



The WATCHTOWER

And Herald of
Christ's Presence

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

"Watchman, What of the Night?"
Isaiah 21-22.

VOL. LIII SEMI-MONTHLY No. 24

DECEMBER 15, 1932

CONTENTS

"FULNESS OF TIMES"	371
Time Full	372
Mystery of God	373
Dispensation	373
Jehovah's Day	375
The Purpose	375
REDEMPTION AND COVERING FOR SIN	377
EARLIEST SOURCES OF THE BIBLE	379
COVENANT FOR THE KINGDOM	381
"GRATITUDE TO JEHOVAH" (Letter)	383
SERVICE APPOINTMENTS	383
INSTRUCTION FOR SERVICE	383
INDEX FOR 1932	384
YEAR BOOK	370
ANNOUNCING MEETING PLACE	370
RADIO AND THE PRINTED WORD	370

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY 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 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 be restored and live on earth forever.

YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is now ready for mailing. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and thus will be most encouraging to all of Jehovah's witnesses. The *Year Book* also contains daily texts and comments, each of which will be a real help to the anointed; also the year's text and a short discussion of it.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. A limited edition has been printed and the usual fifty cents is asked for each copy.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African 6 Lelle Street, Cape Town, South Africa
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 Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

CALENDAR FOR 1933

The Calendar, printed by the Society, now ready, contains the year's text and a very beautiful picture in harmony therewith. The date pad is specially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25c; for 5 or more copies sent to one address, 20c each.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

DECEMBER 15, 1932

No. 24

"FULNESS OF TIMES"

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 10.

JEHOVAH is making it clearly to appear to his remnant people that he is the all-important one; that his Word imports absolute verity, and is not subject to change; that his name stands for everything that is righteous, and that the climax in the development of his purposes is now reached, when all must be informed that he is the Almighty God. As the "faithful servant" class, which are the remnant, see and appreciate these great truths they have boldness in pushing onward in the performance of the work which the Lord has committed unto them.

² The foregoing text, penned by the Apostle Paul at the dictation of the Lord, is briefly explained in *Light Book One*, at page 179, but it seems well that *The Watchtower* elucidate the subject matter somewhat further. For many years this text has been much misunderstood and misapplied by earnest students of the Scriptures; and this is further proof that no man can interpret the Scriptures, but that the Lord makes known his purposes in his own good time and good way. For some time the words of the apostle above quoted were understood to mean this: That the "dispensation" is the same as an epoch of time; that the "dispensation of the fulness of times" is that period of time beginning with the millennial reign of Christ and extending into the ages to come; that the 'gathering together' refers to the restoration of the human race in particular during the reign of Christ Jesus, during which time all will be brought into one harmonious family, together with other creatures on different planes; that the "all things" has reference to the disordered things now existing that shall ultimately be brought into harmony with God under Christ, and all of which is illustrated by the pyramid of Gizeh in Egypt, all of which must be made to conform to the top stone, which is supposed to be Christ Jesus. In the light of God's plainly revealed truth since the coming of the Lord to the temple, the above conclusion could not be and is not correct.

³ Some of the reasons why the above-stated conclusion is not supported by the Scriptures are here given, to wit: There is no scripture which either directly or indirectly shows that God has used or ever will use the pyramid in Egypt, called 'the great pyramid

of Gizeh', to illustrate any of his purposes or any part of his organization. On the contrary, every illustration given in the Scriptures concerning his organization and his kingdom is a square or cube. Everything with Jehovah is on the square. Furthermore, the word "dispensation" never has the meaning of or any reference to an epoch of time, but does mean the administration of God's purposes. The words of the apostle have no reference whatsoever to the restoration of the human race that takes place during the millennial reign of Christ, because that is not the matter he is discussing. According to *Rotherham* the text is rendered thus: "For an administration of the fulness of the seasons to reunite for himself (under one head) the all things in the Christ, the things upon the heavens, and the things upon the earth, in him." It is Jehovah God that gathers together and unites "all things" under one head and "in Christ". The scripture does not say that God is uniting all things *under* Christ, but that he is gathering together unto himself (Jehovah) all things that are *in* Christ. There are none in Christ aside from those begotten of the spirit of Jehovah, called to the kingdom, found faithful, and chosen and brought into Christ by being anointed by Jehovah God.

⁴ Briefly stated, the words of the apostle mean this: That the royal family is selected by Jehovah God and by none other; that such work of selecting the royal house covers a period of time, the work of which time is administered according to the will of God; that "the dispensation of the fulness of times" refers to the administration of the work that must be done when the time comes for the gathering together unto Jehovah of all in Christ that these might perform the work Jehovah has provided for and committed unto them, and such "fulness of times" dates from the time the Lord Jesus comes to the temple of Jehovah; that at that time Jehovah gathers unto himself the faithful, first those who are in heaven, and then the faithful remnant on earth, into one body in Christ Jesus, and that all together constitute the 'elect servant' of which Christ Jesus is the Head. Christ Jesus proceeds to the carrying out of Jehovah's purposes as the same relate to the work of vindicating his name.

⁵ In support of the conclusion last above stated, and that no other class aside from the anointed ones is embraced within the text, consideration is given to the context as well as the text. The words of the text specifically are addressed to "the faithful in Christ Jesus". We should always bear in mind that the Bible was written and provided by the Lord for the special help and benefit of those who respond to the call to the kingdom, that these might be made perfect in Christ. (2 Tim. 3: 16, 17) The kingdom or temple is Jehovah God's building, the foundation and chief corner stone of which is Christ Jesus. The members of the body or building are built up into that building of God. (Eph. 2: 20-22; 1 Pet. 2: 3-10) The world of righteousness is the rule of creatures under Christ, the great invisible Overlord; and before the foundation of the world of righteousness Jehovah God predestinated that there should be associated with Christ Jesus in that rule a specific number of creatures, all of whom must be "to the praise of the glory of his grace", and all of which Jehovah 'hath made acceptable in the Beloved One', that is to say, in Christ Jesus. (Eph. 1: 4-6) These chosen ones are first redeemed by the blood of Christ Jesus, justified and begotten of the spirit, and called to the kingdom; and thereafter are the special recipients of God's favor. To such favored ones God makes known the mystery of his will according to his purpose and his own good pleasure. (Eph. 1: 7-9) This work of preparing material for the royal house begins with Christ Jesus and the apostles and continues until the coming of the Lord Jesus to the temple of Jehovah, and at Jehovah's appointed time these are gathered together in Christ Jesus. Those who had been faithful unto death the Lord God then raises up out of death, and all those on the earth found faithful at that time, and doing the will of God, are thus gathered unto the Lord. No others are gathered together than those who are in Christ who, as new creatures, have been called and chosen, and who are now anointed by the Lord God. This is emphasized by the words of the text, to wit, "all things in Christ, both which are in heaven, and which are on earth; even in him [Christ]."

TIME FULL

⁶ This gathering together takes place, according to the text, in "the fulness of times", and not sooner. What, then, is the meaning of the statement of "the fulness of times"? Jesus at all times is governed by the will of Jehovah. The words of the prophet are the words of Jesus, to wit: "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." (Ps. 40: 8, 9) Jesus came to earth to bear witness to the truth for the purpose of vindicating his Father's name. The enemy had persecuted Jesus to death; and when Jehovah raised him up out of death and exalted him to the highest place in heaven, without doubt

Jesus was then anxious to immediately proceed with the work of vindicating his Father's name, but in accord with Jehovah's will he said: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Let me not be ashamed, O Lord: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous."—Ps. 31: 15, 17, 18.

⁷ Jehovah's time had not then come to send forth his beloved Son to perform his work against the enemy, therefore he said to Jesus: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110: 1) It was long after that time when Paul wrote the epistle to the Ephesians. Paul was fully advised of the fact that Jesus must wait until Jehovah's due time; hence he quoted the words of the psalmist, to wit: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13.

⁸ Since the work of vindicating the name of Jehovah is the all-important thing, the "fulness of times" of necessity must mean the time when Jehovah would send forth his beloved Son to take positive action against the enemy, which fact is made known by the words of the psalmist: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110: 2) Many other scriptures, and all the facts, show that the end of that time of waiting came in the year 1914 and therefore the words of the apostle could not have application before that date; and the words written by Paul show that the "fulness of times" mentioned by him is at the later date of 1918, because that specifically is the time fixed by the facts and the scriptures for the gathering together of "all things in Christ", and which begins upon Christ Jesus' coming to the temple of Jehovah God.

⁹ There are other texts which corroborate these words: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10: 5, 6.

¹⁰ Other translations help to clarify this text. "Time shall be no longer [delayed]." (*Diag.*) "Delay no longer shall there be." (*Roth.*) "There shall be delay no longer." (*A.R.V.*) Jehovah's time had arrived to place his beloved Son upon his throne and to send him forth to do the work assigned to him, and there could be no longer delay or waiting. This time began in 1914; but as the time here under consideration in the text first above quoted relates to the gathering of those "in Christ", it more particularly refers to 1918. The

time had now come for those saints, such as Paul, who had been asleep in death and who therefore according to the above text 'rested for a little season', to be raised up out of death. (Rev. 6: 11) These saints are raised and gathered together unto God in heaven, and which is followed by the gathering of the faithful remnant on earth in Christ unto God.

¹¹ Christ Jesus must first cast Satan out of heaven and down to the earth before 'the enemy is made his footstool'. The war in heaven began in 1914, and resulted in the casting of Satan out of heaven and down to the earth. The time had now come for the Ruler to 'come forth from Bethlehem' and gather his approved ones and feed them according to the will of God. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." (Mic. 5: 2, 3) Jesus feeds all his faithful ones in the strength of Jehovah, and this feeding would necessarily follow their gathering together, which gathering Paul says takes place with the coming of Christ Jesus, which necessarily means the coming to the temple of Jehovah. (2 Thess. 2: 1) The feeding of his people would mean the giving to them of an understanding of the Word of God, that is to say, the life-giving and life-sustaining spiritual food; and the facts show that this the Lord has done, especially since 1918.

MYSTERY OF GOD

¹² Paul, by reason of the position assigned to him in God's work, had been given a vision of Jehovah's purposes which it was not lawful for Paul to discuss; and he so stated. (2 Cor. 12: 4) Others had not received such a vision. In connection with the "fulness of times" the apostle says: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Eph. 1: 9) The time must come when God would make known his mystery to others of the members of his chosen company. The words of Jesus fixed that time, when he said: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 7) This 'finishing of the mystery of God' follows the announcement that "time shall be no longer delayed". The "mystery of God" clearly means the revelation to his anointed ones of his purpose which he had purposed in himself, as Paul states, and which he had revealed to Paul and which he would make known to all of the children of his organization in due time, which due time is when they are gathered together into his temple and anointed. The facts show that after 1918, and more particularly in 1919, God began the unfold-

ing of his purposes which up to that time had been a mystery. Among the great things that were a mystery and were made plain are: the meaning of his name; why he has permitted wickedness in the earth; his organization, and the enemy organization; and many other deep and life-sustaining truths which have come to God's anointed people in recent years. Upon these faithful ones the end of the world has come, and it is for them to know these things that long ago came to pass, and to understand the meaning thereof. (1 Cor. 10: 11) From and after the gathering of the faithful to the temple of Jehovah 'no longer would time be delayed' when these should begin to have an understanding of the mystery of God. It marks the time when Jehovah "maketh lightnings for the rain, and bringeth forth the wind out of his treasuries". —Jer. 10: 13, R.V.

¹³ It would appear that there is very little reason for the Scriptures to state the details of what shall be done during the reign of Christ Jesus, because the Scriptures are provided for those on the earth who are in the covenant for the kingdom, and are furnished to them by the Lord for their aid and comfort. There will be other means of teaching the peoples of earth during the Millennial reign. Having first reached the conclusion that the ransom sacrifice is the all-important doctrine, we were easily led into the error of concluding that the language of Ephesians 1: 10 has its application during the restoration period under the rule of Christ Jesus. But now seeing that the all-important thing is the vindication of Jehovah's name, and that his Word and his name must be exalted, we can see that the salvation of man is merely incidental to the far greater work of vindicating Jehovah's name. The ransom sacrifice is not the most important. It is absolutely necessary, of course, to the salvation of men; but the vindication of the great Jehovah's holy name is of far greater importance than all creatures. "The fulness of times" corresponds exactly with "that day" and "the day of Jehovah". It is the time when Jehovah has set his King upon his throne and thereafter laid in Zion the Chief Corner Stone; hence the words of the prophet apply at that time: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118: 22-24) It is that period of time in which Jehovah gathers together his faithful ones unto himself and makes them members of his royal house.

DISPENSATION

¹⁴ The improper use of the word "dispensation" has led students of the Bible to the very erroneous understanding of the text of Ephesians 1: 10. There is no reasonable or Scriptural authority to apply the word "dispensation" as a measurement of time. The word "dispensation" means "administration, econ-

omy, stewardship". In each of the following texts the word is so used. The apostle refers to himself as having a special "dispensation" or "stewardship" to perform. He tells of his dispensation in these words: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit: that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 1-8.

¹⁵ Every one anointed with the spirit of God is commissioned to preach the gospel. (Isa. 61: 1, 2) Paul in addition thereto had a special commission to carry the message of the kingdom to the Gentiles, and the Lord gave to him the revelation of the Scriptures to a greater degree than to others of the apostles. This of itself shows that Paul did not take the place vacated by the unfaithful Judas, but that, on the contrary, he was specially chosen by the Lord for a specific work.

¹⁶ In 1 Corinthians 9: 16, 17 he speaks of this special dispensation or stewardship that is laid upon him. According to the *Diaglott* translation of this text a clearer understanding may be had: "For if I should evangelize, it is no cause of exultation to me; because necessity is laid on me; woe, indeed, there is for me if I should not evangelize. For if I do this voluntarily, I have a reward; but if I have been entrusted with a stewardship reluctantly, what is my reward then? So that evangelizing, I will establish the glad tidings without expense, so as not to use my entire authority in the glad tidings."

¹⁷ Peter was especially commissioned to carry the message to the Jews, and Paul was duly commissioned to carry the same message to the Gentiles. "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)." (Gal. 2: 7, 8) This clearly means that the Lord laid upon Paul a special work in the administration of his purposes; hence a dispensation committed to him. To the Colossians he wrote: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." (1: 25) He being the approved servant of

the Lord, it is certain that Paul did not take upon himself this special administration, but that it was given to him by the Lord. The apostle speaks of "my gospel", but surely he did not mean that the gospel belonged to him; but he did mean that God had, through Christ Jesus, committed to him a specific message: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."—Rom. 2: 16.

¹⁸ The following texts further show Paul's special authority to preach to the Gentiles and that thus he complied with the terms of his dispensation: "But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour." (Titus 1: 3) "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." (Rom. 11: 13) "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy [spirit]. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed."—Rom. 15: 16-18.

¹⁹ In the following texts the same root word from which the word "dispensation" is translated is rendered in the English "steward", which proves that "dispensation" and stewardship mean the same thing. "A bishop must be blameless, as the steward of God." (Titus 1: 7) "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4: 10) In the parable of the steward, spoken by Jesus (Luke 16: 1-12) the same Greek word is rendered "stewardship" that Paul used to translate "dispensation." In Luke 12: 42 it is written: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" The word here rendered "steward" is the same root word from which "dispensation" is translated. This shows dispensation or stewardship applies collectively to the remnant and therefore the remnant is commissioned to do some specific work.

²⁰ When Paul had concluded his work he wrote to Timothy: "I have finished my course, I have kept the faith." (2 Tim. 4: 7) By these words clearly he meant that the special dispensation, stewardship or work laid upon him had been by him faithfully performed. There is no sound reason to conclude that Paul meant, as has so commonly been supposed, that he had proved himself an overcomer and for this reason was ready for heaven. Without a doubt he was an overcomer, but that is not what he was writing about. He had finished his work which the Lord had committed to him, and he realized that fact; and knowing that he had

been faithful in his stewardship or dispensation, he knew that the Lord would reward him in due time.

JEHOVAH'S DAY

²¹ Jehovah purposed in himself that he would vindicate his holy name and show to all creation that he is the Almighty God; that in the administration or carrying out of his purpose he would provide a kingdom, which kingdom he would give to his beloved Son, Christ Jesus, and that in that kingdom there should be only those who are in Christ; and that when his own due time should arrive he, that is, Jehovah, "might gather together in one [in Christ Jesus] all things in Christ, both which are in heaven, and which are on [the] earth; even in him." This shows that the "economy" or "dispensation" or "administration" here mentioned is the work of Jehovah himself, acting by and through his beloved Son Christ Jesus. The term "fulness of times", as used in Ephesians 1: 10, therefore means the same as "the day of Jehovah" or "that day", as these terms are used in the Old Testament. It is in this "day of Jehovah" that he comes forth to honor and to vindicate his own name. He places his beloved Son upon his holy hill in Zion and then sends him forth to rule, and thus he sends his glory to his temple, that is to say, to those who are in Christ. (2 Cor. 6: 16-18; Ezek. 43: 2) It is the time when his words are fulfilled: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50: 5) To those thus gathered together in Christ he says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1, 2.

²² When the Almighty revealed himself as Jehovah, and made known his name as such, he made it to be understood that his name means, 'I will be what I will be.' (Ex. 6: 3-6) Hence the apostle says: "According to his good pleasure, which he hath purposed in himself." Therefore when Jehovah's due time comes, which is necessarily "the fulness of times", he brings all things which he has purposed into conformity to his will. The all-important matter for determination is the vindication of Jehovah's word and name, and not the restitution of the human race. Before restitution is accomplished all creation shall know that Jehovah is the almighty and only true God. Furthermore, when the restitution work of humanity is entirely completed none of the human race will then be in Christ; and hence when the apostle mentions here the gathering together of those in Christ he could not refer to the restitution class. Furthermore, the restoration of the human race will not bring the vindication of Jehovah's name as contemplated by the Scriptures. Clearly, therefore, the term "dispensation of the fulness of times" means Jehovah God's own due time when he, Jehovah, administers his affairs by and through his Chief Executive Christ Jesus, and in this administration or dispensation he

gathers together in heaven all who are in Christ, and all who are in Christ on the earth, which earthly class constitute the remnant. This work was predestinated by Jehovah, as Paul states, and this gathering together of all in Christ is for the very purpose of giving such an opportunity to have a part in the vindication of Jehovah's name. This is further proved by the text, to wit: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. 1: 11, 12.

²³ Jehovah causes his woman, that is to say, his organization, for a long while apparently barren and forsaken, to give birth to the kingdom and to set up housekeeping, and then to give birth to her children; and all of those who are thus brought forth as children of God by his organization he enlightens and teaches. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54: 13) Ephesians 1: 10 is the only place in the Scriptures that the term "dispensation of the fulness of times" appears. It therefore appears that the Lord specially enlightened Paul concerning the mystery, but did not permit Paul to plainly speak of it; and hence this text could not be understood and appreciated until the coming of the Lord to the temple of Jehovah and the gathering together of the temple class, the administration of which work is that of Jehovah himself by and through Christ Jesus.

THE PURPOSE

²⁴ This proper understanding of the text further emphasizes the fact that the gathering of the anointed is not merely to give them entrance into heaven, but that the entire matter, so far as the gathered ones are concerned, is the result of the grace or favor of Jehovah to them. Therefore says the apostle: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1: 5, 6) Many have fallen into the great error of believing that God favors some with a special knowledge of the truth because of their own peculiar inherent qualities and fitness for his heavenly realm. Such an erroneous conclusion has wrought havoc amongst those who have consecrated themselves to God. Jehovah God has caused the truth to be made known, and those who have come to him in his appointed way he has begotten and called to his kingdom; but it is only those who unselfishly and faithfully devote themselves to him, in obedience to his commandments, that he brings into his organization and anoints and makes a part of his royal house. For the purpose of bringing the spirit-begotten ones to this point of completion the Lord provides certain ones for the instruction and upbuilding of the company; as it is written: "And he gave some, apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11-13) This further supports the conclusion that the "fulness of times" applies in the day when the ones called to the kingdom have come to maturity, that is to say, to full unity in Christ, both in heaven and in earth, and when all are therefore devoted unselfishly to Jehovah and to his kingdom.

²⁵ It is this faithful servant class that Jehovah has taken out from amongst men as a "people for his name". These are called and chosen that they might show forth the praises of the Lord God, and not for the purpose of showing forth the praises of any creature. (Acts 15: 14; 1 Pet. 2: 9, 10) In this day Jehovah has greatly favored his remnant with a knowledge of himself and of his purpose, as is stated: "Which he caused to overflow towards us, in all wisdom and intelligence." (Eph. 1: 8, *Diag.*) He has committed to the remnant the testimony of Jesus Christ and commanded that they shall deliver this testimony. (Rev. 12: 17) The evidence is therefore overwhelming that the purpose of Jehovah in gathering together "all things in Christ" is that such may have a part in the work of making known and hence vindicating his name. Jehovah has a work to be done in this day, and he has thus favored the remnant in permitting them to have a part in that work. Clearly he marks out their work for them and tells them to go about amongst the people, serving notice upon the world and giving comfort to those that mourn, that his holy name may be known. This he does that none may have excuse for failing to know that Jehovah is God. The work of the remnant, therefore, is not a propaganda scheme, nor a book-selling scheme, but is a work for which Jehovah has prepared them and fixed the time. "The fulness of times," therefore, clearly appears to have no application to the restitution period of the reign of Christ Jesus, but does apply to that brief space of time that elapses from the coming of Christ Jesus, and the taking of his power to reign, until the vindication of Jehovah's name in the great battle of Armageddon. It is Jehovah that is administering the affairs in this day, which immediately lead up to and include Armageddon; and for this reason that great conflict is designated as "the battle of that great day of God Almighty".

²⁶ Jehovah is in his holy temple, representatively by his beloved Son Christ Jesus, the Head of the temple. His glory shines upon and in his organization. It follows that every one who is of the temple class will be in full and complete harmony with the Lord and the work he is now causing to be done on the earth. It is not man's work, but God's work, and

Jehovah God is the great Administrator thereof; and for this reason it is the "dispensation of the fulness of times". Christ Jesus, the Head of the temple class, directs what shall be done by the members of the temple, and it follows that every one in the temple will be showing forth the praises of Jehovah. (Ps. 29: 9) God's anointed people now on the earth, that is to say, the remnant, form a part of the "servant", and every member thereof must get in harmony with and under the direction of the Lord.

²⁷ In brief, Ephesians 1: 10 means this: That the "fulness of times" applies to the church from and after the coming of the Lord Jesus to the temple; that all in Christ are gathered together unto the Lord; that the faithful sleeping saints are the ones first raised up and gathered together in heaven; that the faithful remnant on the earth are gathered together in Christ; that it is the day of Jehovah and the time for his name to be made known and to be vindicated and to be properly placed before all creation; that Jehovah will vindicate his own great and holy name, and that therefore the "dispensation" or "administration" is in the hands of Jehovah himself, and now just before the vindication of his name he sends forth all who are in Christ to give notice that shortly he will vindicate his name; and that the administration of this work will be to his glory and to the praise of the Most High. The remnant can therefore clearly see that they are permitted to be on earth at the most favored time, and hence it is the greatest favor and of great importance that they have a part now in making known the name and the kingdom of the great King of Eternity.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What important truths concerning himself, his Word, and his purposes is Jehovah now revealing to his remnant people?
- ¶ 2, 3. Account for the fact that earnest students of the Scriptures have not hitherto understood the text here under consideration. What until recently has been thought to be the meaning of this text? State some of the reasons why such conclusion is not supported by the Scriptures.
- ¶ 4, 5. Briefly state the meaning of these words of the apostle. State important truths which are now clearly seen and which support this conclusion.
- ¶ 6-9. Just what is meant by the term "the fulness of times"? Show how both scriptures and facts prove this to be the meaning of the term. What light does Revelation 10: 5, 6 shed upon this text?
- ¶ 10, 11. Show how other translations help to clarify this text.
- ¶ 12, 13. What are some of the evidences that the 'finishing of the mystery of God' has been in progress. Account for the former misapplication of Ephesians 1: 10. Point out the importance of the doctrine of the ransom and of that of the vindication of Jehovah's name.
- ¶ 14-17. With scriptures to illustrate, explain and apply the term "dispensation".
- ¶ 18-20. What further support is found in statements by Jesus and by Paul and Peter in proof that the word translated "dispensation" means a stewardship or administration?
- ¶ 21. Prove that the "dispensation" here mentioned is the work of Jehovah himself, acting by and through Christ Jesus.

- ¶ 22, 23. How does the Almighty's revealing himself as Jehovah prove "the fulness of times" to have already come rather than to be the time of restoration of the human race? What further evidence does this text contain to prove that it cannot apply to the restitution class? How is Isaiah 54:13 related to the dispensation to take place in "the fulness of times"?
- ¶ 24. Show how this proper understanding of the text, sup-

ported by the statements made by Paul, makes clear the purpose of the dispensation here referred to.

- ¶ 25. What, then, is the purpose of Jehovah in gathering together "all things in Christ"? How is he accomplishing that purpose?
- ¶ 26. In relation to the 'gathering together' and the time, fact, and purpose of that dispensation here mentioned, how are those of the temple class identified?
- ¶ 27. In brief, then, what is the meaning of Ephesians 1:10?

REDEMPTION AND COVERING FOR SIN

JEHOVAH makes it clear in his written Word that his purpose has ever been to magnify his Word, to keep his name before men for their own good, and to manifest his loving-kindness toward the children of men. Let the student always keep these truths in mind in the study of prophecy. Also let him bear in mind that at all times, from Eden till this very hour, there has been and is yet in the universe God's archenemy, who is Satan the Devil, and whose purpose is and always has been to defame God and to bring reproach upon his name and to turn men away from Jehovah God. Keeping these things in mind will enable the student to better understand as he progresses in his studies of divine prophecy.

The fact that God created the perfect man and woman and gave them the power to multiply and fill the earth is at least presumptive proof that Jehovah purposed that in some future day that perfect pair should be surrounded by a multitude of perfect children, all dwelling together upon the earth in happiness and giving glory to the great Almighty Creator. Doubtless he had revealed his purpose to the Logos his only begotten Son, and to his other spirit creature Lucifer at the time of the laying of the foundation of the world. God's own statement as recorded in verse seven of the thirty-eighth chapter of the book of Job substantiates this. The rebellious Lucifer attempted to spoil the purpose of Jehovah and to obtain the service and worship of man for himself.

Necessarily the issue at once arose, to wit, Would Jehovah maintain his good name and make good his word, or would he be compelled to destroy his creature for ever and thereby admit that his purpose in the creation of the earth and man upon it had failed? Satan would reason like this: 'If God does carry out the announced penalty of his law by causing Adam to die, that will be an admission that God cannot make a man who will maintain his integrity and his allegiance to Jehovah, and will therefore prove that God's efforts at creation have failed. If God does not kill Adam according to the announced penalty of his law, then God proves himself a liar and no one of his creatures will have confidence in God. In either event God's creatures, losing confidence in him, will turn away from him, and I shall receive the worship of man and probably other creatures' (which he so much desired).

It was Satan's desire and probably his belief that God would not kill Adam; hence he boldly concocted and told the first lie: "Ye shall not surely die." He not only made God out a liar, but challenged God to carry out the penalty of his law, reasoning that by so doing God would prove his own weakness. Therefore the rebellion of Lucifer and the fall of man at once involved the word and name of the great Creator. What would God do in vindication thereof?

God did pronounce the sentence of death on man, but did not carry it into immediate execution. He expelled Adam from Eden and turned his face away from man. If those conditions should continue for ever, with man completely alienated from God, and man should continue to live, man would therein suffer mental torment. Probably the doctrine of eternal torment originated at that time with Satan, and from the time that Adam was expelled from the presence of God till now Satan has kept that defamatory doctrine alive. If God should have compassion upon Adam and set aside his judgment and ignore it thereafter, what would be the effect on his creatures? Man would conclude that he could sin again and continue to violate God's law with impunity. The angels of heaven would also conclude that they could do likewise. The fact that God did not put Adam to death immediately was doubtless used by Satan to turn many of the angels of heaven away from Jehovah and to cause them to follow Satan. Satan would therefore prove to himself, and have some tangible evidence for others, that God's not having put man to death made God a liar and destroyed the reason for confidence of his creatures in him. Doubtless this was the reason why many of the angels turned away from Jehovah and followed after Satan.

Men have insisted that God should have forgiven Adam and extended mercy toward him and not enforced the penalty of his law. In support of their conclusion they cite the words of Jesus addressing Peter. Peter asked Jesus how often he should forgive his brother if he sinned against him. Jesus answered: "Until seventy times seven." (Matt. 18:21, 22) Those who use this as an argument in support of the contention that God should have forgiven Adam do not recognize that the relationship between two men who are brothers is very different from that of God toward his perfect creature. The creature Adam was perfect and

deliberately violated his Maker's law. The words of Jesus related to brothers, both of whom were imperfect and therefore sinners, and who should have due consideration for the weaknesses of each other. Adam was a perfect man; and his obligation was to obey God's law. The statement of that law was plain and explicit. (Gen. 2:16, 17) There was at least an implied covenant on the part of Adam to keep that law, and he was able to do so; therefore the question of repentance and forgiveness could not be taken into consideration.

Furthermore, if man could sin deliberately and be forgiven, there would be no reason why the angels of heaven also might not sin and be forgiven. The very foundation of God's entire universe would be shaken. With all these questions that are perplexing to the creature the great Creator was in no wise disturbed. God knew from the very beginning what would be the end, and he let Lucifer (now Satan) and his other creatures reason as they might choose and take the course that they might desire. God's wisdom is too great for creatures, even including the enemy Satan. (Ps. 10:5; Prov. 24:7; Rom. 11:33) God does, however, open his treasure-house of knowledge and gives wisdom to those who love him, and he permits them to see some of the riches thereof. (Ps. 111:10; 25:9) In due time Jehovah will prove to all intelligent creation that Satan's logic was entirely false, that his conclusions were wrong, and that all who have followed in his way have been evil. God will prove that He is the only all-wise, just and all-powerful and loving One, that there is no other God besides him, and that those who will have life must obtain it in God's appointed way.

At the same time that God pronounced his sentence of death against Adam he also pronounced the judgment of death against Satan. He has deferred the execution of the latter even to a day future. Doubtless Lucifer also used this fact to induce the angels of heaven to follow his way, for many of them did so. Therefore it is clear that the issue from then till now is, Who is the great supreme God? That is now the issue that must be determined.

God must be just and must therefore put Adam to death. He had his own good purpose in delaying the execution of his judgment for nine hundred and more years. That judgment of death has affected all of Adam's offspring. (Rom. 5:12) All being born sinners, all men are entirely helpless to bring about a reconciliation of man to God. If man is ever to be justified and stand right before his Maker, God must provide the way. God alone is wise enough and powerful enough to do it; and, knowing the end from the beginning, he did make provision for man's justification or reconciliation. Paul the apostle, having learned wisdom from the Lord, told how God was just and the justifier of man "through the redemption that is in Christ Jesus".—Rom. 3:24, 26.

From the very day of the expulsion of Adam from Eden God began to utter prophecy relating to the restitution of man back to God's favor and to his image and likeness. While God knew the end from the beginning, Satan was not wise enough to know that. In pronouncing the judgment Jehovah foretold of "the seed" that would come in some future day, but not from Adam, which "seed" should be the complete conqueror of Satan and should destroy death and its power. No one was wise enough to know when and how the "seed" and conqueror would come. God made the statement of the fact, and that is all-sufficient. He said to the serpent, who represents the Devil: "And I will put enmity between thee and the woman [symbolizing my organization Zion], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

God prepared the skins of animals, and with these made a covering for Adam and Eve. That was a prophetic act. Necessarily one or more animals must die in order to provide such covering of skins. The covering was provided because of sin. Thus God prophetically indicated that the sin of man could be covered and hid from his sight, but only by and through the death of another. The death of the one furnishing a cover must be a substitute for Adam's life. That prophetic act of Jehovah pointed to the further fact that he would provide a substitute for man to redeem man; that the Redeemer must become such at a great cost; and that he must be strong and overcome the enemy. From time to time God continued to put things before man which pointed to the future Redeemer. It remained for the latter day, when men are provided with the Bible and have the spirit of the Lord, for them to understand these things by the grace of God. Now, thanks be unto God, the time has come for man to understand and appreciate to at least some degree God's wisdom, love and power.

Jehovah having uttered a prophecy concerning the Redeemer, let us now determine what is meant by the term "redeemer". The meaning of the words "redeem" and "redeemer" must be ascertained from the Scriptures. In the Old Testament two Hebrew words are generally employed to translate the words "redeem" and "redeemer". The word *ga-al* is one of the words mentioned, and means to buy back by the next of kin or the avenger, and to deliver by the payment of a purchase price. (Lev. 25:25, 48; Ex. 6:6) The word *pa-dah* is also employed, and means to rescue, make free or set free, or deliver. (Deut. 13:5; Hos. 13:14) Therefore the correct understanding of "redeemer", according to the Scriptures, is that the next of kin or the avenger could pay the purchase price required and thereby make free or deliver the one held in bondage. By that means redemption of the one bound is accomplished.

The Scriptural proof is that when Adam sinned the bondage of death resulted to him, and that therein all

men have come under such bondage. (Rom. 5:12; 8:21) If man is to be delivered from that bondage, it must be done by one who can pay and is willing to pay the price that is required; and that one must be strong and able to resist and overcome the power which has kept man in bondage. The first prophecy uttered indicated that there would be a great conflict

in connection with the redemption of man from bondage, and that the Deliverer must be a conqueror. The purpose at this time is to show that God prophesied the coming of such a great Redeemer and Deliverer, or means by which deliverance should be accomplished. The purpose is also to show that this was foretold by prophetic words and prophetic action.

EARLIEST SOURCES OF THE BIBLE

THE Bible is the expressed will of God. It is a light unto the feet of man to guide him in the right way. (Ps. 119:105) It is light from Jehovah God; just as it is written: "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) The man who walks in the light of God's Word and delights in his law is a blessed one of the Lord.—Ps. 1:1, 2.

The first five books of the Bible were written by the Prophet Moses. These are known as the Pentateuch. How would Moses know what to write? And how may we know that he wrote the truth? To answer these questions it is necessary to review some of the facts that are known to man. Man is endowed with reasoning faculties, and such he is expected to use. The Bible is so arranged, and was produced under such conditions, that when understood it fully establishes man's confidence therein as being the Word of God.

Noah was a man devoted to God. He was brought over from the world that was destroyed by the flood, and in obedience to God's command he began to replenish the earth. (Gen. 9:1) Noah was the most important man on the earth of his time. He brought with him to this side of the flood a knowledge of things that no other man on earth possessed. From the creation of Adam to the end of the great deluge was a period of only one thousand six hundred and fifty-six years. In the period from Adam to the flood men lived individually for nearly a thousand years.

Enoch, who was translated that he should not see death, was a good man, wholly devoted to Jehovah, and he would naturally gather all the information possible concerning the purposes of God in relation to man. Adam lived more than three hundred years after the birth of Enoch. Adam died at the age of nine hundred and thirty years. Enoch was the seventh generation from Adam, and he lived three hundred and sixty-five years. During his lifetime he would obtain all knowledge possible concerning the history of man and transmit those facts to his son Methuselah, because it is the natural course for a father to transmit important knowledge to his offspring. Methuselah lived to the ripe old age of nine hundred and sixty-nine years.

Noah was only the third generation from Enoch. Only a few years after Enoch was miraculously taken

away Noah was born. Noah must have had personal contact with Methuselah, his grandfather; and from him, and from his father Lamech, he would receive all possible information concerning man that God had given to his forefathers. Noah was six hundred years old when the flood came; and in that period of time he would have gathered all the information obtainable from other men who lived contemporaneously with and prior to him, and would of course transmit the same to his children and grandchildren.

Noah and Shem, one of his three sons, came out of the ark together. Noah lived three hundred and fifty years after the flood, and Shem lived five hundred and two years after the flood. Two years after Noah's death Abraham was born. For one hundred and fifty years thereafter Shem and Abraham were on the earth together, in the same part of the earth, and must have known each other. Undoubtedly Abraham would learn from Shem the details concerning the flood and the relationship of the human family to Jehovah the Creator.

Abraham is known as 'the father of the faithful'. Knowledge is essential to faith. Abraham could not have had faith without knowledge; therefore he must have received knowledge of God, of his creation of man, and of man's relationship to him; and this knowledge Abraham would receive from his forefathers.

Isaac was the beloved son of Abraham, and most naturally Abraham would fully instruct his beloved son in all things in which he (Abraham) was learned. Isaac was devoted to God, and God greatly blessed him. (Gen. 26:4) Being descendants of Shem, brought up and residing in the same part of the earth, naturally these men, Abraham and Isaac, and their offspring, would transmit knowledge from one generation to another. The favored son of Isaac was Jacob. (Gen. 28:5-14) Jacob had twelve sons, and he bestowed his greatest affection upon his son Joseph.

Joseph was sold into Egypt, and after being there for some time became the most important man in Egypt. Then Jacob and his other sons went to spend the remainder of their days in the land of Egypt. Joseph rendered great service to the people of Egypt, and honored the name of Jehovah God. Joseph would receive instruction directly from his father Jacob, and did receive special instruction from him. (Gen. 49:

1-28) This information transmitted to Joseph, and from him to his offspring, would not be easily forgotten.

Less than fifty years after the death of Joseph Moses was born. His life having been miraculously preserved at the time of his birth, and he also being reared in the royal family of Egypt, Moses became a man of importance and of learning; and it is written of him that he was learned in all the wisdom of the Egyptians. (Acts 7:20-22) When he reached manhood's estate, he took his stand on the side of Jehovah God and God's chosen people. He preferred to suffer for the sake of righteousness rather than to enjoy the pleasures and riches that Egypt and her royalty could provide for him. (Heb. 11:24-27) Egypt was the Devil's visible world power. It held out all the allurements to Moses, but these Moses spurned with contempt; and having faith in God he became a faithful witness to the name of Jehovah.

It is only reasonable to conclude that Moses was thoroughly familiar with the traditions of his fathers. There must have been handed down to him from generation to generation the history of man. He would know about what had taken place amongst men from Adam to his time. It is not unusual for an American boy of the present time to learn from his parents important facts of American history. Nor is it unusual for an English boy to learn from his parents the history of the British Empire. With stronger reasoning, then, we conclude that a man of Moses' type would learn from his ancestors the facts relating to the human race up to his time. He was therefore eminently qualified to write the history of man, which by the grace of God he would do faithfully.

The physical facts well known at this day bear eloquent testimony to the truth that long centuries ago the great Master Workman Jehovah laid deep the coal beds and oil fields, and made the mountains and the valleys, the rivers and the oceans, and brought into existence plant and animal life, and made the earth a habitable place. Even the most ignorant can see that man is fearfully and wonderfully made, and that he is the most intelligent of all the creatures of earth. Man has a natural trait, or tendency, of keeping a record of events for his benefit and that of succeeding generations. This is proof that God purposed it thus to be. God planted this faculty in man. Since the evidence shows that man is the highest element of God's earthly creation, and since man has a tendency to keep a record of events, it is only reasonable that Jehovah would provide a means for man to keep a record of the most important things concerning himself. If Jehovah had to do with the keeping of such a record, then be it known that that record is correct and contains the truth.

The Bible is a history of God's creation of things earthly, and gives such information concerning his heavenly creation as the same relates to man and his

home. It is God's revelation of himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of his law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have come to pass and which foreshadow greater things to take place. That part of the Bible which we call prophecy is the foretelling and recording of events that must occur, before they come to pass. Prophecy is therefore the history of man written in advance. For this reason prophecy cannot be understood by man until it is in the course of fulfilment or has been fulfilled.

The Bible discloses Jehovah as the great eternal One, the Maker of heaven and earth, the very embodiment of wisdom, justice, love and power, and the Giver of every good and perfect gift. He is the complete expression of unselfishness. Therefore it is written of him in the Word: "God is love." The Bible tells why man was created, why he turned to wickedness and was sentenced to death, and makes known God's gracious provision for the redemption, recovery, and restoration of mankind to life and to his perfect home.

The Bible contains a statement of philosophic rules. It completely and fully contrasts good and wickedness. It shows why wrongdoing results in death and why good leads to life everlasting in happiness. It is God's law concerning man, and therefore contains the perfect and complete code of rules of action by which man can be governed and walk in the way of righteousness. This code of rules also names the penalty for the violation of the law of righteousness. The Bible was written for the benefit of man and to the glory of God.

In view of the foregoing facts, and in response to the question already propounded, it may be stated that there are two good and sufficient reasons why Moses knew what to write, and why he wrote the truth:

First, the experiences of men, as they took place, were handed down from generation to generation, and Moses made record thereof. There would be no reason for this record's being anything but the truth.

Second, Moses was devoted to God. He was chosen by Jehovah to make the record, and in preparing it God's unerring wisdom guided Moses. In truth and in fact Moses acted merely as an amanuensis of Jehovah. He was the very kind of man whom we should expect God to select for such a work. He spurned the Devil and his organization with all its allurements, and amidst adversity espoused the cause of righteousness. Not only was he alert in mind and learned in all the ways of men, but his chief qualification was his complete devotion to Jehovah. Many of the great truths stated by him show that they could not have emanated from the mind of a man, but that they were the result of the invisible power of Jehovah operating upon the mind of man.

What is said concerning Moses can be said of all the writers of the Bible. God chose those men for the work because of their faith in and faithfulness to him. As

his unlimited power operated to create the things of the earth, so that power operated to direct and influence the mind of Moses and other holy men to make record of God's will concerning man. David was one of these faithful men devoted to the Lord, and concerning that part of the Bible which he wrote he said: "The spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. 23: 2.

These faithful men of old are called prophets, and they wrote prophecy. The Apostle Peter, who was

chosen by Jesus as one of his disciples, under inspiration wrote: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit."—2 Pet. 1: 21.

It is exceedingly interesting to observe how God arranged for important facts to be transmitted from generation to generation, from Adam to Moses, then to have Moses to write, and thereafter other men to write, that his expressed will might be put into proper form for the benefit of man.

COVENANT FOR THE KINGDOM

JEHOVAH made a covenant to establish a government for the benefit of man. It appears from the Scriptures that when God is about to perform a great work in which his creatures have some direct connection he makes a covenant concerning the same and carries out his work according to the terms of that covenant.

David, the man whom God anointed as king over Israel, proved his zeal for God's house. He had brought up the ark of the covenant from the house of Obed-Edom and placed it in the tent or tabernacle on Mount Zion. At that time David himself dwelt in his own house built of cedar wood. Sitting there in ease and in comfort he called to him Nathan the prophet of the Lord and said: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." (2 Sam. 7: 2, 3) David had a desire to build a house for the Lord, wherein the ark of the covenant might rest. He had a loving zeal for the Lord God and his cause. God knew David's thoughts and therefore directed Nathan the prophet to go to David and deliver a message, as it is written: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."—2 Sam. 7: 12-17.

It appears, therefore, that David's care for the Lord's interest, and his loving zeal for the Lord, was the basis for the covenant which God made with David. Himself a prophet, David in his last hours prophesied and said:

"The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass

springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. 23: 2-5.

Concerning that covenant that God made with David it is further written: "Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever." (2 Chron. 21: 7) "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints." (Ps. 89: 3-5) "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."—Ps. 132: 11.

The Scriptures make it plain that the covenant God made with David is an everlasting covenant. Through his prophet Jeremiah he said: "If ye can break my covenant of the day, and my covenant of the night, . . . then may also my covenant be broken with David my servant."—Jer. 33: 20, 21.

Salt is used symbolically to represent faithfulness in keeping an agreement. When used in connection with a covenant it seems to say: 'This covenant shall be faithfully kept and diligently preserved for ever.' (Lev. 2: 13; Num. 18: 19) Concerning the covenant with David it is written: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"—2 Chron. 13: 5.

The Scriptural proof is clear beyond a doubt that the seed of David mentioned by the prophet of God is Christ Jesus, the beloved Son of God. When God's messenger told Mary that she would be the mother of the blessed One he said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob

for ever; and of his kingdom there shall be no end.”
—Luke 1:32, 33.

Jesus is designated as “the Lion of the tribe of Judah, the Root of David”. (Rev. 5:5) The words of Jesus himself show that he is the offspring of David and at the same time David’s Lord. (Matt. 22:42, 45) Jesus Christ is “the firstborn of every creature”. (Col. 1:15) Concerning this Mighty One God’s prophet wrote: “Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven.” (Ps. 89:27-29) And again the prophet said of and concerning Jesus: “Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.”—Ps. 45:2, 6, 17.

Where the inspired writer in the New Testament places an interpretation upon that which is written in the Old Testament scriptures, that interpretation must be taken as absolutely true and correct. This is an invariable rule to be followed.

The Apostle Paul, writing concerning Christ Jesus, the beloved and glorified Son of God, placed an interpretation upon the words of the prophet, applying them to Jesus: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”—Heb. 1:8, 9.

Concerning the government of righteousness to be established by Jehovah, and the One whom God would place at the head of that government, the prophet wrote: “And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness.” (Isa. 16:5) Concerning the same matter the same prophet wrote: “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” (Isa. 55:3) It is therefore definitely established by the Scriptural proof that the everlasting covenant which God made with David finds its complete fulfilment in Christ Jesus.

David was a type of Christ, the beloved One of God. The everlasting covenant, therefore, between Jehovah God and his beloved Son is that the Son shall have life, immortality, a throne, a crown, and a kingdom or government.

The everlasting covenant mentioned by the prophets could not be applicable to Jesus until Jesus became the seed of David, within the meaning of the Scriptures. It was at the time that Jesus responded to the

kingdom call and was anointed, that he became David’s seed. From that time all of the prophecies of the everlasting covenant enured to Christ Jesus.

After Jesus was raised from the dead that everlasting covenant was confirmed unto him. This is made sure by the words of the inspired apostle: “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.”—Acts 13:32-37.

This Scriptural proof shows that the everlasting covenant, even the sure mercies of David, is really between God and his beloved Son Christ and those who become his associates. God took away the diadem and the crown from Israel’s king at the overthrow of Zedekiah and stated that he would not give it to another until he comes whose right it is. That crown when placed upon the head of the One whose right it is would be represented by pure gold, for the reason that gold is symbolic of things divine; and since the right proceeds from Jehovah, the Divine One, the crown is placed upon the head of him who is anointed to things divine. Of Jesus Christ, the Anointed of God, the prophet wrote: “For thou preventest him with the blessings of goodness: thou testest a crown of pure gold on his head.”—Ps. 21:3.

When Jesus was about to die he prayed to his father that he might have the glory of life that he had enjoyed with Jehovah before the world was. He asked no honor above that in consideration of the zeal and faithfulness he had shown. God granted his request for life and gave him even more because the covenant involved more. “He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honor and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.”—Ps. 21:4-6.

Furthermore the prophet concerning him said: “Thou wilt prolong the king’s life [by breaking the bonds of death]; and his years as many generations. He shall abide before God for ever.”—Ps. 61:6, 7.

It necessarily follows that the covenant was a guarantee of life and immortality to Jesus because of his faithfulness unto God in the performance of the covenant. The everlasting covenant with Jesus was therefore for life, immortality, a throne, a crown and a kingdom. When he was about to finish his earthly

course he said to his disciples that his Father had covenanted with him for a kingdom and that he would covenant with them also for a kingdom.—Luke 22: 29, 30, *Diaglott*.

This statement, together with other Scriptural proof, shows beyond a question that Jesus is the One

by whom the everlasting covenant is fulfilled, and that in his unselfishness toward his faithful followers he covenants and agrees to take them into the kingdom with him. This is also a part of the preparation looking to the setting up of the government of righteousness for man.

GRATITUDE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

We wish to acknowledge, with gratitude to Jehovah, the receipt of *Vindication* Books Two and Three. With others we looked forward to a clearer understanding of Ezekiel's prophecy, his temple vision, and the Jehu work. After the first reading we are rejoicing in the increased light.

It is our desire to now have a part with Jehovah's witnesses

in carrying this message to the people to the vindication of his name.

The announcement concerning the new booklets and *Preservation* comes as a happy surprise.

May the Lord grant you his strength and much joy in the present service.

Your brethren by His grace,
DWIGHT AND JULIET KENYON, *Pioneers*.

SERVICE APPOINTMENTS

T. E. BANKS

Brooklyn, N. Y.	Jan. 3, 4	Southanna, Va.	Jan. 20
Newark, N. J.	" 6, 7	Bumpass, Va.	" 21
Montclair, N. J.	" 8, 9	Lynchburg, Va.	" 22, 23
Atlantic City, N. J.	" 10, 11	Roanoke, Va.	" 24, 25
Philadelphia, Pa.	" 13, 14	Salisbury, N. C.	" 27, 28
Washington, D. C.	" 15, 16	Chapel Hill, N. C.	" 29, 30
Norfolk, Va.	" 17, 18	Sanford, N. C.	Jan. 31-Feb. 1

G. H. DRAPER

Athens, Ga.	Dec. 31	Magnolia, N. C.	Jan. 17
Spartanburg, S. C.	Jan. 1, 2	Wilmington, N. C.	" 19-21
Anderson, S. C.	" 3	Kinston, N. C.	" 22
Laurens, S. C.	" 4	Vanceboro, N. C.	" 23
Greenwood, S. C.	" 6	Rocky Mount, N. C.	" 24
Columbia, S. C.	" 7-9	Enfield, N. C.	" 25
Cope, S. C.	" 10	Scotland Neck, N. C.	" 27, 28
Charleston, S. C.	" 11	Louisburg, N. C.	" 29
Maxton, N. C.	" 13	Stem, N. C.	" 30
Hayne, N. C.	" 14, 15	Raleigh, N. C.	" 31
Mt. Olive, N. C.	" 16	Burlington, N. C.	Feb. 1

W. M. HERSEE

Simcoe, Ont.	Dec. 31-Jan. 1	Harrow, Ont.	Jan. 11
Kinglake, Ont.	Jan. 2, 3	Windsor, Ont.	" 21, 22
St. Thomas, Ont.	" 5	Chatham, Ont.	" 23, 24
Union, Ont.	" 6	Woodstock, Ont.	" 26
London, Ont.	" 7, 8	Hamilton, Ont.	" 27
Leamington, Ont.	" 9, 10	Toronto, Ont.	" 29

A. H. MACMILLAN

Portland, Oreg.	Jan. 4, 5	Denver, Colo.	Jan. 20, 21
Wolf Creek, Oreg.	" 6, 7	Colorado Sp'gs, Colo.	" 22, 23
Sacramento, Calif.	" 8, 9	Pueblo, Colo.	" 24, 25
Stockton, Calif.	" 10, 11	Trinidad, Colo.	" 26, 27
Oakland, Calif.	" 13-15	Albuquerque, N. Mex.	" 28, 29
Salt Lake City, Utah	" 17, 18	El Paso, Tex.	Jan. 31, Feb. 1

J. C. RAINBOW

Fremont, Ohio	Jan. 3, 4	Lorain, Ohio	Jan. 16, 17
Tiffin, Ohio	" 6, 7	Cleveland, Ohio	" 19-23
Marion, Ohio	" 8, 9	Ashtabula, Ohio	" 24, 25
Mansfield, Ohio	" 10, 11	Warren, Ohio	" 27, 28
Mt. Vernon, Ohio	" 13	Niles, Ohio	" 29, 30
Ashland, Ohio	" 14, 15	Youngstown, Ohio	Feb. 2, 5

W. J. THORN

Pampa, Tex.	Jan. 2	Chattanooga, Okla.	Jan. 17
Shattuck, Okla.	" 4, 5	Chickasha, Okla.	" 18
Mooreland, Okla.	" 6	Purcell, Okla.	" 20
Alva, Okla.	" 7	Ada, Okla.	" 21
Fairview, Okla.	" 8	Atoka, Okla.	" 22
Clinton, Okla.	" 9	Milburn, Okla.	" 23
Texola, Okla.	" 10	Ardmore, Okla.	" 24
Hobart, Okla.	" 11	Wynnewood, Okla.	" 25
Chickasha, Okla.	" 13-15	Oklahoma City, Okla.	" 27-29
Duncan, Okla.	" 16	Tecumseh, Okla.	" 30, 31

J. C. WATT

Minneapolis, Minn.	Dec. 31, Jan. 1	Medford, Wis.	Jan. 15
St. Paul, Minn.	Jan. 3, 4	Withee, Wis.	" 16
Princeton, Minn.	" 5	Marshfield, Wis.	" 17
Sauk Rapids, Minn.	" 7	Black R. Falls, Wis.	" 18
Lake Crystal, Minn.	" 8	Stevens Point, Wis.	" 20, 21
Rochester, Minn.	" 9	Mosinee, Wis.	" 22, 23
Whalan, Minn.	" 10	Wausau, Wis.	" 24, 25
La Crosse, Wis.	" 11	Three Lakes, Wis.	" 27
Lake City, Minn.	" 13	Clintonville, Wis.	" 29
Conrath, Wis.	" 14	Green Bay, Wis.	" 31

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

Louisville, Ky.	Dec. 16-18	Jacksonville, Fla.	Feb. 10-12
Knoxville, Tenn.	" 23-26	Savannah, Ga.	" 17-19
Chattanooga, Tenn.	Dec. 30-Jan. 2	Atlanta, Ga.	" 24-26
Nashville, Tenn.	Jan. 6-8	Charlotte, N. C.	Mar. 3-5
Memphis, Tenn.	" 13-15	Wilson, N. C.	" 10-12
Birmingham, Ala.	" 20-22	Roanoke, Va.	" 17-19
Thomasville, Ga.	" 27-29	Richmond, Va.	" 24-26
Orlando, Fla.	Feb. 3-5		

G. Y. McCORMICK ASSISTED BY DONALD HASLETT

Dubuque, Iowa	Dec. 16-18	New Orleans, La.	Feb. 10-12
Moline, Ill.	" 23-26	Little Rock, Ark.	" 17-19
Kansas City, Mo.	Dec. 30-Jan. 2	Springfield, Mo.	" 24-26
Wichita, Kans.	Jan. 6-8	St. Louis, Mo.	Mar. 3-5
Denver, Colo.	" 13-15	Decatur, Ill.	" 10-12
Oklahoma City, Okla.	" 20-22	Jasonville, Ind.	" 17-19
Tulsa, Okla.	" 27-29	Indianapolis, Ind.	" 24-26
Shreveport, La.	Feb. 3-5	Fort Wayne, Ind.	Mar. 31-Apr. 2

S. H. TOUTJIAN

Ashland, Oreg.	Dec. 16-19	Spokane, Wash.	Jan. 6-9
Salem, Oreg.	" 23-26	Nampa, Idaho	" 13-16
Seattle, Wash.	Dec. 30-Jan. 2	Butte, Mont.	" 20-22

INDEX FOR 1932

JANUARY 1

Know Jehovah	3
Who Is Jehovah God?	4
Necessity of Knowledge	6
Responsibility	6
Jehovah's witnesses	8
Jehovah's witnesses: How Long?	9
The Son of The Highest	11
From Afeld (Letters)	13
Service Appointments	16
Service Conventions	2
Berean Bible Study	2

JANUARY 15

Faint-Hearted or Faithful	19
Time of War	21
Beginning of Modern Criminality	25
Dividing the Peoples	27
From Afeld (Letters)	29
Elders and Field Service	30
"Faithful and Obedient Today"	30
"Four Hours Each Sunday"	31
Radio Service	32
Pound Book Testimony Period	17
Service Conventions	17

FEBRUARY 1

The Rock	35
Satan's Counterfeit	38
The True Meaning	39
Source of Man's Deliverance	42
The Works of Jehovah	44
The Organization of Jehovah God	45
"For Consideration" (Letter)	47
Radio Service	48
Memorial for 1932	34
Service Conventions	34
Berean Bible Study	34

FEBRUARY 15

The Memorial	51
End of Type	53
"Till He Come"	54
Thanksgiving	57
The Human Soul and Its Home	58
Greatest Organization in Universe	59
Rebellion and Disloyalty	61
Letters	63
Service Appointments	64
Intern'l Thanksgiving Testimony Period	50
Service Conventions	50

MARCH 1

Publishing Jehovah's Name (Part 1)	67
Application	68
Scatter the Enemy	69
Complete Destruction	71
Creation of Man	73
The Fruit of Selfishness	75
From Afeld (Letters)	77
Of Interest to Pioneers	79
Study in Psalms	66
Service Conventions	66
Special Notice	66

MARCH 15

Publishing Jehovah's Name (Part 2)	83
Orphans and Widows	85
Faithful and Less Faithful	86
The Rebellious	87
Armageddon Foreshadowed	88
Jehovah's First Creation	90
Origin of True Prophecy	92
From Afeld (Letters)	94
Service Appointments	96
Intern'l Thanksgiving Testimony Period	82
Service Conventions	82

APRIL 1

Publishing Jehovah's Name (Part 3)	99
His Inheritance	99
War in Progress	102
The Dawn of Creation	104
The Wages of Sin	107
Creator and Heavenly Creatures	109
From Afeld (Letters)	111
Radio Service	112
Service Conventions	98
Kingdom Booklet for the Blind	98
Berean Bible Study	98

APRIL 15

Publishing Jehovah's Name (Part 4)	115
Arrogant Organization	116
War Equipment	117
Gifts	120
The Perfect Law	121
Testing True and False Prophets	123
War and Government	125
Letters	127
"The Chief Shepherd Has Appeared"	127
Service Appointments	128
Service Conventions	114

MAY 1

Publishing Jehovah's Name (Part 5)	131
His Faithful	132
The Procession	134
The Most High	137
The God of Truth	139
Need for a Righteous Government	141
From Afeld (Letters)	143
Berean Bible Study	143
Radio Service	144
Service Conventions	130
Kingdom in Thirty Languages	130

MAY 15

Publishing Jehovah's Name (Part 6)	147
Rebuke the Wild Beasts	148
Throne Chariot	150
The Almighty	150
Obedience Brings Approval	154
Creation of Lucifer and Man	155
From Afeld (Letters)	157
Service Leaders and Regional Directors	159
Good Hopes for 1932-1933	159
Service Appointments	160
Service Conventions	146

JUNE 1

Pharaoh and Satan	163
Wickedness Permitted	166
The True Answer	166
Rebellion of Lucifer	170
Source of True Wisdom	172
From Afeld (Letters)	174
"Faithful to Jehovah's Organization"	175
Berean Bible Study	175
Radio Service	176
Vindication Two and Three	162
Service Conventions	162

JUNE 15

Gog and Magog	179
Jacob's Trouble	183
Pertinent Facts	185
God's Enemy Organizes	187
Lawlessness of Rulers	188
From Afeld (Letters)	191
Conducting Study Meetings	191
Service Appointments	192
Vindication Two and Three	178
200,000-Hour Testimony Period	178
Service Conventions	178, 192

JULY 1

Jehovah's Executioner (Part 1)	195
Jehu	196
The Key	196
Objections	198
Argument	200
Creation of Firmament and Land	202
Victory Through Obedience	205
Letters	207
Radio Service	208
Office and Factory Closed Two Weeks	194
Service Conventions	194

JULY 15

Jehovah's Executioner (Part 2)	211
Why Governments Are Unrighteous	218
Three Methods of Temptation	219
Lucifer and the Tree of Life	221
From Afeld	223
Service Appointments	224
Service Conventions	224
Thirteen New Booklets	210
Special Testimony Period	210
Has Your Subscription Expired?	210
Berean Bible Study	210

AUGUST 1

Jehovah's Executioner (Part 3)	227
Zeal for Jehovah	230
Jehonadab	230
Baal Worshipers	233
Summary	235
Three Great Tests of Man	236
Is Man Immortal?	238
Radio Service	240
Preservation	226
Service Conventions	226
Berean Bible Study	226

AUGUST 15

Jehovah's Organization (Part 1)	243
Elders	243
Elders in Office	246
Operation of the Holy Spirit	248
Cause of Trouble	249
First World Power Against God	250
Deliverance of His People	252
To Make a Name for Himself	254
Service Appointments and Conventions	256
World-wide Kingdom Testimony Period	242
Kingdom in Thirty-eight Languages	242

SEPTEMBER 1

Jehovah's Organization (Part 2)	259
Unity	259
True Elders	261
Elections	262
Resolution	265
Preparing the Ruler	267
Kingdom of God: Where?	269
Radio Service	272
Seven More New Booklets	258
Service Conventions	258
Berean Bible Study	258

SEPTEMBER 15

Jehovah's House Desired (Part 1)	275
Book of Ruth	276
Why Does Man Die?	281
Who Was Jesus when on Earth?	283
Jehovah's Name Profaned	285
Everlasting Covenant with Mankind	286
Service Appointments	288
Preservation	274
World-wide Kingdom Testimony Period	274
Service Conventions	274
Notice of Annual Meeting	274

OCTOBER 1

Jehovah's House Desired (Part 2)	291
Helper Removed	294
Questions re Jehovah's Organization	297
Letters	300
"Threatened" with Deportation	302
Concerning Declaration Meetings	303
Service Appointments	304
Instruction for Service	304
Seven More New Booklets	290
Notice of Annual Meeting	290
Has Your Subscription Expired?	290

OCTOBER 15

Jehovah's House Desired (Part 3)	307
The Test	308
Purpose of Divine Prophecy	315
Jehovah Provides for Reconciliation	317
Resolution	319
Instruction for Service	319
Radio Service	320
Praise Testimony Period	306
Notice of Annual Meeting	306
Pittsburgh Convention	306
Berean Bible Study	306

NOVEMBER 1

Jehovah's House Desired (Part 4)	323
Naomi's Reproach	324
Time	325
Willing to Serve	326
Jehovah Provides Redemption	331
God's Law Covenant: Its Purpose	333
From the Field	335
Radio Service	336
Year Book	322
Calendar for 1933	322
Berean Bible Study	322

NOVEMBER 15

Jehovah's House Desired (Part 5)	339
Zion Speaks	341
Preparing for Redemption	344
Kingdom Heirs Identified	347
The Son of Man	350
Service Appointments	352
Instruction for Service	352
Year Book	338
Calendar for 1933	338
Remittances	338
Announcing Meeting Place	338

DECEMBER 1

Jehovah's House Desired (Part 6)	355
Ruler Foreshadowed	359
Bride Foreshadowed	359
Jehovah's House	361
Associates in the Kingdom	363
Letters from the Field	365
Instruction for Service	367
Radio Service	368
Year Book	354
Has Your Subscription Expired?	354
Calendar for 1933	354

DECEMBER 15

"Fulness of Times"	371
Redemption and Covering for Sin	377
Earliest Sources of the Bible	379
Covenant for the Kingdom	381
"Gratitude to Jehovah" (Letter)	383
Service Appointments	383
Instruction for Service	383
Index for 1932	384
Year Book and Calendar for 1933	370
Announcing Meeting Place	370
Radio and the Printed Word	370