from Jehovah that into the hand of Christ Jesus he had delivered the modern-day Jericho and that his witnesses should fearlessly go ahead regardless of the persecution of the enemy in Germany and other places. As further evidence that the Hierarchy was scared because of the message delivered by Jehovah's witnesses, and by their zeal and activity in delivering the same, the pope, as reported by the public press of February 1, 1934, gave warning against Armageddon and asked his faithful dupes to pray that Armageddon might be averted. The religionists continued to hide behind the walls.

\* The Lord gave specific command to Joshua as to the manner in which he must attack the city of Jericho: "And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days." (Josh. 6:3) This foreshadowed the manner in which the Lord's people, under the command of the Lord Jesus, attacks the enemy's stronghold in modern times. As to the Israelites in the picture, the women and children and all others remained in the camp at Gilgal, except the men of war and the priests. They were commanded to march seven days around the wall. One of those days must have been the sabbath, but the marchers would not rest on that account. Likewise Jehovah's witnesses do not lay off on Sundays and "holidays", but have worked all the time. That daily marching around the city was a warning to the people of Jericho; yet no assault was made. The command from Joshua was that none should be made. This foretells the work to be done by Jehovah's witnesses prior to Armageddon, and the manner of doing it. They are not to use carnal weapons. It must have appeared to the Jericho-ites as a strange procedure for the Israelites to be marching around their city, blowing trumpets. Likewise the religionists regard the work of Jehovah's witnesses in continually proclaiming the warning concerning Armageddon as a very strange course of action. As the marching around the city must continue every day for six days, so Jehovah's witnesses must go over the same territory time and again, proclaiming the kingdom message. On the seventh day a great miracle was to be performed.

<sup>10</sup> The number *seven* is symbolic of completeness. "And seven priests shall bear before the ark seven trumpets of rams' horns [literally, jubilee trumpets (*A.R.V.*, margin)]: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." (Josh. 6:4) Let it be noted here the prominence of number "seven" mentioned. There were seven priests, seven trumpets, and on the seventh day they must march around the city seven times. The formation and order of march was this: The armed men took the lead, and were followed next in line by the priests, who carried and blew the trumpets. Next to them followed the priests bearing the ark of the covenant, which in symbol showed the presence of Jehovah; and in the rear came armed men, immediately behind those bearing the ark of the covenant. Thus it is seen that the armed warriors were both in the front and in the rear of the marching procession. The armed men pictured the invisible forces of the Lord, the same as pictured by 'the six men with the slaughter weapons', described in the ninth chapter of Ezekiel. The

Lord was guarding his marchers, both in the van and in the rear.

<sup>11</sup> Further instructing them at the command of the Lord, Joshua said: "And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him."—Josh. 6:5.

<sup>12</sup> The seven priests that blew the jubilee trumpets would suggest that the fulfillment takes place at the time that the remnant of Jehovah's earthly servants have been brought to the full number predestinated by the Lord. In the fulfillment of this part of the drama the remnant of Jehovah, the "royal priesthood" bearing Jehovah's name, march about "Christendom", the antitypical Jericho, but no carnal weapons are used. Instead thereof Jehovah's witnesses are equipped with instruments to sound the praise of the Most High. The invisible host of the Lord pictured by the armed men, and which invisible host do the real slaughter work, in due time march with the remnant of the priesthood on the earth, and thus God's invisible host, his angelic company, serve as a safeguard to the van, and as a rear guard of his servants on earth. The invisible servants of the Lord are round about the visible ones to protect them. (Ps. 34:7) Understanding and appreciating this part of the picture, Jehovah's faithful covenant people know that they are protected by the Most High and the enemy can do nothing to them except by God's permission.

<sup>13</sup> Now as to the fulfillment of this part of the drama relating to the horns or trumpets, note the following facts: In January, 1933, marking the time after the entering of the "land", for the first time the Society announced that a portable transcription sound machine would be used to proclaim the kingdom message, and in the February 1, 1933, *Watchtower* appeared a second-page notice announcing the same thing. The reproduction of public speech by sound machines there began, and by June, 1933, in America alone 300 of such sound machines, or antitypical trumpets, were in use, while in other countries also the sound machine was used proclaiming the jubilee message. (See *Year Book* for 1934, pages 64 and 65.) The Lord was increasing the proclamation of his message that those who love him might hear, and "blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance".—Ps. 89:15.

<sup>14</sup> Thereafter, in June and August, 1934, the twelve-inch record of speech and portable phonographs were put in use in the house-to-house witness work. From that time on the use of the phono-

graph increased, and at the end of the fiscal year of 1938 there were more than 32,000 of such sound machines and phonographs in use by Jehovah's faithful people going about "Christendom" proclaiming the kingdom of God and his name, and the slogan of these faithful ones now is: "Every witness a phonograph." No carnal weapons nor acts of violence used by these faithful witnesses, but just the sound of the mechanical voice, proclaiming the name of Jehovah and his kingdom, which must continue until the time of Jehovah's miraculous and "strange act". Thus the Lord Jehovah, by his Chief Messenger, instructed Joshua as to what to do and what would be the result. Likewise now, Jehovah through Christ Jesus, the Greater Joshua, instructs His people what they must do, and tells them what will be the result, and this is greatly to their encouragement and hope.

<sup>15</sup> Preliminary to Armageddon, what shall Jehovah's witnesses do? Just march and sound the message of the kingdom with their antitypical trumpets, and when the marching is done they must shout in obedience to the command received. So Joshua called the priests and instructed them. At this point the "Captain of the host of Jehovah" (Josh. 5:14) evidently had left Joshua. "And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." (Josh. 6:6) The seven priests with seven horns represented the complete number of Jehovah's servants bearing the heavenly message and proclaiming it. In these instructions issued by Joshua, note that Jehovah is made most prominent as the One who would bring about the overthrow of the enemy. Jehovah, being present, was pictured by the ark of the covenant being carried around by the priests, and his name and presence must be heralded by the full and complete number of the priests, who by their trumpets blown drew attention of all to the presence of Jehovah.

<sup>16</sup> Note now some of the facts that God has brought to pass in fulfillment of this prophecy, and be assured that the Most High, through Christ Jesus, is guiding his people. The Greater Joshua, Christ Jesus, early in 1933 issued the instructions to the earthly, priestly remnant. Up to that time the radio exclusively had been used at hired rates, but early in 1933 the sound machines were brought into use. Pioneers and company workers were supplied with the phonographs and with recorded speeches. It is interesting to note, at this time, that the original speech recorded, and sounded since, is entitled "Jehovah", and now recorded speeches to the praise of Jehovah and his kingdom are daily used by the marchers who march about "Christendom". It is of



interest to note in this connection the political and religious development of events within that same time, to wit:

January 18, 1933, Canadian Radio Commission, at the instance of the religious leaders, prohibited the further use of the radio in Canada to broadcast the message of the kingdom.

January 30, 1933, Hitler became chancellor of Germany, and within less than a month thereafter his followers burned the Reichstag building and wrongfully charged the crime against others, and thus increased the power of the dictator.

March 4, 1933, F. D. Roosevelt was inaugurated president of the United States, and immediately the information was given out that the Vatican would have an ambassador at Washington as soon as the people could be brought around to it.

March 23, 1933, Hitler became absolute dictator of Germany.

March 27, 1933, Japan withdrew from the League of Nations.

April 2, 1933, the pope inaugurated his so-called "Holy Year" with peculiar ceremonies.

April 4, 1933, Hitler issued an order forbidding the operation of the Watch Tower Bible & Tract Society, or Jehovah's witnesses, in Germany, and seized the property of the Society, and this he did in violation of the treaty between the United States and Germany, and the evidence shows that this was done at the instance of the Roman Catholic Hierarchy.

April 8, 1933, began the second International Thanksgiving Period of Jehovah's witnesses throughout the earth, and in which many thousand publishers took part and placed in the hands of the people nearly four million books and booklets, the greater number of which were placed in Germany alone. Shortly thereafter Hitler's Nazi crowd broke up the meetings of Jehovah's witnesses, confiscated their books and Bibles, and arrested and imprisoned many of God's faithful people.

June 25, 1933, a convention of seven thousand German Christians met at Berlin and publicly adopted a Resolution against the unwarranted action of the Hitler government in interfering with the witness work of Jehovah's witnesses, and upward of a million copies of that Protest were distributed throughout Germany. About the same time 170 radio stations in America broadcast the speech concerning the so-called "Holy Year", and which greatly embarrassed the Roman Catholic Hierarchy, and made them exceedingly mad.

June 29, 1933, Goering, acting for the dictator of Germany, suppressed the Society and closed its office at Magdeburg, and that was done at the instance of the Papacy.

July 20, 1933, the Vatican concluded a concordat or agreement with Germany in behalf of the Catholic organization in that land.

July 30, 1933, at Plainfield, New Jersey, the president of the Watch Tower Society delivered a public

address on the subject "Why Religious Intolerance in America", and throughout that speech the speaker was surrounded by armed policemen bearing revolvers and machine guns.

September 1 to 29, 1933, a special campaign by Jehovah's witnesses was carried forward, in which they distributed a large amount of literature exposing the Scriptural denunciation of the religionists, the Roman Catholic Hierarchy.

"Referring now to the drama: Joshua begins to carry out the instructions: "And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them."—Josh. 6:8.

"In the fulfillment of that part of the picture action began in the spring of 1933, when the sound equipment began to do its part in the siege of "Christendom", antitypical Jericho. In that year several hundred sound machines went into action, and from then till this day they have increased in number and in activity. During the same year there was considerable radiocasting of the kingdom message in various lands, and it was in June of that year that the pope issued an order to the Catholic population that they were not to listen to "that man Rutherford", who did the broadcasting. In October that year the book *Preparation* was issued, in which was contained much information by the Lord for the encouragement of his people.

"Joshua's orders were carried out exactly as given: "And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets." (Josh. 6:9) Visualize that procession: armed men in the front, armed men in the rear, priests in the center, bearing the ark and blowing their trumpets, and the religionists inside the walls quaking in their boots. In that same year, for the encouragement and comfort of his people, the Lord gave to them the text Proverbs 18:10, *A.R.V.*: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." The armed men marching before and in the rear of the priests, and the trumpets sounding, pictured the invisible angels of the Lord protecting the ones on earth while they sound the trumpets that frighten the enemy. No noise aside from the trumpets was permitted. "And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout."—Josh. 6:10.

"If the people on the walls of Jericho should shout derisively at the Israelites or taunt them about their strange action, the Israelites must give no heed

thereto and must not retaliate, but must be silent in everything except the sounding of the trumpets. The people of Jericho would think it strange action on the part of the Israelites, who were merely marching round about the city and disturbing them by blowing horns. No doubt that sound shocked their religious susceptibilities and made them gnaw their tongues, as well as to tremble with fear. In like manner the religionists, the antitypical Jericho-ites, have had their religious susceptibilities frequently shocked by the message of the kingdom proclaimed by the sound machines, and at the same time they have been filled with fear because of the message proclaimed. The action of Jehovah's witnesses has seemed to the religionists as very strange. That marching of the priests and blowing of the trumpets, however, would be good music to Rahab and would be a signal for her to gather her relatives into her house on the wall, and to continuously display the "line of scarlet thread" over the wall. She could not know just when she was to be delivered; but she relied upon the promise made to her by the spies that deliverance would come, and she must perform her part of the arrangement. Likewise the Jonadabs, whom Rahab pictured, must do their part, trusting wholly in the Lord.—Josh. 2:18-21.

<sup>21</sup> The marchers were forbidden to speak to anyone on the walls of Jericho, and therefore even if they knew what it all meant they could not communicate the same; and, of course, they did not know what was about to come to pass. They knew that they were under the command of Joshua and that they must trust in the Lord and be obedient. Too much talk often results disastrously; and instructions given by Joshua prove this fact. That part of the picture also foretells something that must be done by God's people in due time. The minute details for the carrying out of instructions are given by the Lord to his covenant people. So in the fulfillment of this part of the picture the Lord caused his covenant people to carry out in reality what the picture meant, even though they did not know it at the time.

<sup>22</sup> Now as to that part of the fulfillment concerning the non-talking. In connection with the campaign period designated as "Preparation" (November, 1933) a new method of preaching to the people was introduced. The testimony to be used was printed on a small card and each publisher provided with such card, and each person approached with the message was handed the card to read for himself, and the publisher did little or no talking. The Lord blessed that method, and it has been in use since. There came to be less and less verbal testimony; which saves much time and energy, and the result

is much better. Now the cards and the sound machines do the talking.

<sup>23</sup> The silent and methodical movement of the people around the city each day must be kept up until the proper time for them to shout and, as Joshua said to them, "then shall ye shout." The daily march proved to be a "strange" operation to the people of Jericho. After a few rounds the self-important religionists behind the walls would conclude that such a procedure by those Israelites could accomplish nothing against the fortified city, and they would no doubt conclude and say to others: "We are now in peace and safety." And even so, during the past few years the faithful witnesses of Jehovah have been going about "Christendom" sounding the antitypical trumpets, and the clergy and other religionists have concluded that Jehovah's witnesses can accomplish no real results; and when they shall say, as the Scriptures foretell: "Peace and safety," "then sudden destruction cometh upon them," and they will find no way to escape. (1 Thess. 5:3; Jer. 25:35) And so when the "strange work" is done, and the Lord has given command, then the people will shout.

<sup>24</sup> That the "strange work" is Jehovah's work is further shown by the fact that the ark was in the line of march each round of the city. Jehovah was there in a representative capacity: "So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp." (Josh. 6:11) After making the first round on the first of the six days the marchers returned to their camp at Gilgal. The next day they repeated the same march as they had the first day. "And Joshua rose early in the morning, and the priests took up the ark of the Lord."—Josh. 6:12.

<sup>25</sup> The marchers got an early start, and the priests and trumpeters particularly foretold that the witness work of Jehovah is being performed punctiliously and as directed. Note now, in fulfillment of the picture, that in the fiscal year of 1933 Jehovah's witnesses marched about "Christendom", the antitypical Jericho, and sounded the antitypical trumpets and placed in the hands of the people twenty-four million books and booklets, and held meetings with sound machines, to the total number of 4,646, with a total attendance of 240,434. That was the first year.

<sup>26</sup> But that was not sufficient, which was shown by the drama at this point. "And seven priests, bearing seven trumpets of rams' horns before the ark of the Lord, went on continually [daily], and blew with the trumpets; and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets."—Josh. 6:13.

"That daily repetition must have exposed the Israelites to the ridicule and reproach of those who were on the walls of Jericho watching. That was a real test of the faith of the Israelites, but they, believing that Jehovah had commanded Joshua, who had so directed them, went forward in obedience to the instructions faithfully and punctiliously. After the first round they did not consider that enough and refuse to go again. To be sure, Jehovah could have thrown down the walls after the first round; but here again he is seen as holding off the enemy and the approaching day of destruction for his own wise reasons. This apparent delay was also a test to Rahab and those of her household as they continued to display the scarlet thread and watched from the windows of their house the marching Israelites, not knowing what it meant. Likewise Jehovah's witnesses have been going about antitypical Jericho for several years proclaiming the message, and their activities have brought upon them reproach from the modern-day Jericho-ites, and such has been a real test to the faith of Jehovah's witnesses, and some who entered the marching have failed in the test; but the real ones have gone obediently and joyfully on. At the same time their companions, the Jonadabs, have had their faith tested as they looked on and waited.

<sup>28</sup> The marching continued: "And the second day they compassed the city once, and returned into the camp; so they did six days." (Josh. 6:14) For six successive days the marching went on, daily the same way. That could not be construed to mean that each of the days represented a year in the fulfillment, but rather that, in the fulfillment, Jehovah's witnesses continue in obedience to the Lord's command for an appointed time, the "six" more particularly representing the imperfect part of the earthly witnesses; whereas the real and effective work must be done by the Lord on the seventh day. But note that the second antitypical period, that is to say, the next year, 1934, the publishers in the field placed in the hands of the people books to the number of 22,041,622, and at the same time and in addition thereto the portable transcription machines and phonographs were used in the field work, and in the United States alone 1,757 such machines delivered the kingdom message to an aggregate audience of 1,901,821, and with the use of the testimony card a brief and pointed testimony was given to more than twenty-five million persons that year. But the marching must go on; and on they went. As Isaiah later inquired, some must have asked: "Lord, how long?" "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have re-

moved men far away, and there be a great forsaking in the midst of the land." (Isa. 6:11, 12) Otherwise stated, they must continue until the time arrives for Jehovah's "strange act". It is of interest here to note the work done during the years that followed. Each year millions of persons have heard the message by radio and sound machine, and at the end of the fiscal year 1938 more than 32,000 sound machines were in use in the field service; and the placing in the hands of the people of books, large and small, over a period of years has been as follows, to wit:

1935	26,322,854	1937	22,577,146
1936	24,457,111	1938	26,772,150

And this has been done in the face of the fact that in Germany, Austria, Poland, Rumania, Yugoslavia and Greece the political powers have so interfered with the work, at the instance of the clergy, that in those countries practically nothing has been done in the past two years.

<sup>29</sup> The seventh day approached, and on that day there was special work to be done, and Joshua commanded the Israelites to get at it early. "And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times." —Josh. 6:15.

<sup>30</sup> Jehovah had assigned a definite time to do his work of destroying the city. Likewise Jehovah has fixed a definite time for the destruction of "Christendom", and it will come off exactly on time. No one can hasten the time, but the faithful witnesses will keep right on marching and sounding the trumpet, trusting wholly in the Lord, knowing that he will bring to pass his purpose in his own due time. Jehovah's "strange work", pictured by the six-day marching, must be completed before his "strange act" begins on the seventh day. (Isa. 28:21) The marching continued for seven days, and no stopping for the sabbath. Likewise Jehovah's witnesses continued to carry forward the witness work, and no stopping for rest days. Seven days, and on they go! And on the seventh day, around the city seven times they marched. That was perfect. There must be increased activity on the seventh day. The people of Jericho would note that special activity on the part of the Israelites and would see that six times that day the marchers had gone around the city and nothing had happened, and probably they concluded that the Israelites were just fooling themselves and the fear of the Jericho-ites was growing less. Likewise the Roman Catholic Hierarchy and allies have about come to the conclusion that Jehovah's witnesses are fooling themselves; and hence the religionists are growing bolder, although they



are trembling in their boots. The Scriptures do not indicate that Joshua told even one of the Israelites nearest to him in command what Jehovah had communicated to him would happen when the shout was given on the seventh day. That Joshua must keep to himself until due time. The Israelites marching had to take it by faith and keep moving. That is exactly true today with the remnant of Jehovah's witnesses, and they are not 'growing weary in well doing' (Gal. 6:9), but are going right ahead. They know that God will perform his "strange act" just at the proper time, and with them there is no doubt about it. If one begins to doubt, and grows weary, it is just too bad for such one. The faithful know that Jehovah's victory is as certain as that the sun shines.

<sup>31</sup> The commercial radio stations were used for some years to broadcast each week the kingdom message by means of electrical transcription records. But on September 26, 1937, notice was given that such commercial broadcasting would cease on October 31; and it was done. That same year the "special pioneer" work was inaugurated, and these were equipped with sound machines and put in the field. The faithful of God's people continued to march steadfastly on and with ever-increasing joy. Although Jehovah had told through his messenger to Joshua what would come to pass on the very day, Joshua said nothing about it to the marchers, as to what would be the result when they received the command to shout. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city."—Josh. 6:16.

<sup>32</sup> To obey that order to shout was a real test of faith. There was no artillery present or other means of bombarding the city walls, and no one knew just how the city was to be taken. But in obedience to the command the faithful ones shouted, and the walls fell down by reason of the power of Jehovah: "By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. 11:30) What means this to Jehovah's witnesses? It means that they must, with full faith and confidence in the Lord, continue the witness work until the time arrives for them to shout, and no doubt at the appointed time the Lord will command them to shout a shout of triumph, and the enemy will hear the shout. Jehovah waits upon the shout to be given; not that he needs it, but such is like a faithful report rendered by the "faithful and wise servant". (Ezek. 9:11) It is not at all unlikely that at the time of the shout by the earthly witnesses of Jehovah the heavenly hosts, invisible to human eyes, "the sons of God" in heaven, will shout as they did at the laying of the foundation

of the earth. (Job 38:7) That will be a great day, a day of triumph to Jehovah. The Greater Joshua is in command, and the Scriptures show he gives the orders and they will be obeyed: "O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations [all who are against God and who fail or refuse to praise his name] under our feet. He shall choose [the land of promise] our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a shout, the Lord with the sound of a trumpet." (Ps. 47:1-5) The faithful remnant will keep going on until the command to shout when Armageddon begins.

<sup>33</sup> In the marching around the city of Jericho the drama does not picture the Jonadabs as participating, but that does not mean that they have no part in the witness work. No picture shows every detail and every point. Rahab, who pictured the Jonadabs or "great multitude", had an arrangement with the spies which illustrated that the Jonadabs do have a part in the witness work. The modern-day ones, the Jonadabs, have the assurance that God has given to Christ Jesus the enemy organization for destruction, and their full faith is pictured by the continuous displaying of the line of scarlet thread.

<sup>34</sup> Joshua gave specific instructions as to what must be done by the Israelites concerning the city when it fell: "And the city shall be accursed [*(margin)* devoted], even it, and all that are therein, to the Lord; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent."—Josh. 6:17.

<sup>35</sup> No one was permitted to appropriate a single thing of the city for himself, and to do so would be a serious offense and bring upon him quick punishment, because everything in the city belonged to Jehovah. Jericho was the first city of Canaan to fall, and it was the firstfruits unto Jehovah, and not redeemable, but must be destroyed. (Lev. 27:21, 28, 29) As to the fulfillment of that part of the drama, the warfare now carried on by God's people against "Christendom" is not for the personal gain of any person and is not for loot by any of Jehovah's servants, but solely for the vindication of Jehovah's name and the satisfaction of his claims. "Christendom," like Jericho, is 'a vessel of wrath fitted to destruction'. (Rom. 9:22) Nothing thereof must be spared or saved. No one must desire or be willing to receive anything thereof for selfish purposes, such as Achan did, who suffered destruction. Exception was made only as to Rahab and her household, because she had shown faith in God and

avored his servants. Rahab and her household, who pictured the "great multitude", for good reasons were spared. This is strong proof that none aside from the remnant and the "great multitude" will survive Armageddon.

<sup>30</sup> Jehovah's anointed people are not permitted to make any compromise with any part of Satan's organization; and this was shown in the drama: "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."—Josh. 6:18.

<sup>31</sup> No one who is devoted to Jehovah can partake of or take any part with that which is accursed of God. (2 Cor. 6:17) No compromise of the Christian with the world is permitted. (Jas. 4:4) Sparing that which God condemns, so as to turn it to selfish gain, is disobedience subject to punishment. (1 John 2:15, 16) "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be a snare unto thee." (Deut. 7:16) The entire camp would be a curse until it cleansed itself of that which brings on the trouble, as in the case of Achan. (Josh. 7:1-26; 1 Cor. 5:6, 7) Had Jehovah permitted such a thing for selfish gain at the start of Israel's operations, it would quickly have spread and the nation would have become corrupt, being turned to coveting that which the heathen had, and it would result in the defilement of the Israelites. Thus God has fixed the unchangeable rule that must govern the true followers of Christ Jesus. They must have no part with the world.

<sup>32</sup> Frequently the WATCH TOWER publications have called attention to the fact that the Roman Catholic Hierarchy has mixed freely with worldly political affairs and attempts to control the politics of the world. Such is not mentioned for the purpose of holding up Catholics to ridicule, but for the purpose of pointing out that those who serve God cannot please him and at the same time participate in the affairs of this world, over which the Devil is the invisible ruler. There are many sincere Catholics who undoubtedly are ignorant of these great truths set out in the Bible, and to call their attention to such is an act of kindness and friendship rather than otherwise, and is done in obedience to God's command. Regardless of how sincere men of the religious organizations may have been at the outset, the fact remains that the divine rule is continuously violated by such organizations. (Jas. 1:27; 4:4) Jehovah's witnesses must keep themselves separate from the world; and for that reason they will obey God, and not man.

<sup>33</sup> That which belongs exclusively to Jehovah he

uses according to his good pleasure: "But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord." (Josh. 6:19) The precious metals here mentioned belong exclusively to the Lord for the reason that he put them in the earth: "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8) Then such precious metals must be purified with fire. "And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses: only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."—Num. 31:21-23.

<sup>34</sup> Such purification by fire shows that the thing devoted to Jehovah must be entirely separate from Satan's organization: "The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God." (Deut. 7:25) The bringing of such precious metals into the tabernacle or temple put the same at the disposal of the priests of Jehovah for his service, and not for creature's selfish use. The destruction of Jericho was not to enrich creatures, but for the vindication of Jehovah's name, and all of Jericho must be rendered unto Jehovah because of being the firstfruits of the land, and must be destroyed. That was a test upon the Israelites as to whether they would willingly destroy Jericho for the vindication of Jehovah's name, because of their love for him. A similar test is upon all true servants of Christ, and to receive the approval of God they must expose for destruction the wickedness of "Christendom" solely because of their love for Jehovah and for the vindication of his name. Jehovah's witnesses are not "engaged in a campaign of hate", as wrongfully charged against them. They are doing what God has commanded to be done.

<sup>35</sup> Having been fully instructed by Joshua, the marchers were ready for action at the appointed time for shouting: "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."—Josh. 6:20.

<sup>36</sup> The shout of the people was a shout of triumph for Jehovah's victory. Marching was done and ended, and the people in the city must fall by the hand of

the Lord. So in the fulfillment, the marching of Jehovah's witnesses, that is, his devoted priestly class, and their sounding of the message of the kingdom continue until God's due time for that to end. When the witness work is completed according to Jehovah's will, then all his witnesses will shout to him in faith for him to act in the victorious vindication of his name, and down "Christendom" must fall. No matter how strong or apparently impregnable the enemy organization, and no matter how much the inhabitants of that city may like peace and safety, the worldly organization, religious, political, and commercial, must go down. Such is the "strange act" of Jehovah, and it will strip the religionists, their allies and supporters, of their hiding place and their protection, pictured by the wall, that is, the political and commercial elements, which now use the strong-arm squad to do the bidding of the religious leaders. Religionists now rely upon their wall; but it is certain to fall: "The rich man's wealth is his strong city, and as an high wall in his own conceit."—Prov. 18:11.

"The fall of Jericho's walls killed and buried many people. Likewise the fall of "Christendom's" wall will be the end of religious systems that have long defamed the name of Jehovah. When the wall fell the men of war went right over the ruins thereof and took the city and completed the destruction of it. None were permitted to escape: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." (Josh. 6:21) Thus is pictured the complete destruction at Armageddon of all who have supported religion and form a part of Satan's organization. The armed men that were permitted to act in taking the city and destroying the people pictured the invisible army of the Lord described at Ezekiel nine. That will mark a time of tribulation such as never was known before, and there shall never be another.—Matt. 24:21.

"The only part of the walls of Jericho that remained standing was that portion where Rahab's house was situate. Jehovah thereby confirmed the oath of the spies and gave respect to the display of the scarlet thread and held up that part of the wall, while he demolished every other part. Rahab and her household showed faith in God and obedience to the covenant made with his servants, and they were saved. Rahab had been warned by the spies that she must remain in her house. "Whosoever shall go out of the doors of thy house into the street [mix up with the religious institutions], his blood shall be upon his head, and we will be guiltless." (Josh. 2:19) This supports and is in harmony with the law concerning the city of refuge, showing that the "great multitude" must remain in the

city of refuge until released by the will and act of Jehovah God, and further supports the conclusion that those persons forming the "great multitude" will be the only survivors of Armageddon aside from the remnant and the faithful men of old.

"Immediate action was taken to rescue Rahab and her household: "And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred and left them without the camp of Israel." (Josh. 6:23) Rahab had showed her faith, in her activity in gathering her relatives into her house. Those that did not believe and that refused to come in perished. So it will be at Armageddon. Jehovah has warned the people of good will to seek righteousness and meekness if they would find refuge in the day of his wrath. (Zeph. 2:3) This shows that as one of good will receives a knowledge of the truth his duty is and the proof of his faith will be his activity in proclaiming the message of the kingdom to others who have the hearing ear, that they may be gathered into the Lord's organization and there find safety. Rahab and those with her needed to be examined before being accepted into the tribes of Israel, and therefore they were "left . . . without the camp" for a time. If they had brought with them any of the valuables of the accursed city, such must be taken from them and destroyed. They must be meek, that is, willing to learn, and must seek righteousness by obeying instructions. This emphasizes the truth that those who will compose the "great multitude" are not spiritual Israelites. Rahab and her relatives that were saved pictured the people of good will who become the "great multitude" that abides in the earth for ever.

"That "Christendom" shall be completely destroyed is here shown in the drama: "And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord." (Josh. 6:24) God gave through Moses the law by which Jericho must be dealt with: "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: that they teach you not to do after their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—Deut. 20:16-18.

"The destruction suffered by Jericho foretells what shall come to pass upon "Christendom" at Armageddon, that is to say, complete destruction.

Only such things, therefore, as belong to God shall come through that great "fire". What are such things? The people of good will who exercise faith in and obedience to the Lord, who flee to the Lord and take refuge in him, and who then obey the rules by remaining under the protection of the Lord and there seeking righteousness and meekness.

"The unfolding of this prophecy will now be of great comfort to the people of good will as they see and appreciate how Jehovah, long centuries ago, had them in mind and made provision for their salvation. *Joshua* means "Savior". "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho."—Josh. 6:25.

"The Greater Joshua, Christ Jesus, the Officer of Jehovah, will execute all of Satan's army at Armageddon, but will save those of the "great multitude", his "other sheep". This further proves that the Rahab class, the "great multitude", will survive Armageddon because of their faith and obedience unto the Lord. No mention is made in the Scriptures of Rahab's death, but she is reported in the context as living in the land, "even unto this day," that is, the day of Joshua, who wrote the record, and whose testimony proves that the "great multitude" will live forever on the earth under the kingdom of the Greater Joshua.

"Later Rahab married Salmon, who became the father of Boaz. (1 Chron. 2:11-15; Ruth 4:20, 21) David was a descendant of this marriage, and David pictured the Lord Jesus. (Matt. 1:5, 6) Thus the Lord shows a reward for full faith and obedience. As a reward of their faith and obedience the "great multitude" come into intimate relationship with the "remnant" while on the earth and later are granted life everlasting and given the great privilege of carrying out the divine mandate to "multiply and fill the earth". (Gen. 1:28; 9:1) It is now seen that the divinely recorded drama revealed at this time is for the benefit of both the remnant and the "great multitude" and brings greater joy to each, and is additional reason for them to praise Jehovah and Christ Jesus.

"The fall of Jericho was the occasion of great rejoicing of the Israelites because God had shown them his favor. It was the time of real responsibility upon them also, and so Joshua put all Israel under oath, reminding them of their responsibility: "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."—Josh. 6:26.

"Never in the time of Joshua was Jericho re-

built. Never in the time of the Greater Joshua, Christ Jesus, who remains forever, will "Christendom" be brought into existence. It perishes for ever. The ruins of Jericho were a testimony to the vindication of Jehovah's name. The destruction of "Christendom" will for ever be a testimony to the vindication of Jehovah's name.

"The words of Joshua, recorded, were spoken under inspiration and stated Jehovah's rule in respect to Satan's organization. Violation of the words of Joshua would mean defiance of the Almighty God. More than 500 years later, and when the ten tribes had rebelled against Judah and Jerusalem, and when Ahab and Jezebel ruled in Samaria and indulged in Devil religion, one of the Devil religionists named Hiel, in defiance of Jehovah, rebuilt Jericho, and the curse was upon him. "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho; he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."—1 Ki. 16:33, 34.

"Jericho, the first and the last, was a city founded in rebellion against Jehovah. The rebuilding of that rebellious city did not picture that Satan's organization will be rebuilt, but does show that those who try to perpetuate the religious element of Satan's organization come under the curse of the Greater Joshua. Those who commit the "sin of Samaria" are of this class. (Amos 8:14) Like in the rebellion of Hiel, they lose their children, from the firstborn to the last, and have nothing to survive them.

"The vindication of Jehovah's name is further proved by the concluding words of this sixth chapter: "So the Lord was with Joshua; and his fame was noised throughout all the country." (Josh. 6:27) Before Armageddon is completed and before all the enemy is cleaned out, all will be compelled to acknowledge Jehovah as supreme and that He and Jesus are the higher powers. All enemies will be terrified and forced to see the hand of Jehovah working their destruction.

"Jehovah's covenant people will now consider this prophetic picture of the siege of Jericho and its fall with real consolation and with strong hope. We know that the enemies of God and his kingdom are entrenched and that they feel themselves secure behind their "wall". The religious element defy the Almighty God and his King. Together with their allies they claim the right to rule the world. They stand where they ought not stand. (Mark 13:14) "The earth is the Lord's, and the fulness thereof," and shall be ruled by his anointed King, and no

one of the uncircumcised has any right to stand in the earth and claim the right to rule it. The position and attitude of the enemy, the religionists, in particular the Roman Catholic Hierarchy, is an abomination unto God. The success of that devilish institution even for a short time will work desolation. The enemy is now arrogant, dictatorial, cruel and malicious, persecuting Jehovah's witnesses, with the greatest bitterness. The enemy follow in the course of their father the Devil, resorting to all manner of lies to defame Jehovah's name and to bring reproach upon his servants. But this is the time for the remnant, together with their "companions", the Jonadabs, to be very courageous. Jehovah is backing up those that love and serve him. As he said to Joshua, so now he says to his faithful remnant: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9) Thus God reveals to his people now

on the earth the meaning of the foregoing prophetic drama, and the words that he spoke to Jeremiah are now appropriately considered and applied to themselves by those who love Jehovah. The enemy now viciously fights against God's people, and to them he says: "And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."—Jer. 1:19.

"No single drama or picture shows every detail of the progressive movements in the carrying out of Jehovah's purpose, nor do those prophetic pictures occur in chronological order. With chapter six of Joshua's prophecy that part of the picture leading up to Armageddon ends. Another picture follows with Joshua playing an important part therein. This Jehovah has also caused to be written and recorded and now revealed for the aid and comfort of those who love and serve him.

(To be continued)

## WHO ARE THE "GREAT MULTITUDE"?

"**M**ILLIONS now living will never die." That message of millions now living on earth and never to die off the face of the earth was first publicly proclaimed at Los Angeles, Calif., on Sunday, February 24, 1918. At the time millions were dying prematurely as a result of world war, famine and pestilence. That proclamation was greeted with astonishment and skepticism. Thereafter, for more than two years, that "millions" message was hindered. Then, in 1920, the public proclamation thereof was resumed, and in September of that year a 128-page book entitled "Millions Now Living Will Never Die" was published. The copies circulated ran up into the millions, in thirty-one languages. The use of the title as a subject of discussion on public platforms became world-wide. In 1922 the subject began to be heralded over the then few radio stations. The vast majority of the world were unbelieving, but multitudes of people of good will hailed the good news with joy.

How many "millions"? The number was not revealed, not even to the man who nineteen hundred years ago was given a vision of the gathering of those millions and who recorded that vision for the benefit of all people of good will on earth today. This man, John, an apostle of Jesus Christ, wrote: "After this I beheld, and, lo, a great multitude, *which no man could number*, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came out of great tribulation, . . . For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7:9-17.

When he wrote, John was in banishment on the Isle of Patmos in the Aegean sea because he had testified to God's Word. The revelation to John discloses that the church of God, which is built upon Christ Jesus, its pre-

cious Foundation Stone or Rock, is composed of 144,000 faithful Christians, who are also pictured as "living stones". (1 Pet. 2:1-10, R.V.) John was first told of the sealing of these 144,000 spiritual Israelites, who are to be associated with Christ Jesus in heaven in the royal house of Jehovah God. (See Revelation 7:4-8.) Then John says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne." The 144,000 are begotten and anointed of God's spirit as his sons and joint heirs with Christ Jesus and shall be for ever in heaven; whereas the "great multitude" is made up of "other sheep" (John 10:16), or people of good will (Luke 2:14), who obtain the riches of earth and dwell for ever upon the earth in peace and endless joy under God's kingdom. The Scriptures clearly show that it is after God has taken out or selected those who shall be of the heavenly class that He brings forth the "great multitude", and this he does shortly before Armageddon, the battle of the great day of God Almighty.—Rev. 16:14, 16.

The fact that they "stood" shows that the great multitude are approved by the Most High, because (Psalm 1:5) "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous". But where do they stand? Would they have to go to heaven in order to stand approved before the Lord? Certainly not; nor would they have to be in heaven in order to stand "before the throne", either with reference to their position or with reference to God's approval. While standing before the throne those of the great multitude are shown to be hungry and thirsty, whereas if they were in heaven there would be no occasion for them to hunger and thirst. (Rev. 7:16, 17) Those that are hungry and thirsty for spiritual food are the ones on earth that are seeking to be fed on that which will satisfy their heart's desire. Manifestly the great multitude are here shown as standing before the judgment



throne of Christ Jesus, where God, by proxy, judges; that is to say, Jehovah judges by his beloved Son, to whom he has committed all judgment. (See John 5:22.) In standing before the Lord for judgment these need not be in heaven, for it is stated by Jesus that when he assumes his throne for the judgment of the nations all nations shall be gathered before him, and surely these nations are not in heaven.—Read Matthew 25:31, 32.

With whom does Christ Jesus begin judgment upon assuming his high office as Judge upon the throne? Not with the dead of mankind, but with the living. It is written (2 Tim. 4:1, *Am. Rev. Ver.*): “Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom.” Bible prophecy and the events of our day in fulfillment thereof prove that Christ Jesus is at the temple now, as a divine spirit, upon his throne of judgment and glory, and before him are gathered all the nations for the purpose of being separated and judged, as pictured in the parable of the sheep and goats. Even so, the great multitude are “of all nations” on the earth, and are before Christ Jesus for judgment, which judgment shows that it is those of good will that take the side of the Lord and that become the “other sheep” of the Lord. To these “sheep” Christ Jesus says (Matthew 25:34): “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” These are the ones that get life eternal, on the earth, and they, being now alive on the earth, if continuing obedient and faithful, may never die.

What, then, is pictured by the “robes” given the individual members of the great multitude and with which they are clothed? These white robes picture that they are clean and approved. Cleanliness results by reason of faith in the shed blood of Christ Jesus, who loved us and washed us from our sins in his own blood. (Rev. 1:5) The people of good will are those who have faith in his shed blood as the only means of redemption and salvation for the human race, and these voluntarily agree to do the will of God; and in taking this step of consecrating themselves to God by faith in the blood of Christ Jesus they stand approved before the judgment seat of Christ. This approval of them is symbolized by white robes. These keep their robes clean by continuing in faith and devotion to God and Christ Jesus, his anointed King.

What is the meaning of “palms in their hands”? It means that this great multitude hails Christ Jesus as the King and rightful Ruler of the world and the Savior of mankind. Nineteen hundred years ago, when the Lord Jesus rode into Jerusalem, he was there hailed by the multitude as King; as it is written (John 12:12, 13, *A.R.V.*): “On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the *palm* trees, and went forth to meet him, and cried out, Hosanna: blessed is he that cometh in the name of the Lord, even the King of Israel.” Both in the Gospel by John and in The Revelation to him John makes mention of the palm branches, and that in connection with the great multitude. When Jesus entered Jerusalem the great multitude that spread down their garments and waved their palm branches were not then the disciples of Jesus Christ, as the subsequent facts showed. Manifestly those mentioned in The Revelation as with “palms in their

hands” are not the spirit-begotten footstep followers of Christ Jesus, the remnant of Jehovah’s anointed witnesses on earth; but that great multitude is made up of others who hear about Jehovah and his kingdom under Christ and who desire that kingdom. These are gathered out of the nations and tribes, kindreds, peoples and tongues; and when they learn that God’s gracious kingdom has come, they take their stand on the side of Jehovah and his King rather than for the totalitarian state, and they wave their palm branches as an evidence that they are heartily in accord with and support Christ Jesus the King, about whom they have heard. “And [they] cried with a loud voice, saying, Salvation [be ascribed] to our God [Jehovah] which sitteth upon the throne, and unto the Lamb [Christ Jesus].” —Rev. 7:10.

John writes (Rev. 7:13, 14): “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” The *American Revised Version* reads: “They . . . come out of the great tribulation.” The *Emphatic Diaglott* reads: “These are those *coming* out of the great affliction.” At Matthew 24:21, 22, Christ Jesus, prophesying of the end of Satan’s world, 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.” If the tribulation mentioned at Revelation 7:14 is this “great tribulation, such as was not”, and which comes at the end of the world, then the great multitude could not be a class developed throughout the centuries past. True, those of Jehovah’s royal house of sons, that is, the 144,000, have great tribulation, and such tribulation has extended over the entire “Christian era”; but the greatest of all tribulations mentioned in the Scriptures must come as stated by Jesus at Matthew 24:21 above. That “tribulation” period began in A.D. 1914, when the “war in heaven” started against Satan’s organization in heaven and was accompanied by the World War on earth. (Rev. 12:7-10) That tribulation period reaches its climax at the time of the battle of Armageddon, “the battle of that great day of God Almighty.” In harmony with this, Revelation 7:14 (*Rev. Ver.*) calls it “the great tribulation”.

Had the tribulation, which was begun in 1914, continued without interruption to its finality in the complete destruction of Satan’s organization visible and invisible, all flesh on earth would have been destroyed. However, the tribulation was shortened by the Lord Jehovah approximately when the World War ended, in 1918, thus affording an opportunity thereafter for Jehovah’s witnesses under his commandment to go forth and bear testimony to his name and his kingdom, as a witness to the world. (Matt. 24:14) It is during this period of giving testimony by preaching “this gospel of the kingdom” that the great multitude are “coming out”, to wit, out of the Devil’s organization on earth. The “tribulation” is upon Satan’s organization. Thus Jehovah shortened “those days” of “great tribulation” by this cessation of hostilities for a time, to wit, by this in-

between period of enforced peace for preaching the Kingdom gospel before the final end comes at Armageddon.

Thus seen, to "come out of the great tribulation" not alone means to survive that trouble as "flesh [to] be saved" (Matt. 24:22); but primarily it means that the great multitude come out from Satan's organization and take their stand on Jehovah's side during the in-between period of time that elapses from the stopping of the World War until the day of Armageddon, that is to say, during the time that "those days should be shortened", and during which time period "this gospel of the kingdom" is preached, as at present.

What is the purpose of shortening "those days"? Matthew 24:22 answers: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake [the sake of the remnant on earth of the 144,000] those days shall be shortened." During that period of time the elect have a work to do as witnesses for Jehovah, in obedience to his commandment. That means that Jehovah's witnesses must proclaim the message of Kingdom truth and thus give an intellectual understanding of such truth to those of the "great multitude" class. This is immediately after the first part of the "tribulation", which first part was from 1914 to 1918. (Matt. 24:29) The "great multitude" class of persons will also survive Armageddon, because, at Zephaniah 2:1-3, God's promise is that those who seek Jehovah and who seek meekness and righteousness may "be hid" in that time. Hence, as first announced in 1918, "millions now living will never die."—See also John 8:51 and 11:26.

These "have washed their robes, and made them white in the blood of the Lamb". (Rev. 7:14) How? The shed blood of Christ Jesus is the basis for the forgiveness of sins and the basis for God to forgive uncleanness. By believing that Christ Jesus' shed blood is the redemptive price of mankind, and by consecrating themselves to do God's will, based upon such belief, and by serving, worshiping and obeying the Lord, and not men, these take their stand on Jehovah's side and participate in his active service. That is the only course that would give them a white and clean appearance in God's sight. No man can take his stand on Jehovah's side without believing in the shed blood of Christ Jesus as the means of salvation. Millions of church-

goers claim to believe in Christ; but having been improperly taught that he is merely an example to follow, they do not understand about his blood and its efficacy. The false and faithless clergy have been and are responsible for their being taught the wrong way.

During the past few years, and within the time when "this gospel of the kingdom [is] preached . . . for a witness", there have come forward great numbers (and they are still coming) who confess Christ Jesus as their Savior and King and Jehovah as their God, whom they worship in spirit and in truth and joyfully serve on the earth. These are being baptized in water, in symbol, thus testifying that they have consecrated themselves to do God's will and have taken their stand on Jehovah's side and serve him and his King. Thus they have cleaned up and are now "arrayed in white robes". Thus the "great multitude" are identified as a class trusting in the Lord, and who hope for everlasting life on the earth as a gift from Jehovah through Christ Jesus our Lord.

These honest-hearted ones have left Satan's organization and are now on the Lord's side, and they want that fact to be known and they make it known, and they worship the only true God, Jehovah, and his King. Revelation 7:15 says: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." They look to the throne of God and Christ, and to no other place, and hence they are "before the throne" and in the sight of Jehovah and his King. They vote for the kingdom of God, and they participate in the publicity work of advertising the King and the kingdom. They have the recognition of the Throne, and God turns his favorable attention to them to the end that they may be hid in the day of his anger.

Since A.D. 1918 Jehovah's witnesses have been privileged to carry to these hungry ones God's message of truth, and those who have fed upon it have no occasion to ever hunger and thirst: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." (Verse 16) Christ Jesus, as Head of God's capital organization Zion, now leads and feeds those who honestly put themselves under his leadership.—Verse 17.

(Continued from page 98)

Jesus the Lamb of God, is Tuesday, April 4, after six p.m. Let each company, therefore, assemble after six p.m. of April 4, and the anointed thereof celebrate the Memorial, their companions the Jonadabs being present as observers. The emblems should be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of his blood, and the anointed remnant should follow their lead. A report on the celebration should be made to the Society as instructed in the *Informant*. In preparation therefor the article "Memorial" in *The Watchtower* March 1, 1938, will be studied with profit.

#### "WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's subscription for the magazine *The Watchtower* together with the book

*Enemies* or any other bound book and copies of the new booklets *Face the Facts* and *Fascism or Freedom*, on a \$1.00 contribution. A like combination is made in every language in which *The Watchtower* appears, at its regular magazine rate; hence this four-month campaign is a world-wide one. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. A report for April is expected of each publisher. Consult the *Informant* for all details hereon.

#### "WATCHTOWER" BINDER

The improvements in make-up of *The Watchtower*, beginning January, 1939, necessitate a new binder for those who desire to preserve their copies of the magazine. Such a new binder is now on supply, clothbound, new blade-style, at \$1.00 each. Those associated with companies should order binders through their respective company servant. Remittance should accompany order.

# FIELD EXPERIENCES

## RECORDINGS OVERCAME PREJUDICE AGAINST BOOKS

"He had just joined the so-called 'Church of God'. When we arrived he said we were a little late, as two preachers had just left. We put on a recorded lecture and just finished it when in came another preacher. The first thing he said was that those lectures are false and he could prove it with the Bible. He said to the man: 'These people will deceive you.' I offered to play the lecture again if he would select out the false parts and prove it with the Bible. He said he did not wish to hear it. The man of the house said to him: 'These people know more Scripture than you will ever know, and they understand the meaning of it.' He added: 'I have asked the Lord for the truth, and I believe he is now giving it to me.' At this I presented him some literature, but he said he 'would absolutely buy no literature, as the Bible was his guide'. Whereupon the preacher said: 'Goody, Amen, bless the Lord!' I then left the booklet *Where Are the Dead?* and made an appointment to call the following week. This time I just played the lecture. I did not even mention literature, but made an appointment to return again next week with another lecture. This time I placed two bound books and took his subscription for *The Watchtower* for one year. He also said the next time the preacher came he would tell him he did not want any more of his religion. He also promised to attend our study class; which he is now doing."

## BORROWED MONEY TO GET LITERATURE

"I explained the work with the phonograph, but her excuse was she could not understand English nor read it so well. I presented a German booklet. She said she would like to read it, but had no money. 'If you promise me you will read it, I will give it to you.' She says: 'Wait!' comes around to the door, looks the booklet over, then says, 'Come in; it's cold out here,' then proceeds to tell me how rotten Hitler and religion are. I got a word in edgewise to mention the phonograph again and the record 'Enemies', which she now heard. At the conclusion she said she understood it all. Before I could show her *Enemies* she asked if I had that book the record told about. Yes! and I pointed out the use of the index and found some of the facts she had mentioned. She asked, 'How much?' I explained. She responds: 'I'll steal 25c, and take that book,' and gets 25c out of her husband's pants pocket."

## TRUTH HELPS OVERCOME WEAKNESS

"After hearing the phonograph the young man asked some questions, which were answered by a number of scriptures on the subjects. He said he was glad for this first visit: he had his questions answered that the preachers could never answer for him. After three calls he took all the books and booklets, and after three weeks of study gave up his smoking; which he thought he could never do. But 'the truth shall make you free.'"

## DUE TO A BOOKLET GIVEN FREE

"Dear Sirs: I obtained a copy of your booklet *Face the Facts* from one of your representatives on Sunday last. I have read the booklet through, as I promised to do, and on reading it a second time I looked up every one of the scores of Bible references cited. I have never read any-

thing of this type before, and to say I was interested would be putting it entirely too mildly. I am not employed at present and have no money, but I certainly am eager to read all of this type of literature which is obtainable. Is it possible that you have available any worn copies of your books or pamphlets or back numbers of your periodical, which I could have upon my promise to send you a contribution as soon as I can possibly do so? Also please advise me if there are any meetings of your people in the vicinity of \_\_\_\_\_."

## THE "INFORMANT" INFORMED

"Mrs. \_\_\_\_\_ is very active in back-call work and has been for over a year now. She and her husband operate a service station and store. During January two different people took the trouble to drive to her store and home in order to subscribe for *The Watchtower*. In making back-calls on these people she left the service paper *Informant* with them and they learned of the *Watchtower* offer from it and came over to subscribe. The zone servant went out to help on one of her back-calls and found a group of 21 adults and children assembled to study. The children were aged from seven to fifteen, but all sat quietly and orderly to listen to the recorded lecture. When scriptures were called for, even the little seven-year-olds eagerly looked them up for the older people to read. It is quite thrilling to see children so eager for the Kingdom message; and to see them locate scriptures they were too young to read."

## WORK AMONG NEW YORK "CATHOLIC POPULATION"

"The priest of St. Patrick's church, on the pretense of aiding the poor (most of them on relief), has leased many of the apartment houses in the section and himself rents the apartments by the week to the tenants, and one of the conditions of their remaining is that they do not have anything to do with Jehovah's witnesses. The poor things are scared to even speak to us. The ward captain, a gangster named Paretti, is also one of the 'principal of the flock' at St. Patrick's, and I understand his henchmen spy on the people and report the ones that dare listen to the phonograph or take literature. At present I am working in the neighborhood of the local unit's Kingdom Hall at \_\_\_\_\_, which neighborhood is known as 'St. Anthony's parish'. The 'church' is very conspicuous and, from appearances, doing a rip-snorting good business, but from what I can gather from the members all is not well. Just within two squares I found a surprising number who have quit. . . . I made a back-call on a family of seven who have just quit. When I made the first call during regular witness work the lady answered the door and when I told her I was from the Watch Tower she answered: 'I don't want to have anything to do with you—religion is nothing but a racket.' This last Saturday I arranged five back-calls on one street. Of course, there are a few goats around that occasionally curse and threaten and, evidently sensing themselves powerless to do anything about it (as yet), get madder, but most of the opposition is passive. I heard this was 'a terrible place to work in', but as yet I fail to see it, and indications are that much interest will develop here shortly. The people here are a little tough outside, but respond to kindness."