



# 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 21-11.

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# THE WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## 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 wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

## "ZEAL OF HIS HOUSE" TESTIMONY PERIOD

The nine-day period, June 6 to 14 inclusive, is thus designated and indicates another of those seasons of special united activity on the part of Jehovah's visible organization on earth. Uncomplaining, and with unflagging zeal, all those gathered at the house of God, whether of the anointed remnant in the inner court or of the Jonadabs in the outer court thereof, will participate in the opportunities of this testimony period. Organization instructions are that, on a contribution of 35c, the book *Licks* together with three booklets (one a paper- or self-covered booklet) shall be offered to the public, and that the rural sections of your territory shall be given the preference this time. Weather and other conditions should by then be very favorable for such rural work. The zeal which is peculiar to those of and at God's house prompts every one to take under consideration at once his part in this coming testimony period. Your report on work done should be made to our Brooklyn office if you are not working in territory under one of our branch offices.

## LITERATURE FOR THE BLIND

Of the new booklets, *Angels, Dwelling the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* also *Loyalty*, can be supplied in Braille. These are obtainable at \$1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

## YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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## VACATION

FACTORY AND OFFICE CLOSED—JULY 25-AUGUST 9

The factory and office at Brooklyn will be closed from July 25 to August 9 inclusive. During those two weeks the Bethel family will have the opportunity to take part in the field workmen with all other kingdom publishers. No shipments of literature can be made to anyone during that time. Please get your orders in to the Brooklyn office sufficiently ahead for handling and filling before the above date, and make certain thereby that you will not run short of literature supplies during the month of August. Bear in mind the special testimony period at that time.

Orders cannot be filled during vacation period, as no one will be here to answer letters, but all mail will have immediate attention on the reopening of the factory on August 10.

## ANNOUNCING COMPANY MEETINGS

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

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVII

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### PRIESTS AND LEVITES

*"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation."—Num. 8:19.*

**J**EHOVAH selected Aaron to accompany Moses to Egypt, and afterwards he chose Aaron to minister in the priest's office as the high priest. First the high priest was chosen, and then the underpriests. Jehovah instructed Moses: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Ex. 28:1, 40, 41) Aaron was a Levite.—Ex. 4:14.

<sup>2</sup> The tribe of Levi was taken by the Lord in the place and stead of the firstborn. (Num. 3:41) After the selection of the high priest and the underpriests the Levites were given to the priests to be servants to them, the priests. (Num. 8:19; 18:23) At the time the high priest and the underpriests were selected to be servants of God in the priest's office the tribe of Levi was not even mentioned as an official tribe or officially recognized. Later the tribe of Levi was made an official tribe and consecrated to the service of the Lord Jehovah, and that only after the selection of Aaron and his sons, to serve in the priest's office, had been made.

<sup>3</sup> When the patriarch Jacob pronounced a blessing on his twelve sons, including Levi, there was no promise made to Levi that a priesthood should come out of that tribe. Nothing was then said about or any promise made concerning the priesthood. (Gen. 49:5-7) The father and mother of Moses and Aaron were distinguished for their faith in Jehovah rather than for the fact of being of the tribe of Levi. (Ex. 2:1-10; 6:16-20) They were commended for their faith in Jehovah. (Heb. 11:23) Aaron was chosen as the spokesman or "prophet" of Moses to appear before Pharaoh because of the inability of Moses to speak fluently. (Ex. 7:1, 2) After that the firstborn of Israel were sanctified. (Ex. 12:12; 13:1, 2) It was some

time later that the tribe of Levi was substituted by Jehovah for the firstborn. After the exodus of the Israelites from Egypt Aaron continued to serve as spokesman for Moses. (Ex. 16:9, 10) Then Aaron was put in charge of the golden pot of manna. (Vss. 33, 34) Still later Aaron alone accompanied Moses up to Mount Sinai at the giving of the law.—Ex. 19:24, 25.

<sup>4</sup> At the time Moses and Aaron were in the mountain of Sinai there were then priests serving the Israelites, but they had not been appointed by Jehovah, as far as the record discloses. None of those priests were permitted to come up into Mount Sinai. (Ex. 19:24) Some time later Aaron and his four sons, together with seventy elders of the Israelites, were invited to 'come up unto the Lord in the mountain and worship afar off'. (Ex. 24:1-14) All the foregoing historical facts mentioned took place before Aaron and his sons were selected for the priesthood.—Ex. 27:21; 28:1-4, 29:44.

<sup>5</sup> It appears, therefore, that Aaron was called and chosen to be the high priest, not merely because he was a Levite, but because of the fact that he was a brother of Moses, who had shown his faith in Jehovah God. Moses was chosen by Jehovah as a priest superior to Aaron. He was also a prophet, because of his faith and faithfulness, and not because he was of the tribe of Levi. Both Moses and Aaron, in the performance of their duties to which they were officially assigned, foreshadowed Christ Jesus, the great Prophet and Priest of Jehovah.

### LEVITES

<sup>6</sup> The priests were selected from the tribe of Levi, and those of the tribe of Levi, aside from the priests, were given service to the Israelites and were the servants to the priesthood. Otherwise they rendered assistance to the priests in the performance of the service of the Lord in Israel. Does this indicate two separate and distinct classes of spirit-begotten ones, to wit, the priests, representing the "little flock" (Luke 12:32), and, second, the Levites, representing the less faithful class called the "tribulation saints" and often called the "great multitude"? The Scriptures do not support that conclusion. There seems to be no Scriptural support for the conclusion that the tribe of Levi, that

is, those aside from the priests, in any manner typified or represented the great multitude as described in Revelation seven. It seems necessary to submit here some Scriptural proof, in view of what has heretofore been held, as set forth in *The Watchtower* 1911, pages 21 and 22. In doing so it appears to be necessary to take notice of the Bible history concerning the tribe of Levi.

<sup>1</sup> Moses, accompanied by Joshua, his minister, was in the mountains at the command of Jehovah, and after he had been there forty days he discovered that the Israelites had sinned against the Lord, in this, that they had made and were worshipping a golden calf. Seeing the terrible plight into which the Israelites had gotten themselves, Moses made a bold declaration in their presence and hearing: "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him."—Ex. 32:26.

<sup>2</sup> When all the Levites had gathered themselves unto Moses, then Moses commanded them to "slay every man his brother, and every man his companion, and every man his neighbour", and the Levites did according to the words of Moses, and about three thousand fell that day. "For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Ex. 32:25-29) On this occasion it was the tribe of Levi that exhibited their faith and devotion to Jehovah God. Even at that time the Levites were not dedicated for any special service in connection with the tabernacle. The tabernacle service is mentioned in connection with the Levites at Exodus 38:21. Even this text does not specify the tribe of Levi, but clearly refers exclusively to the priests who were taken from the tribe of Levi. In the book of Leviticus there is no mention made of the tribe of Levi except in connection with the jubilee arrangement.—Lev. 25:32-34.

<sup>3</sup> Aaron, who was a Levite, married a woman of the tribe of Judah, the family in line for the kingdom of Israel. She was the daughter of one of the great grandfathers of King David, from which tribe of Judah came the Lord Jesus. (Ex. 6:23; Ruth 4:20-22) The descendants of Aaron, therefore, occupied the relationship of priest and king among God's chosen people. The first mention made, as appears from the record, concerning the Levites' serving at the tabernacle is at Numbers: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death. But the Levites shall pitch

round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."—Num. 1:50, 51, 53.

<sup>10</sup> The Scriptural record does not disclose that the Levites assisted in the erection of the tabernacle, but mention of the tribes of Judah and Dan are specifically made in that connection. Service in connection with the tabernacle by the Levites was after it had been erected. That the Levites were specially set aside for service to the Lord is shown by the fact that they were not numbered for war service.—Num. 1:47-54; 2:33.

<sup>11</sup> At the time God smote the firstborn of Egypt he set aside the firstborn of all the tribes of Israel as the specially favored ones of the Israelites. After the Israelites had left Egypt the Levites were selected instead of the firstborns and assigned to the tabernacle service, and concerning that it is written: "And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel; therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel both man and beast; mine shall they be: I am the Lord. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord." (Num. 3:11-13, 45) The Levites then were cleansed and presented to the Lord for special service. They were separate and distinct from the other tribes. "And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering."—Num. 8:10-15.

<sup>12</sup> The fact that the entire tribe of Levi was separated to the service of the Lord in the place and stead of the firstborn is a very persuasive argument that the Levites, both priests and underpriests, were typical of the "church of the firstborn, which are written in heaven", and which prove faithful to God and are made members of the royal house. (Heb. 12:23) "And I have taken the Levites for all the firstborn of the

children of Israel. And I have given the Levites as a gift to Aaron and to his sons [the priest and underpriests] from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."—Num. 8:18, 19.

<sup>13</sup> It was a privilege God had given to Aaron and his sons to minister unto him at the tabernacle in the priest's office, and it was no less a privilege from the Lord that the others of the tribe of Levi were assigned to specific service in connection with the tabernacle to assist the priesthood. Being a gift to the priest to do service at the tabernacle as assistants to the priest would strongly argue that all the Levites were members of the household of the high priest. In the sacrifice of the bullock and the Lord's goat the entire tribe of Levi must have been represented; as it is written: "And Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." (Lev. 16:11) The same thing was done with the blood of the Lord's goat as was done with the blood of the bullock. (Lev. 16:15) The priest and the other Levites were all brethren, being of one family. The high priest was a representative of the entire tribe of Levi. (Deut. 33:8) The priests and the others of the tribe of Levi are always associated together. The nonpriestly part of the tribe served their brethren who were serving in the priest's office. Both were servers of the Lord, but not all were assigned to the same place of service. It is even so in the body of Christ that God hath "set the members every one of them in the body, as it hath pleased him". "But now are they many members, yet but one body." (1 Cor. 12:18, 20) The nonpriests of the tribe of Levi served the priests, not as the servants of men, but "as unto the Lord", as the Lord had assigned them places of service. Those in the church are likewise directed: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23) Not everyone in the Lord's organization can be assigned to the same place. Some may have a more responsible position than others.

<sup>14</sup> The priests and nonpriests were assigned to separate duties in the service, and the Levites, as a tribe, were represented in the high priest's person or body just the same as the underpriests were represented in the high priest. The argument is made that the Levites did not go into the Most Holy of the tabernacle on the day of atonement. That argument has no weight, for the reason that the underpriests did not go into the Most Holy on the day of atonement, nor even into the holy, the high priest alone going into the Most Holy on the day of atonement. (Lev. 16:17) Not all the Levites could be called to the priesthood, because in the distribution of tabernacle service that service did

not require such a great number of priests. That does not at all mean that the nonpriestly class was less faithful than those of the priesthood. All must be faithful if they would receive the Lord's approval, and the Bible account shows that they were faithful to Jehovah and to Jehovah's priest and to his king of the tribe of Judah. "But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business." (2 Chron. 13:10) There is no Scriptural warrant for concluding that God used the nonpriestly ones of the tribe of Levi to represent a less faithful class. If the Lord did so, then that would mean that it was a part of his purpose to approve some that were partially faithful; and such is absolutely out of harmony with God's expressed purpose.

<sup>15</sup> Noninheritance in the land applied to the priests and nonpriests all alike: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Num. 18:20, 21.

<sup>16</sup> None of the Levites had any inheritance in the land. If this means that the priestly class must inherit a heavenly and not an earthly place, the same is true with reference to the nonpriestly class. Since the "great multitude", without a doubt, is an earthly and not a heavenly company, this would prove that the nonpriests of the Levites do not typify the great multitude. Even the nonpriests did priestly duties when the work was very heavy and required their service in that behalf. (2 Chron. 29:34; 30:16, 17) The nonpriests of that tribe were singers in the temple. (1 Chron. 15:16-22; 16:4-6; 2 Chron. 5:12) They taught God's law and expressed his judgment as commanded. (2 Chron. 17:8, 9; 19:8-11) Such service could not find an antitype in a less faithful spirit-begotten company, and especially not at the end of the world, when the great multitude is brought forth. It is true that the nonpriestly Levites did not wear official garments. Instead of this showing that they pictured a less faithful class, which has heretofore been called the 'tribulation or consolation class', it would show that they did not represent a special class in the Lord's organization but merely pictured those who render service in the Lord's organization. They served as unto the Lord.

#### COMMON INTERESTS

<sup>17</sup> The interests of all the tribe of Levi, including priests, underpriests, and nonpriests, were all common. All of them did service unto the Lord according to his commandments. Their division into groups according to the grade of service evidently was not meant to

typify two separate and distinct classes of spirit-begotten ones, one faithful and the other less faithful; but to typify one service organization of God's favored ones or firstborn ones at the temple doing service to which each one was assigned. It is exactly so today in the antitype. Not every one of Jehovah's witnesses can serve at the same place. Some of them at headquarters, some at branch offices, and some pioneers, and some in other places, and all are doing service as unto the Lord. Whether in one place or the other, all are serving God and his kingdom and all are represented in the High Priest, Christ Jesus, who is their Head and Commander. If one suffers, all suffer; and if one rejoices, all rejoice. Some of them are made a gazingstock both by reproaches and afflictions, and others suffer by reason of being companions of God's anointed ones who suffer indignities. (Heb. 10: 32, 33) In the eyes of men some occupy less honorable positions than others, but in the sight of God there is no distinction, because God is no respecter of persons. (Eph. 6: 9) Faithful and complete devotion to him is what is pleasing and acceptable to Jehovah. There is not one scripture that even indicates that God approves and rewards an unfaithful class. There is no reason to conclude that God has a secondary spiritual class whom he rewards to some degree, because less faithful, and because they have gotten mixed up with the world and try to please both the world and God.

#### CITIES OF REFUGE

<sup>18</sup> God's law provided for six cities of refuge, all of which would be inhabited by the tribe of Levi, and of this tribe one of the cities was at Hebron, and that was occupied by the priests, who were, of course, Levites. If the nonpriestly Levites pictured a secondary class or class of consecrated ones who are less faithful than the royal house, then that would mean that the unwitting man-slayer would be fleeing to that part of God's organization that is only partially faithful to him. Such a conclusion is entirely unreasonable and is unscriptural. (Num. 35: 2-15; 1 Chron. 6: 57) The cities of refuge typified God's faithful organization on earth as a whole and as a part of the royal house to which the man who slew another unawares might flee. The antitypical cities of refuge apply at the end of the world and after the coming of the Lord Jesus to the temple and the beginning of the proclamation of the kingdom message. (See *The Watchtower* 1934, page 247.) The organization of Jehovah could not be made up of two divisions, one faithful and one only partially faithful, the latter of which we have heretofore called the "tribulation" class. This is another strong argument that the Levites pictured those faithful to God, and forming his organization, in which some occupy one position and some another position, as God has been pleased to place them in those positions, Christ Jesus being the great High Priest over the entire organization.

<sup>19</sup> There were some associated with the Israelites who were not Israelites. The "Nethinims" (meaning "given ones") mentioned in the Scriptures were not Israelites. (1 Chron. 9: 2) Joshua assigned those "given ones" to some menial service. (Josh. 9: 22-27) They are clearly distinguished from the Levites. (Ezra 2: 70; 8: 20; Neh. 7: 73) The fact that the Nethinims did some service in connection with the tabernacle does not at all argue that the Levites typified a class of persons destined to live on the earth for ever.

<sup>20</sup> The Kohathites were one of the families of the tribe of Levi. Korah of the tribe of Kohath was an infamous rebel against God's constituted arrangement for the tabernacle service. (Num. 16: 1-25) Without a doubt Korah is used in the Scriptures to picture a spirit-begotten class once in line for the kingdom but who become unfaithful and are destroyed. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Co're." (Jude 11) Co're mentioned by Jude is the same mentioned in Numbers 16: 1 and there spelled "Korah". This shows that the Lord does not approve those who are partially faithful and that he does not give any partially faithful a secondary place in his heavenly organization.

#### "BEAR THEIR INIQUITY"

<sup>21</sup> We having once gotten into the error that the "great multitude" is a spirit-begotten company that will be assigned to a secondary place in the heavenly kingdom, the prophecy of Ezekiel has heretofore been improperly applied to the great multitude. "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity."—Ezek. 44: 10.

<sup>22</sup> All these words of the text have heretofore not been properly considered together. Note the text says "when Israel went astray". The priests also at the time went astray, as well as the nonpriestly class. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."—Ezek. 44: 15, 16.

<sup>23</sup> Instead of this prophecy's showing two classes of spirit-begotten ones, it shows this: That those consecrated ones and devoted to the Lord's service were mixed up at one time with "Christendom" and indulging in such formalism as showed that they had gone astray from the Lord, and they are designated as having garments soiled, that is to say, they were identified with others practicing forms of worship, and to some degree at least were mixing with the world. They got away from the true worship of Jehovah God. The



prophecy shows that, after they bore their iniquity, a remnant returned to the Lord, and being cleansed by him at the temple judgment, and their iniquity, that is to say, their lawlessness, removed, they were fit for service. Those, being cleansed and becoming a remnant of all the antitypical Levites, some priests and some nonpriests, were all assigned to certain parts of service in the Lord's organization. This fact was overlooked in considering this very prophecy in *Vindication*, Book Three, pages 265 to 269. This shows how God's people get into an error by taking for granted that we have a proper understanding of the prophecy before the time the prophecy is fulfilled. It is another proof that no man can understand prophecy until it is fulfilled and no man can interpret prophecy at any time. At the time the afore-mentioned book *Vindication* was written God had not revealed to his people the proper understanding of the "great multitude".

<sup>24</sup> Note also that before there was any deflection God gave instruction to the high priest that they should bear the iniquity of the sanctuary. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood." (Num. 18:1) Clearly this reference is to the house of Levites, because the words "Thou, and thy sons, and thy father's house with thee" could refer to nothing less than all the tribe of Levi. The Scriptures immediately following, namely, Numbers 18:2-6, prescribe the duties of all the Levites, both priests, underpriests and nonpriests. Prior to that Jehovah had declared concerning the high priest that a plate of pure gold be made and there should be engraven upon that plate the words, "HOLINESS TO THE LORD," which plate must be attached to the forefront of the miter of the high priest, and then adds: "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." (Ex. 28:35-38) These scriptures show that both priests and nonpriests must bear certain iniquities.

<sup>25</sup> As marking the antitypical fulfillment of these prophetic statements note this: that at the coming of the Lord Jesus to the temple for judgment of the house of God the antitypical Levites, priests and nonpriests, had gone astray and all such must bear their iniquity. There is no indication that there are two spirit or distinctly separate classes in this judgment. It is clearly stated that the purpose of the coming of the Lord to the temple was to cleanse the sons of Levi; as it is written: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord

an offering in righteousness." (Mal. 3:2,3) These words, "he shall purify the sons of Levi," must of necessity apply to all the antitypical Levites, including the priestly and nonpriestly class. It is the cleansed ones that are assigned to the service of the Lord that these may "offer unto the Lord an offering in righteousness". All in line for the kingdom had to be cleansed and purified. Considering now the type in connection with the prophecy of Ezekiel (44:10-16), it is seen that the Levites, after they had strayed and after they had been cleansed and returned to the Lord, were not assigned to a lower or less favored place in the service than they had occupied before they went astray. This shows that the 'bearing of their own iniquity' or lawlessness (meaning a lawless course of action) could not refer typically to the Levites' being assigned to a secondary place or position in heaven. The fact that the entire spirit-begotten company had to be cleansed when the Lord came to the temple shows that the entire spirit-begotten company had gone astray and were proceeding in an unlawful manner and that all who possessed a right condition of heart were cleansed by the Lord and the faithful class who were approved constituted the Lord's "faithful and wise servant" class. (Matt. 24:45-47) The Scriptures show that the Lord was angry with them because they had gone astray, but when they had borne their iniquity and were cleansed and forgiven they rejoiced and said: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12:1.

<sup>26</sup> Prior to that time the consecrated of earth looked upon the political rulers of this world as the "higher powers", whom they must obey, and they conformed themselves largely to the practices indulged in by "Christendom". But when they withdrew from Babylon and were cleansed and rejoiced, no more did they attribute salvation to any earthly powers nor look to earthly powers for protection, but said: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:2,3.

#### ANGELS SERVANTS

<sup>27</sup> Nor is there any reason to conclude that the Lord assigns a portion of the spirit-begotten ones to be servants of the "little flock" in heaven because they have been a less faithful class. The Lord appears at the temple accompanied by his host of holy angels to do his service. (Matt. 25:31) There would appear to be no need to transfer to heaven a great multitude of spirit-begotten ones who had been only partially faithful and give them a secondary place of service in heaven with the angels during the thousand-year reign of Christ. If that were true, then God would be giving partially faithful earthly creatures a position equal

to that of those wholly and entirely faithful angelic hosts, which is both inconsistent, unreasonable and unscriptural. Certainly it could not be said that Jehovah needs to find room and some form of service in heaven for a class of creatures that are viewed as a sort of by-product of his work. When Christ was on earth he declared that he was going away and would prepare a place for his followers that proved faithful, and not for some also who proved only partially faithful. (John 14:3) The Scriptures do not set forth promises to two classes of spirit-begotten ones. There never was any Scriptural reason for holding before men the hope of a secondary place in heaven that might be reached by way of the "back door". It is positively stated, on the contrary, that 'all are called in one hope of our calling', not two hopes (Eph. 4:4) The begetting or acknowledgment of his sons called to the heavenly place by the Lord is in one hope, and that hope is to partake of the resurrection of Christ Jesus to an incorruptible inheritance. (1 Pet. 1:3, 4; Phil. 3:10) Instead of a heavenly opportunity's being reserved for those who become "less faithful" by drawing back and mixing up with Satan's organization it is plainly stated in the Scriptures that such as do draw back and become unfaithful are assigned to destruction.—Heb. 10:38, 39.

<sup>28</sup> To have part in the sin offering for mankind is not of first importance to those who become the followers of Christ Jesus, but to them that which is of first importance is to serve God's organization and have a part with Christ Jesus in the vindication of Jehovah's name. The purpose of justification and spirit-begetting is not primarily to have a part in the sin offering and assisting to uplift the world, but that which is of chief importance is to answer Satan's false charge against God by proving that the creature following in the footsteps of Jesus can withstand the assaults of Satan and maintain his integrity toward God even though that means to such a sacrificial death. It is thus that one becomes associated with the great Vindicator. The taking of men to heaven is not of primary importance. The sacrifice of the followers of Christ adds nothing to the great ransom sacrifice to give it more power or effectiveness in the taking away of sins. Therefore sacrifice for sins cannot be the primary reason for God's justifying men and begetting them as his spiritual sons. Even the great sacrifice of Christ Jesus producing the ransom was only secondary in importance. That which stands out as of the greatest importance is the vindication of Jehovah's name. The force of this argument is also strong proof that God will not fix a secondary place in heaven for some merely to save a great multitude from destruction. Such is not expressed in the Scriptures as a reason for God's providing a secondary reward in heaven and room for service for them to so serve. When we keep in mind that the great issue which must be settled is the vindication of Jehovah's name all other

things take their proper place in the mind, as set forth in the Scriptures. When we wait upon the Lord to interpret prophecy, then we understand it and see the real truth.

#### OUTER COURT

<sup>29</sup> It clearly appears from the Scriptures that there is no secondary place provided in heaven for followers taken from amongst men and made spirit creatures. It therefore also clearly appears that the outer court of the temple could not typify such a place or condition. The tabernacle in the wilderness of Mount Sinai had only one court, and that one court was trodden by all the people, as well as by the Levites, priests and nonpriests. (Lev. 1:1-9) It would therefore picture the same thing as pictured by the outer court of the temple, as seen in Ezekiel's vision (Ezek. 40:17; 46:21-24), to wit: A condition of justification or standing before God of the new creatures in Christ, and of all those of mankind that are brought into harmony with Jehovah by Christ. The great multitude 'stand before the throne, clothed in white robes', that is, they have a standing of approval before God. In the temple, as it appeared in the vision of Ezekiel, the outer court is entered and trodden by the prince and by the people in general (Ezek. 46:3-10), and this would prove that the outer court does not typify a spirit condition in the invisible heavens, but a condition of justification or standing before the Lord by those who are on the earth and who are devoted to God. These are people of good will, the "other sheep" of Jesus' flock, the "great multitude", and will worship in the outer court. Now by reason of their faith in Jehovah God and Christ Jesus and of their fleeing to God's organization, the city of refuge, they have a standing and, there continuing faithful, they will have protection, as promised, at Armageddon. In the tabernacle the people were excluded from the Holy, and only the priest was permitted there; and this would prove that the Holy pictures the spirit-begotten condition of God's people while on the earth. The Most Holy pictured heaven itself.—Heb. 9:23, 24.

#### WAVE OFFERING

<sup>30</sup> The passover lamb was sacrificed on the fourteenth day of the first month. The fifteenth day of that month was observed as a sabbath or rest day. From the morrow after the sabbath, that is, on the sixteenth day, the count began, and fifty days counted from that time forward brought the people to the day of Pentecost. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord." (Lev. 23:15, 16) The "sheaf of the firstfruits of [the] harvest" (vs. 10), that is, the sheaf of the wave offering, was offered at the beginning of the fifty days.



There was a "new meal-offering" (R.V.). It was offered at Pentecost and consisted of two loaves baked of fine flour and baked with leaven, and this was offered together with a burnt offering: "Ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits, for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest."—Lev. 23:17-20.

<sup>31</sup> At one time in the past this statement was published, to wit: "The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock and the 'great company' of the consecrated servants of God." (*The Watchtower* 1898, page 68) In that same publication this statement was also made: "The two loaves represent[ed] the same thing as the two goats presented on the day of atonement." The two quotations above do not appear to be consistent. The latter statement seems to be a more nearly correct one, to wit, that the two loaves represented the same thing as the two goats presented on the day of atonement. When the two goats were presented, lots were cast to show that the selection was not arbitrary but that the course of action which each goat took determined which way the lot should fall. One of those lots signified the Lord's goat, and the other the east-away. It showed a division of a certain class. Both goats were presented to the Lord, and were in line for sacrifice, and the Lord disposed of them according to the course of action taken by each one. One was selected for a sacrifice; the other was cast away as the "evil servant". The offering was waved before the Lord, as it appears, for the same purpose, that is to say, that the Lord might indicate his acceptance of one and the rejection of the other. In the consecration of the priesthood the offering was put on the hands of the priest and waved before the Lord. "And Moses [picturing the Lord himself] took them from off their hands, and burnt them on the altar upon the burnt offering; they were consecrations for a sweet savour; it is an offering made by fire unto the Lord." (Lev. 8:28) Thus was shown acceptance by the Lord.

<sup>32</sup> Concerning the wave offering at Pentecost the record is: "Ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord." (Lev. 23:17) The two wave loaves, therefore, appeared to picture a dividing

of those who were presented before the Lord, one part of which is wholly devoted to the Lord, and the other part or class not wholly devoted to him. Following the fulfillment of the passover the day of Pentecost marked the outpouring of the holy spirit in fulfillment of Joel's prophecy. At that first fulfillment there was a division among those who claimed to be on the side of Jehovah God at that time: "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine." (Acts 2:5, 12, 13) After hearing Peter, many who had been in doubt were convinced and heard and believed his statement: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."—Acts 2:41.

<sup>33</sup> Now concerning the second outpouring of the holy spirit, or the fulfillment of Joel's prophecy in completeness, this occurred after the coming of the Lord to the temple for judgment. That was the antitypical Pentecost, or complete fulfillment. All of the consecrated were then presented before the Lord for judgment and determination as to which should receive his approval and enter into his joy. There was a division at that time. All presented were imperfect in themselves, and this was represented by the leaven in the loaves, and not all possessed the same heart condition. Some were moved by selfishness, while others desired the approval of the Lord God above everything else and were therefore devoted to the Lord, ready and willing to do his will whatsoever that might be. There was a separation or division. This corresponded with the purifying of the sons of Levi. (Mal. 3:2, 3) Out of that fiery test then applied came the "faithful and wise servant", to whom the Lord committed all his kingdom interests on the earth. At the same time there appeared also the "evil servant" class, which is not approved by the Lord. Both were in line for the kingdom when presented before the Lord, both were imperfect in themselves, as indicated by the leaven, one class was cleansed and accepted by the Lord to offer an offering in righteousness before him, and the other class was cast away. (Matt. 24:45-51) On the same day of the wave offering the priest proclaimed a holy convocation and that no servile work should be done on that day: "And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." (Lev. 23:21) Servile work could only be such as that done in the Devil's organization. The priests working on this day of atonement were guiltless, and the same must be true of the great high priest and the underpriests and of the Levites on this day.—Matt. 12:5, 6.

<sup>34</sup> Since the outpouring of the holy spirit upon "all

flesh", that is, all spirit-begotten ones approved by Jehovah, they must work in obedience to the commandment of the Lord. (Joel 2: 28, 29; Acts 2: 16-18) This gospel of the kingdom must be proclaimed on this day, and that is their work. (Matt. 24: 14) Jehovah's witnesses must see to it that on this day, the day of consecration and devotion to the Lord, they must worship God in spirit and in truth, and such worship is performed by giving obedience to the commandments of the Lord in doing his service.

<sup>30</sup> It is reported from time to time that there are controversies among some of the companies of God's professed people now on earth. Such is conclusive evidence that those who indulge in such controversies or strife for personal advantage are not in fact in the temple but are associating themselves with those who are in the temple. Those who are devoted to God and to his kingdom should refrain from unnecessary discussions with opposers and avoid those who seek to cause divisions. (Rom. 16: 17, 18) The proper attitude of those who have come into the house of the Lord is expressed by the psalmist. (Ps. 122: 1-9) All the faithful ones, priests and Levites, are standing approved in the congregation of the Lord, bearing on their foreheads the name of Jehovah, and together are singing the new song. There must be complete harmony among all of those who are wholly devoted to Jehovah and in harmony with Jehovah and Christ Jesus, the Higher Powers of the entire organization. Satan's organization consists of all those who are against God and his kingdom, and Satan and Gog are the higher powers of that wicked organization. The Lord has his representatives on the earth who serve in his organization under the direction of Christ Jesus, the great High Priest. Some of these are pictured by the underpriests, and others are pictured by the others of the tribe of Levi. All are Levites, but not all occupy the same place in the earthly part of God's organization. It is written, in 1 Corinthians 12: 18: "But now hath God set the members every one of them in the body, as it hath pleased him." There are no bosses in God's earthly organization, and if anyone arbitrarily assumes to boss he is almost certain to be removed by the Lord. That does not mean, however, that no one on earth shall transmit the instructions of God's organization to others. We must know that the Lord is conducting his organization according to his perfect wisdom and he has his own good way of directing his work. If each and every one of the followers of Christ on earth should follow his own course in the performance of service, there would be nothing else than confusion, and that could not be according to the will of God: "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33) There must be peace and order, and it is certain that the Lord is directing his organization and service and using those on earth according to his will. The WATCH TOWER BIBLE & TRACT SOCIETY, the

corporation, was organized to comply with the laws of the land that are not contrary to God's law. The corporation and its proper operation enables God's people to render unto Caesar the things that are Caesar's, or which the law of the land properly requires. The "Society", as that term is generally used, consists of all of the anointed ones on earth who continue faithfully doing the Lord's service and who engage in the orderly procedure of service. Such anointed ones, by the Lord's grace, working in a body, are enabled to render unto Jehovah the things that are God's. The chief concern of each one is and should be to do with his might the thing to which he is assigned and to do it always as unto the Lord. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31) Doing the Lord's service in this manner, the anointed are now fulfilling in antitype that which was performed by the entire tribe of Levi in type. Those who are wholly devoted to Jehovah will not be disposed to engage in controversy, discussions and haggling as to whether or not someone in the organization is receiving more or less honor than they are receiving. It is God through Christ Jesus that is conducting his work, and his servant is responsible to the Lord, and the Lord will determine whether or not that person is properly rendering service. (Rom. 14: 4) What difference does it make where one serves in the Lord's organization? The question that should more deeply concern each one is, Am I faithfully performing the service to which I am assigned, and am I loyally and faithfully maintaining my integrity toward Jehovah? The vindication of his name is the great question for final settlement. Faithfulness on the part of each servant is required, and only those who are loyal and faithful will participate in the vindication of Jehovah's name. All the antitypical Levites on the earth will be singing: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalm 122.

#### QUESTIONS FOR STUDY

- ¶ 1. Account for Aaron's accompanying Moses to Egypt, and for his and his sons' ministry afterward.
- ¶ 2-5. With historical facts, point out how, when and why the tribe of Levi was made an official tribe.
- ¶ 6-8. Explain the occasion for what is recorded at Exodus 32: 26, and the purpose of what was there commanded.
- ¶ 9-12. What facts show that the Levites were specially set aside for service to the Lord? How was it that the Levites came into this service, whereas in Egypt God had set aside

the firstborn of all the tribes of Israel as the specially favored ones of Israel?

- ¶ 13, 14. Show that the relationship of the priests and the others of the tribe of Levi, together with their appointed privileges of service, was prophetic. Explain the fact that the Levites did not go into the Most Holy on the day of atonement.
- ¶ 15, 16. With scriptures and facts, show whether the non-priests of the Levites could typify a less faithful spirit-begotten company.
- ¶ 17. That of the tribe of Levi there were priests, underpriests and nonpriests, all doing service to the Lord according to his commandments, was of what typical significance? Point out the essential privilege and responsibility of all who are of the antitypical tribe of Levi.
- ¶ 18-20. What strongly corroborative information in this connection is seen in God's law which provided for cities of refuge? Of what significance here is the record concerning the "Nethinims"? That concerning Korah of the tribe of Kohath?
- ¶ 21-26. Explain Ezekiel 44: 10, 15, 16. What is now clearly seen as to when and by whom divine prophecy can be properly understood? Point out how other scriptures show that both priests and nonpriests must bear certain iniquities. Apply these prophetic scriptures, together with

Malachi 3: 2, 3, Matthew 24: 45-47, and Isaiah 12: 1-3, showing their fulfillment.

- ¶ 27, 28. With scriptures, show whether there is any reason for holding before men the hope of a secondary place in heaven that may be reached through only partial faithfulness. What is God's purpose in justifying men and begetting them as his spiritual sons? What does this show as to God's providing a secondary reward in heaven for some of these?
- ¶ 29. Who used (a) the court of the tabernacle and (b) the outer court of the temple as seen in vision by the prophet Ezekiel? Apply that prophetic fact.
- ¶ 30-33. What was the wave offering? When, how, for what purpose, was that offering made? Compare therewith the presenting to the Lord, by Aaron, of the two goats in the tabernacle service on the day of atonement. Point out fulfillment of those prophetic pictures.
- ¶ 34, 35. What do the Scriptures require now of all spirit-begotten ones approved by Jehovah? What is the proper attitude of all who have come into the house of the Lord? How has Jehovah provided for orderly procedure by those devoted to him in doing his service entrusted to them? What difference does it make where one serves in the Lord's organization? What, then, is essential, and why? What is seen to be the purpose of Psalm 122?

## THE DAY OF GOD'S PREPARATION

**J**EHOVAH GOD is preparing for battle against the enemy. There is now no possibility of preventing that great battle. God foretold it by his prophets when he directed, particularly through his prophet Jeremiah (23: 21, 22), that the cup of his fury should be handed to all the nations. Had the teachers of "organized Christianity" stood by God's Word and caused the people to hear the divine truth, the great battle upon "Christendom" would have been avoided. But not now! Prophetically, God announces his decision when he directs his prophet to take the wine cup of his fury and pass it to every nation. The prophet Jeremiah writes: "For thus saith the Lord God of Israel unto me, Take the wine cup of his fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach [Babylon] shall drink after them."—Jer. 25: 15-26.

The "wine cup" is a symbol of the potion which Jehovah has decreed shall be drunk by all the ruling powers of the earth. "Sheshach" is one of the names applied to Babylon, which means the Devil's organization, and therefore the prophecy particularly applies to "Christendom", so called, or "organized Christianity". It applies, of course, to all of the Devil's religions, but greater responsibility is upon those who have had ample opportunity to know better. While God proceeds with this preparation, he causes notice of his purpose to be delivered to the nations.—Matt. 24: 14.

By his prophet (Matt. 24: 3-35) Jehovah foretold the end of the Gentile times, the end of the world, and

the beginning of the reign of Christ, and stated that it would be marked by the World War, quickly followed by famines, pestilences, distress of nations, the regathering of the scattered remnant of Jehovah's faithful servants, and the federation of the organizations of "Christendom". The physical facts in fulfillment of this great prophecy began to come to pass in the year 1914. Between that date and 1918, Christ Jesus, the great executive officer of Jehovah, ousted Satan from heaven. Next in order thereafter is the preparation for the final battle for the destruction of Satan's organization. The evil organization that controls the nations of the earth must be destroyed before Christ Jesus, earth's rightful King, inaugurates righteousness amongst the nations of the earth. Satan is now devoting his attention to the earth, as the great Prophet Jesus foretold; and "because he knoweth that he hath but a short time", Satan is preparing for the final battle. (Rev. 12: 12; 16: 14) Just when that great battle will take place is not now revealed to man; but because the preparations are being made, the indications are that it will come to pass in the very near future.

The prophet Nahum had a vision concerning Nineveh, the ruling city of Assyria, and he began his prophecy by saying, "The burden of Nineveh." The word "burden" means "an utterance of doom". His prophecy that follows relates to the day of God's preparation for the expression of his vengeance against his enemy, and incidentally refers to Satan's preparation also. Assyria, it will be recalled, was the Devil's organization in which politics held sway, and at the same time the political element was ably supported by the commercial and religious elements. The fact that Nahum's prophecy is directed against Nineveh, the capital city that ruled Assyria, is strongly

significant that the day of preparation marks a period of time when, in the world organization, politics hold sway, and at the same time the political rulers are ably supported by Big Business and the religious elements.

The conditions existing at the present time exactly fit the description of the prophecy. Just now it is the political rulers who are making peace pacts and treaties, and forming leagues, and declaring that they are going to make the world safe for democracy and a desirable place in which to live. In this they are ably supported by the commercial powers, which powers join in the cry of "Peace!" and at the same time are spending great sums of money to prepare for war. The claim is that the best way to prevent war is to prepare for war. In other words, the best way to prevent two men from killing each other is to arm each one of them with all the guns he can carry.

In the peace movements and war preparations the clergy and religious leaders are giving their unstinted support. These religious leaders occupy high seats at the councils held for the consideration of a world arrangement to prevent war. It was in the year 1929 that the great political power restored temporal power to the head of the church of Rome, and a large sum of money was handed to the pope in connection therewith, which evidently the financiers had something to do with providing. All the facts show that the political rulers are in the saddle, Big Business and the preachers are in the chariot, and the entire combine is moving on to the great climax. All the facts show that Nahum's prophecy is now in course of fulfillment.

The vision of Nahum can now be understood and is understood by those who are devoted to the Lord, because its fulfillment has begun and is progressing. The name Nahum means "comforter", and his prophecy contains words of comfort to the people of God. The anointed are told that Jehovah is slow to anger and great in power; that he will not acquit the wicked, but that he will have his own way in the trouble, and that he has in mind those that trust him. (Nah. 1:1-7) These are words of comfort to those who are in "the secret place of the Most High".

After these words the Lord tells his own that he will make an utter end to the wicked and that affliction shall not arise the second time. (Nah. 1:8-11) The prophet tells how the elements of the enemy organization are folded together like thorns and drunk with ambition and their own schemes, but that God is preparing to destroy them like stubble. The Lord then informs his people that their day of affliction is about ended, saying: "For now will I break his yoke from off thee, and will burst thy bonds in sunder." For the further encouragement of his people, God then tells them that the Devil's wicked system shall be destroyed, and adds: "I will make thy grave; for thou art vile." —Nah. 1:10-14.

Jehovah calls his people by the name Judah, because Judah means "praise to Jehovah", and they praise his name; and in this connection, for the further encouragement and comfort of his own people, he says to them: "O Judah, keep thy solemn feasts, perform thy vows [that is, having been brought into the covenant for the kingdom, be faithful to it]: for the wicked shall no more pass through thee." (Nah. 1:15) The faithful remnant has been cleansed that the members thereof might "offer unto the Lord an offering in righteousness", which offering is the praise of their lips and their full heart devotion to him. (Mal. 3:1-3; Heb. 13:15) They appreciate the fact that they have been taken into the covenant by sacrifice and for the kingdom, and joyfully perform their part. (Psa. 50:5, 14; 24:4; Rom. 12:1) This fact is another proof that whatsoever was written in the Scriptures aforetime was written for the benefit and encouragement of those who devote themselves wholly to the Lord God and prove faithful to him in the last days.

Then the prophet shows Jehovah preparing for the siege of the enemy and his strongholds. The fact that God foretold through his prophet the day in which Jehovah would prepare for battle is proof that the battle will be fought. The physical facts which we now see show the fulfillment of the prophecy, and are proof also that the great battle is in the very near future. Addressing those who are of Zion, which is God's organization, and who are watching the fulfillment of God's prophecy, Nahum the prophet of the Lord says: "He that dasheth in pieces is come up before thy face." That means that Christ Jesus, the great executive officer of Jehovah, is present and preparing the siege, which he does after casting Satan out of heaven.

Another of God's prophets describes the mighty officer of Jehovah, Christ Jesus, as the maul or war club with which he beats to pieces the enemy organization, and specifically names Babylon as that enemy. (Jer. 51:20-24) Appropriate to this same time, the Lord's prophet Isaiah (8:9, 10) says concerning the compact of the League of Nations: "Gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought."

Further addressing God's anointed ones concerning the preparation for the siege against the enemy, Nahum the prophet says: "Keep the munition, watch the way, make thy loins strong, fortify thy power mightily [that is, pull yourselves together firmly]. For the Lord [Jehovah] hath turned away [from the enemy country and thereby restored] the excellency of Jacob [his people]." (Nah. 2:1, 2) God announces that his time is at hand when he will show his favor in a special manner to his anointed, and he tells them to prepare for the siege and to be of great courage. Up to this time "plunderers have plundered" those of God's anointed; so declares the prophecy. (Roth) They have "emptied out" God's people and marred

their vine branches; but now from henceforth and for ever God will protect them and keep them night and day.—Nah. 2:2; Isa. 27:2, 3; Ps. 125:1-3.

Then says the prophet Nahum: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches *in the day of his preparation*, and the fir trees shall be terribly shaken." (Nah. 2:3) This verse and the subsequent verses of the prophecy have heretofore been understood and described to mean or refer to the "chariots" for rapid transportation in this day. While the words of the prophet do well describe the modern means of fast travel, yet the prophecy surely has a deeper meaning than that. That deeper meaning could not be understood until the coming of the Lord to his temple in the year 1918 and the building up of Zion, God's organization, and not until God's lightnings flash, illuminating the prophecy. (Mal. 3:1-3; Ps. 102:16-18; Rev. 11:19) Instead of criticizing any interpretation heretofore given to this prophecy, rather should God's people rejoice because of the greater illumination that the Lord puts upon it in his own due time.

The words of the prophecy, now illuminated by the lightnings of Jehovah, show that they are descriptive of Almighty God's preparation for war at Armaged-

don. It is Jehovah who lays siege to Nineveh, the Devil's organization. Jehovah provides the shield for his mighty men. God then tells the enemy to get ready for the siege because he is going to destroy him, the enemy. He says: "Draw thee waters for the siege, fortify thy strong holds. . . . There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts."—Nah. 3:14, 15.

The prophecy mentions "his mighty men". Jehovah's 'mighty man' who is commanding all his forces is the great Christ Jesus. His other "mighty men" are those who are fully and completely devoted to God as members of the army of the Lord. To Christ Jesus, the great Field Marshal, Jehovah says in the language of Psalm 45:3, 4: "Gird thy sword upon thy thigh, O most *Mighty*, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." Concerning all the members of Zion, his organization, Jehovah says: "I have commanded my consecrated ones, yea, I have called my *mighty* men for mine anger, even my proudly exulting ones."—Isa. 13:3, R.V.; see also Zech. 10:5.

## THE FINAL BATTLE

**T**HE final battle is called in sacred Scripture "the battle of that great day of God Almighty". —Rev. 16:14.

Micah the prophet had a vision of the great and terrible day of God, and he prophesied for the benefit of the people now living on earth as follows: "The word of the Lord [Jehovah] that came to Micah the Morasthite in the days of Jotham, Abaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." —Mic. 1:1-4.

The prophet Isaiah had a vision of this day; and he speaks of the Lord Jesus Christ, the active agent of Jehovah, the priest of the Most High, the Field Marshal, coming forth to make war upon the Devil's organization, and says: "Who is this that cometh from Edom [the enemy organization], with dyed garments from Bozrah [the capital of that organization]? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine ap-

parel, and thy garments like him that treadeth in the winefat?" And the response to the prophet is: "For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isa. 63:1, 2, 4.

Suddenly there bursts forth a great flame of light and fire from the right hand of the little company who are singing praises to God and who are the remnant that have taken their stand on the side of Jehovah God as his witnesses, with the people of good will to God beside them. The trumpets are pealing out their terrible strains; the thunders are rolling, the mountains are quaking and trembling, and a voice is calling from the habitation of Zion, which is Jehovah's organization. It is the God of heaven moving into battle. The great and terrible day of the Lord has come! So terrible was the vision, and so great was the effect on the ancient prophet Habakkuk, that he cried out: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy."—Hab. 3:2.

The mighty Warrior halts; and with feet planted upon the clouds of fire, as the prophet describes it, "he stood, and measured the earth." That is, he made a survey of the army of the enemy, the nations of the earth assembled against God. The prophet then says: "I saw the tents of Cushan in affliction: and the captains of the land of Midian did tremble." (Hab.

3:6, 7) "Cushan" means sin-blackened, wicked oppressors of God's people; while "Midian" means brawling, contentious, strife-breeding, fighting ones. The latter term well describes the leaders in the ecclesiastical systems, the false prophets who have blasphemed God's holy name and stirred up strife against God's faithful witnesses and persecuted those who tell the truth. Now they tremble at the sight of the Lord, and, as the prophet Joel (2:6) says, "all faces . . . gather blackness." The assembled nations see the approaching majesty and greatness of the Lord, and their faces turn colorless as they tremble for fear.

Then the mighty Leader of the army of the Lord unsheathes his sword and brings into action his instruments of destruction. The prophet (Hab. 3:5) says: "Before him went the pestilence, and burning coals went forth at his feet." At the approach of these 'the shepherds and the principal of their flocks' smite their knees together for fear; and, being unable to give battle against any other, in blind fear they turn to battle against each other.

On comes the conquering Hero, the Word of God, who for centuries has waited for this very blessed hour. (Heb. 10:12, 13) As prophetically described, "His eyes were as a flame of fire, and on his head were many crowns; . . . and he was clothed with a vesture dipped in blood." (Rev. 19:12, 13) But behold his apparel; it is glorious, even though covered with blood. He is treading out the winepress; he is crushing the wicked "vine of the earth". (Rev. 14:18-20) At his approach the mountains tremble, and the great deep utters its terrible voice and lifts up its hands to the heaven. The sun and the moon stand still in their orbits, and all the stars of the high heaven are shouting VICTORY! With righteous indignation and anger the mighty Conqueror marches through the earth to thresh the nations that have defamed Jehovah's holy name. He drives asunder the nations, and their kingdoms are scattered and their high places brought low. The saints, or God's remnant on earth, do not engage in the actual combat. This is the fight of God Almighty; and the fight is led by his beloved Son, the Priest of whom Melchizedek the priestly king of ancient Salem was a type. Long ago Jehovah's prophet recorded concerning this hour, saying: "The Lord [Jehovah] at thy right hand shall strike through kings in the day of his wrath. He shall judge among the [nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:5, 6) He is also fighting for the salvation of the people, that they might be delivered from the oppressor; and he is fighting for the anointed of God, that they may be vindicated for their faithful witness to the name of Jehovah.

That wicked ruling system, designated by the title "beast" and made up of profiteers, politicians and clergy, is taken. That wicked imperial system known in Scripture prophecy as the "false prophet" is also

taken; and these are cast into the burning flames of everlasting destruction. (Rev. 19:20) These wicked systems fall, never to rise again. Then the Lord seizes the enemy himself, "the Dragon, that old Serpent, the Devil, and Satan," and binds him and casts him into the bottomless pit, that he may deceive the nations no more.—Rev. 20:2, 3.

Thus is Satan's empire swept from the earth to oblivion. The name of Jehovah God is vindicated. But all human words attempting to describe this great and terrible day of the Lord are beggarly. Let us read the words which God caused his holy prophet long ago to record, describing his majestic and victorious march against the stronghold of Satan and his organization.

"A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

"I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the [nations] in anger.

"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops."—Hab. 3:1-16.

In this great battle no Christian will strike a blow. The reason they do not is that Jehovah has said: "For the battle is not yours, but God's." To them the Lord said further: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16) The hand of the Lord is over his little ones; and they that trust him implicitly and will prove faithful to him are free from harm and will continue to sing his praises until the end.

A description of this final battle is referred to again, in the book The Revelation, as a 'war between the beast and the Lamb', in which the Lamb, Christ Jesus, is victorious, because he fights the battle on the side of Jehovah. There the record says: "These [kings of the earth] shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

Let no one deceive himself into thinking that the battle of Armageddon is a mere fight between men, or that it is only a picture. The Scriptures make it clear that it is real. It is the battle of God Almighty, in which he will clear the earth of the wicked system that Satan has used to blind the people for all these centuries. Satan has already been ousted from heaven; he has been cast into the earth; and now he is making a desperate attempt to destroy those who witness for God, and to blind all others and turn them away from God. But with the end of Armageddon, when his systems have been cast into utter destruction and when he is in restraint, then will come to pass the fulfillment of the prophetic utterance long ago written concerning the Devil: "Thy pomp is brought down to the

grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"—Isa. 14:11, 12.

Another illustration of Armageddon is given in the battle fought by Gideon the Israelite against the great multitudes of Midian. The Midianites were the enemies of God's people the Israelites. A vast multitude of these were camped in a valley. Gideon, who is a type of Christ Jesus, was directed to put them to flight. What his followers did well illustrates what the Christian's part will be in the great and final battle.—Judges 7 and 8.

When it came to the time of going into action Gideon had only three hundred men. These he divided into three companies, and put in each man's hand a trumpet and an empty pitcher and a lamp within that pitcher. His orders were that these should be stationed on three different sides of the camp of the Midianites, and that they should watch Gideon; and that when Gideon should give the command each one must blow his trumpet, break the pitcher which he held in his hands, and hold high his light and shout: "The sword of the Lord, and of Gideon." When this was done the Midianites in their fear fell upon each other and slew one another, and the army of the Midianites perished. (Judge. 7:16-22) Even so the Scriptures teach that in these closing days of the rule of wickedness and the time of the incoming of the Lord's kingdom it is the duty and the privilege of those who are really consecrated to the Lord to lift high the light of divine truth and sing the praises of Jehovah God, proclaiming the message that he is God and that Jesus Christ is the King of kings.

## LETTERS

### JEHOVAH'S POWER IS WITH US

MY DEAR BROTHER RUTHERFORD:

It was most inspiring last night to listen to your voice coming halfway round the world to us and being relayed from here to all parts of the earth, bearing Jehovah's great message of truth for mankind.

The issue is being clearly drawn, more and more so every day as the message is getting more pointed. I rejoice that the wicked Hierarchy is being stripped naked and exposed in all her shame so that all honest men may flee from her. No doubt this will provoke that wicked and ruthless organization to still further anger against us, but we know that Jehovah's power is with us in the great fight for the honor of his name.

I sent you a short cable last night so you might know that the message was received well on this side.

Praying that Jehovah may bless, guide and strengthen you as you so courageously lead the way for us, and with warm love in the Lord, I remain

Your brother in his service,  
HERBERT F. GABLER, *Spain*.

### THE LORD IS GRACIOUS

DEAR BROTHER RUTHERFORD AND BETHIEL FAMILY:

The Lord is gracious to his people, and affords them the opportunity of demonstrating their love for him.

The love for our God indeed unites and strengthens our

efforts to maintain an unbroken front in this battle of praising his name, and we deeply appreciate the provision of the Society and the sacrifice on the part of the Bethel family in their help to us in furthering the work in the field.

He sends his name and his glory before us, and we pray his blessing on you our brethren, to his honor.

THE PIONEERS IN CAMP AT HICKSVILLE, N. Y.

### WILL PUSH ON YET HARDER

DEAR BROTHER RUTHERFORD AND BETHIEL FAMILY:

We are certainly thankful and appreciative to Jehovah for the provision now made for us to be able to carry on in the pioneer service.

We just wish we could do something for you all at Bethel, too, and so, by Jehovah's grace, we will push on yet harder.

This *does* bind us closer in our cause! Our troubles that seemed so heavy are now surprisingly nothing, for the joy of so great a work has offset them.

As to any loss that will be incurred for your thoughtfulness of us, we will pray for Jehovah's continued rich blessings, care and direction in your efforts to honor his name. We are with you heart, soul, mind and all.

Just had to write to express our appreciation; and so accept our love and best wishes, too.

Your fellow publishers by his grace,  
WALTER AND ANNE LONGA, *Pioneers*.



# The WATCHTOWER RADIO SERVICE

*The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.*

[Current local time is shown  
in each instance.]

## ARGENTINA

Bahia Blanca LU2 Su 11:30am  
Buenos Aires LR2 Su 10:50am  
Los Andes, San Juan  
LV5 Su 10:45am

## AUSTRALASIA

### NEW SOUTH WALES

Albury 2-AY Tu 9:45pm  
Goulburn 2-GN Su 7:30pm  
Grafton 2-GF Tu 7:30pm  
Gunnedah 2-MO Su 7:00pm  
Lismore 2-XN We 7:15pm  
New Castle 2-ID Su 10:30am  
Su 6:30pm Su 11:40pm  
We 6:30pm  
Sydney 2-UE Su 9:00am  
Tamworth 2-TM Su 8:00pm  
W'gaW'ga 2-WG Su 7:45pm

### QUEENSLAND

Brisbane 4-BC Su 7:30am  
Marybor'h 4-MB We 9:45pm  
Townsville 4-TO We 8:00pm

### TASMANIA

Launceston 7-LA Su 5:45pm  
Ulverstone 7-UV Su 5:30pm

### VICTORIA

Ballarat 3-BA Su 12:45pm  
Bendigo 3-BO Su 7:00pm  
Hamilton 3-HA Su 6:45pm  
Horsham 3-HS Su 9:00pm  
Melbourne 3-AK Su 2:15pm  
Swan Hill 3-SH Su 7:15pm

### WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm  
Perth 6-ML Su 7:00pm

## BELGIUM

Wallonia-Bonne Esperance  
(201.7 m) We 7:00am

## CANADA

### ALBERTA

Calgary CPN Su 5:45pm

### BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

### NOVA SCOTIA

Sydney CJC-B Su 9:00pm

### ONTARIO

Cobalt CKMC Su 3:00pm  
Hamilton CKOC Su 10:30am  
Su 1:30pm Su 8:00pm

## CHILE

San Antonio CE135 Su 11:40am  
Santiago CE131 Tu 9:15pm  
Valparaiso CE Radio Wallace  
Su 12:15pm

## CHINA

Shanghai XHIE Su 12:00 nn  
Shanghai XMHA Su 8:15pm

## CUBA

Caibarien CMID  
Spanish Su 12:00 nn  
Camaguey CMJF Su 11:30am  
Havana CMQ  
Spanish Su 5:30pm

Santa Cl'a CMHI Su 11:15am  
(1st and 3d Sundays)  
Spanish Su 11:00am  
Spanish Th 11:00am  
(1st and 3d Thursdays)

## FRANCE

Radio Beziers Th 9:00pm  
Radio Juan-les-Pins  
(Cote d'Azur) Sa 8:00pm  
Radio Lyon Sa 6:50pm  
Radio Natan-Vitus Su 12:00 nn  
Tu 7:45pm Th 7:45pm  
Sa 7:45pm  
Radio Nimes Tu 9:00pm

## PARAGUAY

Asuncion ZP9 Su 10:30am

## URUGUAY

Montevideo CX10 Su 12:15pm  
(Radio Internacional)

## UNITED STATES

### ALABAMA

Birm'ham WAPI Su 9:15am  
Su 2:15pm We 3:15pm

### ARIZONA

Jerame KCHJ Su 8:30am  
Su 12:25pm Su 3:00pm  
Tucson KGAR Su 9:30am  
Su 12:55pm Su 5:45pm  
Spanish Fr 7:30pm  
Yuma KI MA Su 12:15pm  
Su 6:30pm Su 7:30pm

### ARKANSAS

Hot Sp'gs KTHS Su 10:15am

### CALIFORNIA

El Centro KXO Su 10:00am  
Su 12:15pm Su 6:45pm  
Eureka KIEM Su 10:15am  
Su 6:30pm Su 9:15pm  
Hollywood KNX Su 10:15am  
Su 5:45pm Su 7:55pm  
Oakland KROW Su 10:00, m  
Su 2:00pm Su 7:00pm  
Tu 9:00am Tu 2:00pm  
Tu 11:00pm We 8:15pm  
Fr 9:15pm Sa 10:00pm

### COLORADO

Col'o Spr. KVOR Su 10:15am  
Su 2:30pm Su 4:30pm  
Greeley KFKA Mo 9:30am  
Mo 1:00pm Mo 6:25pm  
Pueblo KGHF Su 10:30am

### CONNECTICUT

N. Britain WNBC Su 8:00am  
Su 9:00am Su 10:00am

### DISTRICT OF COLUMBIA

Washington WOL Su 10:00am  
Su 1:00pm Su 7:15pm

### FLORIDA

Orlando WDBO Su 10:30am  
Su 1:00pm Su 5:30pm

### GEORGIA

Atlanta WATL Su 10:45am  
Su 1:00pm Su 9:00pm

### IDAHO

Boise KIDO Su 10:55am  
Su 6:00pm

### ILLINOIS

Chicago WCFL Su 8:00am  
Harrisb'g WEBQ Su 4:45pm  
Su 6:45pm Su 9:00pm

Quincy WTAD Su 9:15am  
Su 2:30pm We 2:30pm  
Tuscola WDS Su 9:35am  
Su 11:55am Su 1:50pm

## IOWA

C. Rapids WMT Su 10:00am  
Su 3:30pm Su 9:00pm

## MAINE

Augusta WRDO Su 9:55am  
Su 1:15pm Su 5:00pm  
Bangor WLBZ We 9:55am  
We 12:55pm We 5:10pm  
Presque I. WAGM Su 9:45am  
Su 12:30pm Su 1:55pm

## MARYLAND

Baltimore WCBM Su 9:00am  
Su 12:15pm Su 6:15pm  
Frederick WFMD Su 10:30am  
Su 1:30pm Su 5:00pm

## MASSACHUSETTS

Boston WMEX Su 9:25am  
Su 4:30pm Su 7:40pm  
Needham WORL Su 10:05am  
Su 2:05pm Su 3:05pm

## MICHIGAN

Detroit WJR Su 10:00am  
Kalamazoo WKZO Su 8:25am  
Su 9:55am Su 10:55am

## MINNESOTA

F'gus Falls KGDE Su 10:00am  
Su 1:15pm Su 7:15pm  
Min'apolis W DGY Su 9:15am  
Su 2:00pm We 6:15pm

## MISSISSIPPI

Hattiesb'g WPTB Su 1:00pm  
Su 3:30pm Su 5:30pm  
Meridian WCOC Su 10:00am  
Su 2:25pm Su 6:30pm

## MISSOURI

Columbia KFRU Su 10:30am  
Su 1:30pm Su 2:45pm

## NEBRASKA

Lincoln KFAB Su 9:30am

## NEVADA

Reno KOH Su 10:30am  
Su 3:30pm Su 9:00pm

## NEW HAMPSHIRE

Laconia WLNH Su 10:30am  
Su 3:30pm Su 7:10pm

## NEW JERSEY

Camden WCAM Su 11:00am  
Su 12:15pm Su 3:15pm  
Mo 2:30pm We 2:30pm  
Newark WNEW Su 7:00pm  
Mo 12:25pm Fr 3:25pm

## NEW MEXICO

Albuq'que KOB We 11:45am  
We 5:25pm We 8:25pm

## NEW YORK

Brooklyn WBBR Su 9:10am  
Su 4:30pm Su 7:30pm  
Brooklyn WBBR Su 10:15am  
Su 6:30pm Mo 10:30am  
Tu 10:30am Tu 6:30pm  
We 10:30am We 6:30pm  
Th 10:30am Th 6:30pm  
Fr 10:30am Fr 6:30pm  
Buffalo WGR Su 10:00am  
Su 10:45pm  
Buffalo WKBW Su 5:55pm  
Freeport WGBB Su 10:25am  
Su 12:30pm Su 5:55pm

New York WBNX Su 1:55pm  
Su 4:55pm Su 9:40pm  
New York WMCA Su 10:30am  
Tu 9:20am Tu 5:00pm  
White Pl. WFAS Su 6:00pm  
Tu 10:55am Sa 10:55am

## NORTH CAROLINA

Greensboro WBIG Su 10:30am

## OHIO

Akron WJW Su 11:30am  
Su 3:25pm Su 10:15pm  
Cleveland WJAY Su 9:15am  
Su 3:30pm Su 5:00pm

## OKLAHOMA

Tulsa KVOO Su 9:30am  
Su 2:15pm Mo 4:55pm

## OREGON

Portland KWJJ Su 10:15am  
Su 4:15pm Su 9:00pm

## PENNSYLVANIA

Pittsburgh KQV Su 1:15pm  
Pittsb'gh WWSW Su 10:45am  
Su 5:00pm Su 9:00pm

## SOUTH CAROLINA

Spart'b'g WSPA Su 10:30am  
Su 2:00pm Su 4:50pm

## SOUTH DAKOTA

Pierre KGFY Su 10:00am  
Tu 4:00pm Th 4:00pm

## TENNESSEE

Chattanooga WDOI Su 9:30am  
Su 1:30pm Su 4:15pm  
Jackson WTJS Su 10:30am  
Su 12:15pm Su 2:30pm  
Memphis WREC Su 8:55 am  
Su 3:00pm Su 10:05pm

## TEXAS

Dallas WRR Su 9:30am  
Su 3:55pm Su 7:55pm  
El Paso KTSM Su 9:10am  
Su 1:15pm Su 6:30pm  
Houston KXYZ Su 10:00am  
Pl. Arthur KPAC Su 9:30am  
Su 2:15pm Su 4:30pm  
S. Antonio KTSA Su 10:30am  
Su 12:55pm Su 4:30pm

## UTAH

Salt L. City KSL Su 9:45am

## VERMONT

Springf'd WNBX Fr 9:00am  
Fr 4:25pm Fr 8:00pm

## VIRGINIA

Petersb'g WPHR Su 8:55am  
Su 10:30am Fr 10:30am  
Richmond WRVA Su 12:15pm

## WASHINGTON

Seattle KIRO Su 10:25am  
Su 5:15pm Su 9:00pm  
Spokane KGA Su 10:35am  
Su 12:55pm Su 5:55pm  
Tacoma KVI Su 9:30am  
Su 1:00pm Su 9:00pm

## WEST VIRGINIA

Cha'ton WCHS Su 1:00pm  
Su 3:00pm Su 5:00pm  
Wheeling WWA Su 10:00am  
Su 1:00pm Su 6:25pm

## WISCONSIN

La Crosse WKBH Su 10:30am  
Su 1:00pm Su 5:30pm  
Madison WJBA Su 10:30am