



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVII SEMIMONTHLY No. 16

CONTENTS

AUGUST 15, 1946

THE HARVEST, THE END OF THE WORLD	243
What Is "the World"?	244
Messiah's Appearing at a Consummation of a World	245
Jewish Harvest	246
HARVEST IN PROGRESS	
AMONG ALL NATIONS	247
Sowing of Weeds or Tares	249
"End of the World"	251
The Reaping	253
Shining in the Father's Kingdom	254
QUEEN OF SHEBA CONDEMNS	
WORLDLY WISE	255
LETTER FROM ALEXANDRIA, EGYPT	256
"THE WATCHTOWER"	242
"CREATOR'S REMEMBRANCE"	
TESTIMONY PERIOD	242
"WATCHTOWER" STUDIES	242

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" - Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNORR, President W. E. VAN AMBURGH, Secretary

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men: that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is \$1.00 in the United States; \$1.50 elsewhere.

"CREATOR'S REMEMBRANCE" TESTIMONY PERIOD

For a month usually devoted to the recuperation of one's physical vigor and strength and youthfulness in the Northern hemisphere the above name is very fitting. Not only school children

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal Note or by Postal or Express Money Order or by Bank Draft. Outside of the United States 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

Australia 7 Beresford Rd., Strathfield, N. S. W.
Canada 40 Irwin Ave., Toronto 5 Ontario
England 34 Craven Terrace, London, W 2
India 167 Love Lane, Bombay 27
Newfoundland P. O. Box 521, St John's
New Zealand 177 Daniel St., Wellington, S 1
Philippine Islands 1210-B Oroquieta St., Manila
South Africa 623 Boston House, Cape Town

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America

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

then enjoying their vacations but also all others of Jehovah's witnesses will want to remember their Creator by publishing the message of his name and kingdom. During August the thousands of Jehovah's witnesses assembled at Cleveland and all other publishers will offer to the reading public the combination of four of the Society's booklets on a contribution of 10c, or ten selected booklets, including "*Be Glad, Ye Nations*", on a contribution of 25c. The distribution of booklets has proved a splendid way for many new publishers to get started in the work of giving witness to God among the people, and doubtless many *Watchtower* readers will be interested to take part therein and thus show remembrance of their Creator. All that is necessary to be put in touch with those who will give practical instruction and association in the field service is to drop us a brief word. Do so, and we shall give it our earliest attention. At the close of this August Testimony Period we shall be delighted to receive field reports of more publishers of the Kingdom message.

"WATCHTOWER" STUDIES

Week of September 22: "The Harvest, the End of the World,"
¶ 1-20 inclusive, *The Watchtower* August 15, 1946.

Week of September 29: "The Harvest, the End of the World,"
¶ 21-23 inclusive, also "Harvest in Progress Among All Nations",
¶ 1-19 inclusive, *The Watchtower* August 15, 1946.

Week of October 6: "Harvest in Progress Among All Nations",
¶ 20-40 inclusive, *The Watchtower* August 15, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

AUGUST 15, 1946

No. 16

THE HARVEST, THE END OF THE WORLD

"The harvest is the end of the world."—Matt. 13: 39.

JEHOVAH created this globe of earth to last forever as one of his marvels of creation. He created all the wonders about this earth which amaze and delight the God-fearing man who studies His works. All things serve the purpose of this great Creator: "who makes the clouds his chariot; who walks upon the wings of the wind; who makes the winds his messengers; his ministers, flames of fire. He founded the earth upon its pillars, that it might not be moved forever and ever." (Ps. 104: 3-5, *An Amer. Trans.*) Using the waters as His servant, he brought the great global flood to cleanse the earth of a depraved generation, and started a new generation with the family of Noah, on this ever-enduring earth. As it is written in the sayings of the wise man: "One generation passeth away, and another generation cometh: but the earth abideth for ever." (Eccl. 1: 4) Jehovah God, in his pleasure at the worship of this family of flood-survivors, declared his unchangeable law to them concerning the destiny of the earth, saying: "I will never again curse the soil because of man, though the bent of man's mind may be evil from his very youth; nor will I ever again destroy all life, as I have just done. As long as the earth endures, seed-time and harvest, cold and heat, summer and winter, day and night, shall never cease." (Gen. 8: 21, 22, *An Amer. Trans.*) Thus one of the never-stopping circles of events that God decreed for our perpetual earth is that of "seedtime and harvest".

* By God's law it is therefore established in our minds that a harvest does not mean the end or destruction of our earthly globe. Hence by saying, "The harvest is the end of the world," the great Teacher of nineteen centuries ago could not have predicted any destruction to the earth upon which the harvest is conducted. He was then speaking to the people in parables or figures of speech, and by such parabolic figures he was not teaching anything contrary to God's plainly stated laws governing literal things like our earth. In his parables he was using things common in everyday life in order to picture, by likeness or resemblance, remarkable events to

take place upon this earth. In view of the terrible things threatening the world of today, one of those remarkable events closely concerns us. It is "the end of the world".—Matt. 13: 39.

* Are we at the end of the world? Are we in the time of its end? One of the proofs foretold by the great Teacher by which to know for a certainty that we have entered into the time of the end is "the harvest". If we are at the end of the world, then this harvest must be in progress. It is of the greatest importance for us to know this, for, without being aware of it, we may be at the end of the present world, which means also that we are at the beginning of a new world. It is possible that this generation of today may be viewing the harvest going on, but may not understand what it means. They may not see that a significant parable is being fulfilled.

* The great Teacher of parables showed that this lack of perception and understanding would exist at the time of the parable's fulfillment. To explain why he taught in parables or figures, he said: "This is why I speak to them in figures, because though they look they do not see, and though they listen they do not hear or understand. They are a fulfilment of Isaiah's prophecy, 'You will listen and listen, and never understand, and you will look and look, and never see! For this nation's mind has grown dull, and they hear faintly with their ears, and they have shut their eyes, so as never to see with their eyes, and hear with their ears, and understand with their minds, and turn back, and let me cure them!'" Who today would want to be that way? It would mean one's not being cured of what is wrong with the world. In place of being cured and spared from world disaster, it would mean being like the nation of Israel, whose majority were that way and who shortly thereafter ended up with a national disaster. Its bitter effects the natural Jews are suffering to this far-removed day. The great Teacher pointed out a better and happier way to his faithful learners, saying: "But blessed are your eyes, for they do see, and your ears, for they do hear. For

1. What has Jehovah God decreed for this earth?

2. Why does the harvest not mean destruction to our globe?

3. How can we know we are at the end? and why should we know?
4. How did Jesus point out the general lack of understanding at the end? and why should we not be that way?

I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it."—Matt. 13: 13-17, *An Amer. Trans.*

* The ones seeking happiness and blessing today amid this wobbling world will take time to study to see the meaning in the things at which they are looking and to hear understandingly the things told them by the instructed learners of the great Teacher.

WHAT IS "THE WORLD"?

* The parable of the harvest must be highly important because it has to do with the "kingdom of heaven" or "kingdom of God". Nothing, not excepting the affairs of the United Nations organization of today, could be more important than that. The kingdom of heaven is of Jehovah God; the United Nations organization is of the world that will have an end. Manifestly it is not of the new world over which the never-ending kingdom of heaven will rule. Therefore the harvest foretold in the parable must spell something of tremendous importance regarding the United Nations organization and other man-made institutions of this world. Consequently the parable invites our most careful attention, particularly to see if we have reached the final feature of it, namely, the harvest.

† What is the "world", whose end is the harvest? In telling of it in his parable Jesus Christ used a special expression. To indicate that the expression does not mean the destruction of this earth, some translators of Jesus' words put it this way: "The harvest is the close of the age." (*Weymouth; An Amer. Trans.*) "The harvest is a full end of the age." (*Young*) "And the harvest is the conclusion of an age." (*Rotherham*) "The harvest is the consummation of the age." (*Am. Stan. Ver.*, margin; *Lutterworth*, 1938) All those here quoted use the word *age* instead of *world*. The word which the Greek-writing apostle Matthew used to quote Jesus is *aión*. We get our English word *aeon*, or *eon*, from it. From this we are not to think that by the word which Jesus used he meant just a period of time, a period uncertain as to length but certain to come to an end in a harvest. The thing that Christ Jesus was here stressing was the change in conditions, the change in the system of things, and not the mere ending of a period of time such as an age is.

* For example, the apostle Paul, at Ephesians 2: 2, speaks of *aión* as the "course" of this world, saying: "In time past ye walked according to the course [or *aión*] of this world, according to the prince of the power of the air, the spirit that now worketh in the

children of disobedience." This course was influenced by the prince of this world, Satan the Devil. For certain the same apostle does not refer to an indefinite space of time when he writes, at Galatians 1: 3, 4: "Our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from this present evil world [or *aión*], according to the will of God and our Father." He must have been referring to the Christians' deliverance from the course or system of things, because, certainly they were not taken out of that space or period of time, for we are still living in it. The same apostle says, at Hebrews 1: 1, 2: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [or *aiónes*]." Here he could not with reason be referring to the creating of periods of times, but to certain great systems of things which may or may not come to an end; and these may exist at the same time, to make up one big whole or universal system, as we might say.

* Likewise, in the parable concerning the harvest, the world that ends is the system of things which mankind has known since the days of the great flood. During the time in which the parable fits, a certain state of things exists in the field which is to be harvested. A certain condition is permitted with regard to those who have to do with the field. And this is what comes to an end at the time of the harvest. Thus it can be appreciated that Jesus by the parable was not encouraging a study of so-called "ages" or time-periods and the framing of a chronology or time table by means of which to predict what is to happen at future dates or points of time.

† Now notice, also, that in the expression "the end of the world" the apostle Matthew shows Jesus as using a particular word (*syntéleia*) for the word *end*. (Matt. 13: 39, 40, 49; 28: 20) Jesus' apostles copied him by using this word when speaking of the *end* of a world. (Matt. 24: 3; Heb. 9: 26) It is a combined word; it combines the preposition "with" (*syn*) together with the noun "end" (*telos*). Since the word contains the preposition "with", this indicates that two or several things work together or with one another to bring about a common end. Hence the word (*syntéleia*) used by Jesus has been defined as *consummation, the combination of parts to one end, or the bringing to an end together*.* This shows that a number of things are in effect or in operation during the closing down of the world and that these things cease together at the finish of the said "world". Thus when the disciples asked Jesus, "Tell us, when

*See *Greek-English Lexicon* by Liddell & Scott, 1856, under *syntéleia* and *synteléō*.

5. What will those seeking happiness and blessing now do?

6. Why is the parable highly important? and why give it attention?

7. As regards earth, what does the "end of the world" not mean?

8. How does Paul show "*aión*" does not mean "period of time" here?

9. As to an "*aión*", what is it, then, that ends?

10. What does the special word for "end" that Jesus used mean and show?

shall these things be? and what shall be the sign of thy coming, and of the end [*synteleia*] of the world [*aión*]?" they saw that certain related things would be in force and at work during the time of consummation of this "world". So they wanted to know what these would be and how they would come to a simultaneous conclusion at the finish of such world.

¹¹ One of the things that Jesus, in reply, said would come to a finish at the final end of the world is the preaching that God's kingdom had been established by Jesus' coming into the Kingdom power. He said: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have come the end [*telos*]." (Matt. 24: 14, *Rotherham*) By this it is seen that the "end" or consummation (or *synteleia*) about which the disciples asked is a period of time marked by decisive events and which has a beginning and a finish or final end (*telos*).

¹² Thus Jesus showed that the consummation (or *synteleia*) of the world is the same thing that the prophet Daniel calls the time of the end (or *synteleia*, according to the Greek Septuagint Version of Daniel). The preaching of this Kingdom gospel in all the habitable earth by Jehovah's witnesses comes during this period of the "time of the end". Furthermore, the preaching of this Kingdom gospel stops at the final end (or *telos*) of this period of the "time of the end [or *synteleia*]". In other words, when the consummation or time of the end (or *synteleia*) ends up, then is when the final end (or *telos*) comes. Foretelling something that would take place in the time of the consummation (or *synteleia*), the angel said to God's prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end [*synteleia*]: many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4) The angel also added: "All these things shall be finished [*synteléō*]. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end [*synteleia*] of the days." (Dan. 12: 7, 13; according to the Greek Septuagint) According to Jesus' prophecy concerning the consummation (or *synteleia*), not only the running to and fro resulting in an increase of knowledge occurs during this time of the end (or *synteleia*) but also the harvest takes place then, too.

MESSIAH'S APPEARING AT A CONSUMMATION OF A WORLD

¹³ The apostle Paul tells us that, nineteen centuries ago, when Jesus Christ appeared in flesh and died on the tree at Calvary, it was at the "end of the world". Jesus' sacrifice then was perfect and all-sufficient and hence it did not need to be offered often or

repeatedly. Therefore Paul says: "Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world [or *kosmos*]: but now once in the end [or *synteleia*] of the world [or *aiónes*] hath he appeared to put away sin by the sacrifice of himself."—Heb. 9: 25, 26.

¹⁴ The apostle's statement helps us to discern what was the world (*aiónes*) or systems of things which ended there. He has particular reference to the Hebrews or Jews, because all through this letter to the Hebrews down to this point he is discussing things connected with the Hebrews, from Abraham onward; and he specializes on the things connected with the law covenant which God made with the Hebrews. When Christ Jesus presented himself in consecration to God at the Jordan river and was baptized in token of his consecration, God there laid the foundation of a righteous new world (or *kosmos*) in Christ Jesus. Paul wrote to the Hebrews about this about A.D. 61, or about thirty-two years after that foundation of the new world was laid in Christ Jesus. Now, after Jesus died on the tree A.D. 33, it was not necessary for him to repeat that suffering and death over and over again, often, as by any so-called "sacrifice of the mass" in Roman Catholic churches. Why not? Because Jesus' human sacrifice was perfect and completely met all that divine justice could ask. Hence its cleansing and redemptive effects are permanent and continuous and do not need to be renewed by fresh, repeated sacrifices. Therefore Paul says that "now once in the end of the world hath [Jesus] appeared to put away sin by the sacrifice of himself". The Jewish high priest did offer animal sacrifices repeatedly, because those sacrifices did not actually take away human sins. But when Christ Jesus offered up his one, all-satisfying sacrifice, it needed no repetition; it put an end to the system of sacrifices by the Jewish priests.

¹⁵ By his sacrifice Jesus became the mediator of a new covenant. (Heb. 7: 22; 8: 6-13) That put an end to the general system of things which the Jews enjoyed under the old law covenant between themselves and God. Up to that time also a system of types and shadows of good things to come in the future had been in force, including a "worldly sanctuary", a *kosmic* or fully equipped sanctuary. At Jesus' appearing in the flesh back there, to bring in the realities which were foreshadowed by the types and shadows, that system of typical, shadowy things came to an end. All these systems of things connected with the Hebrews or Jewish people came to an end

11. What important thing will stop at the final end of the world?
12. What do Jesus and Daniel show occurs in the consummation?
13. According to Hebrews 9:26, when did Jesus appear for sacrifice?

14. Why did Jesus' sacrifice not need repeating? and what did it there bring to an end?
15. What other things made it a combination end or consummation?

together. Hence there was a consummation or combination end. It was a joint end of such systems and it covered or took in a period of time.

JEWISH HARVEST

¹⁶ It is significant to note that there was a harvest at that "end [*synteleia*] of the world [*aiōnes*]". John the Baptist, in his preaching, indicated that there would be such. He began to preach just six months before he baptized Jesus in the Jordan river. He pointed ahead to Jesus' coming as a harvester and warned the sectarian Pharisees and Sadducees with these words: "I am baptizing you in water in token of your repentance, but he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy spirit and in fire. His winnowing fork is in his hand, and he will clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire." (Matt. 3:11, 12, *An Amer. Trans.*) John's peculiar mission, as described by Jehovah's angel just before the time of John's conception, was "to make ready a people prepared for the Lord". (Luke 1:13-17) For possibly a year after Jesus' baptism John the Baptist continued free to do preaching and baptizing, and all this was preparing more people for the Lord Jesus, Jehovah's Representative. (John 3:22-30) Hence these prepared people must be harvested. The harvest began when the harvester arrived, namely, the anointed Jesus. The harvest began specifically after this consecrated and anointed Jesus came back from the wilderness, after his forty-day temptation there, and came to John the Baptist and got acquainted with his disciples. The first that he harvested were Andrew and John, and Peter, and Philip and Nathaniel, all five of whom became apostles of Jesus Christ.—John 1:35-49.

¹⁷ John the Baptist was thrown into prison by King Herod Antipas, thus putting to an end John's public career. Shortly afterward Jesus, while on his way up through Samaria to Galilee, called attention to the harvest work. At the well near Sychar Jesus' disciples were surprised to find him giving a Kingdom witness to a Samaritan woman. Then Jesus said to them: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other

men laboured, and ye are entered into their labours." Soon thereafter he preached the Kingdom to many Samaritans who came out to see him. A number of them believed. (John 4:34-42) Then he left these Samaritans to be reaped and gathered into God's Theocratic organization later by his disciples, after Pentecost following his resurrection from the dead.—Acts 8:5-25.

¹⁸ Jesus, with his immediate disciples, concentrated mainly upon the "lost sheep of the house of Israel". He and John the Baptist had laboured in sowing the seed of the truths concerning the kingdom of heaven. So now, in taking these disciples along with him to join him in the preaching, Jesus was conducting them forth into the fields of believers ripe to be harvested. Jesus and John the Baptist had worked as sowers, and now Jesus' disciples were entering into the good results of their labors, to reap that whereon they had spent no previous effort. They were joining in gathering the believers who should become heirs of life eternal, and were thus being fully repaid for their work. For this reason both Jesus the Sower and they the reapers were rejoicing together.

¹⁹ About two years later Jesus again called attention to the harvest then in progress among the Jewish nation. Concerning his third preaching-tour through Galilee A.D. 31, we are informed: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:35-38) Jesus thus called Jehovah God the "Lord of the harvest".

²⁰ In harmony with this advice to pray for more laborers to be sent into the harvest field, Jesus promptly afterward sent his twelve apostles out by two and two to preach in all accessible Jewish cities. He said: "Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:1-7; Luke 9:1-6, 10) Months later, Jesus sent forth seventy other disciples, in twos, to preach, saying: "The kingdom of God is come nigh unto you." As he sent them forth he reminded them that they were doing harvest work, by telling them: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the

16. When did a harvest begin back there at that end? and how?
17. Where and how did Jesus first call attention to that harvest?

18. How did the disciples reap that whereon they had bestowed no labor? and with whom did they rejoice?
19. Two years later how did Jesus again refer to the harvest?
20. How did Jesus act upon the prayer for more harvest laborers?

harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves."—Luke 10: 1-11.

²¹ Judged by the words of John the Baptist to the Jews, that was a time of division, a time of separating the wheat from the chaff, which is a harvesttime process. Jehovah was the Lord of that harvest among the Jews, but Christ Jesus was his Servant to wield the winnowing fan or shovel and to cause the division between the wheat class and the worthless chaff class. The division began taking place before Jesus died, but continued after his resurrection from the dead and his ascension to heaven. At Pentecost Christ Jesus, having now received of the Lord of the harvest the holy spirit, began to pour out this active force upon the wheat class, namely, the faithful apostles and fellow disciples. These early ones of this wheat class were further used as reapers, and there was a great gathering of more of the wheat class, from Pentecost onward. The account in Acts of the Apostles shows, however, that Christ Jesus was still conducting operations. (Acts 9:1-16) He wielded the winnowing-fan of the Kingdom truth at his threshing-floor, and by the truth concerning the Messiah he separated the Jewish wheat from the chaff. The wheat he preserved within Jehovah's Theocratic organization for future use as His witnesses, all baptized with His spirit.

²² The chaff class, however, were flung to the winds and permitted to be dispersed as by the winds. They

21. How was the separation of the wheat from chaff carried on?
22. How was the Jewish chaff dispersed and burned?

were not brought under Theocratic organization, because they rejected Christ Jesus as the Messiah. What collections of Jewish "chaff" there were, as, for instance, at Jerusalem, were burned in a baptism of "fire". They were destroyed as a settled organized nation. Also the important records of the descendants of King David and of the priestly house of Aaron were lost or destroyed. In a letter written about A.D. 50 the apostle Paul refers to the destructive fire of God's wrath that came upon such Jewish chaff, and writes: "The Jews . . . both killed the Lord Jesus, and their own prophets, and have persecuted us; and they pleased not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath [of God] is come upon them to the uttermost [or telos]." (1 Thess. 2:14-16) About twenty years later, namely, A.D. 70, Jerusalem was destroyed with a terrific loss of life. Three years later, A.D. 73, the last Jewish stronghold, at Masada on the western shore of the Dead sea, fell to the Roman legions on Nisan 15 after a self-massacre by the besieged Jews. Only two women and five children escape the massacre, by hiding.

²³ Those two events, but particularly Jerusalem's destruction, marked the end of the Jewish harvest. They brought to a close the consummation (*synteleia*) of the world (*aiónes*, systems) of those natural Jews. (Heb. 9: 26) It came, indeed, with a baptism of fire!

23. What thus came to an end?

HARVEST IN PROGRESS AMONG ALL NATIONS

THE harvest of the "wheat", as described by Jesus in his parable of the tares, is now in progress among all nations of this earth. Religious commentators on the Bible have tried to apply this parable to the work of harvest carried on by Jesus and his apostles among the Jews down till Jerusalem's destruction A.D. 70. They interpret Jesus' explanation, "The harvest is the end of the world," to mean the end of the so-called "Jewish age" or "Jewish polity". In some respects the Jewish harvest carried on by Jesus and his apostles may be pictorial of the harvest described in his parable of the wheat and tares; but certain things about the parable show it has an earth-wide application and that its harvest must take place among all the nations of earth. Also the facts in fulfillment of the parable give it an extension to all the earth.

² The facts of modern history since A.D. 1914 establish that this momentous harvest is now in progress. The nations cannot escape it, especially the nations

of "Christendom", for God Almighty has decreed it among them. According to His unchangeable law of seedtime and harvest, that which has been sown cannot fail to be harvested. Hence, under the urgency of the present-day situation we come to the great Author and Interpreter of the Bible, with the same request upon our lips as the disciples made of Jesus, saying: "Explain unto us the parable of the tares of the field."—Matt. 13: 36, *Am. Stan. Ver.*

³ First of all, then, let us read the parable as spoken by Jesus: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and

1. Where does the parable of wheat and tares locate the harvest?
2. Why cannot the nations escape this harvest?

3. What does the parable of wheat and tares as spoken by Jesus say?

gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matt. 13: 24-30.

* The parable presents the resemblance of an earthly seedtime and harvest to the kingdom of heaven or kingdom of God.* This does not mean the invisible, heavenly kingdom of God which was established over our earth A.D. 1914, when He installed Christ Jesus on the heavenly throne to rule for Him among His enemies. The parable could not be referring to this invisible Theocratic Government, because in other parables Jesus compares the "kingdom of heaven" to a sower sowing seed, to a grain of mustard seed, to a woman putting leaven in the dough, to a hid treasure, to a merchant seeking pearls, to a dragnet sweeping up fish, and to growing seed.† In harmony with their fulfillment all these "kingdom of heaven" parables must be referring to the visible organization on earth of the people of God who are in line for the heavenly throne with Christ Jesus. The parables show how this visible organization is brought together and how it works. The one on earth who was the beginning of this visible organization with Kingdom hopes was Jesus Christ. Being the Chief Ambassador and Representative on earth of God's coming kingdom, he could preach to the Jews among whom he was, "The kingdom of heaven is at hand." He could also say to his enemies, the religious Pharisees: "The kingdom of God is among you." (Matt. 4: 17; Luke 17: 20, 21) Therefore all these parables begin or start with Christ Jesus; and Jesus' explanations thereof so indicate.

‡ Who, then, is the sower of the good wheat-seed? Jesus explained to his disciples: "He that soweth the good seed is the Son of man." (Matt. 13: 37) This shows that John the Baptist was not the sower and hence he has nothing to do with the harvest described in this parable. John the Baptist himself was not sown as one of the symbolic wheat-seeds, for John had no hopes of membership in the invisible heavenly Kingdom. He was not a child of the Kingdom, and was not taken into the visible organization of Christians in line for the Kingdom. Hence Jesus said respecting

*That the expression "the kingdom of heaven" is identical with "the kingdom of God" can be seen by comparing the same parables as given by different gospel-writers, where Matthew uses the first expression and Mark and Luke use the second expression: Matt. 13: 11 and Mark 4: 11; Luke 8: 10; and Matt. 13: 24 and Mark 4: 26; Matt. 13: 31 and Mark 4: 30, 31; Luke 13: 18; and Matt. 13: 33 and Luke 13: 20, 21.

†Matt. 13: 3, 31, 33, 44, 45, 47; Mark 4: 3, 26, 30, 31; Luke 13: 18, 19, 20; 8: 5.

4. What is the "kingdom of heaven" to which the parable refers?
5. Who was the sower? and why not John the Baptist?

John the Baptist: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."—Luke 16: 16; 7: 28; Matt. 11: 11-13.

* The Sower of the good seed is the Greatest in the kingdom of God. That one is God's Anointed King, Christ Jesus. He is the One who purchases the symbolic "good seed" by giving his life for God's "sheep", and therefore God his Father gave and supplied the "good seed" to Christ Jesus. As Jesus said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10: 11, 15, 27-30) "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17: 11, 9, 6, 12) And how did Jehovah, the great "Lord of the harvest", give the good seed to Christ Jesus the Sower? In the way that Jesus described, when he said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 44, 45) It is Jehovah God that, by his Word written and preached, teaches and draws men to Jesus and thus gives them to him. Jesus taught and preached God's Word.

† Hence Jesus, in further explanation of the parable, said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13: 38) The Kingdom of heaven is good, and its children are pictured as "good seed". They are the seed of God. They are children of God, being begotten by his spirit to become his spiritual children and thereby heirs of the heavenly kingdom with Christ Jesus. But until they enter into that invisible kingdom with Christ by a resurrection from the dead they are members of the visible organization of God's "good seed" on earth. To this organization Jesus refers in the parable as "the kingdom of heaven", or "kingdom of God".

* It is like a "kingdom" because the members of this visible organization all look up to and give allegiance to Jehovah God as the "King of eternity", the right-

6. Whence did Christ Jesus get the "good seed"? and how?
7. Why are the "seed" good? and of what are they members?
8. How is this visible organization a "kingdom of heaven" or "kingdom of God"?

ful sovereign of the universe, the possessor of the universal sovereignty. Hence, in the great paramount issue between Jehovah God and Satan the Devil concerning the universal sovereignty, they uphold Jehovah's side of the issue. Being *good* seed, they must bring forth *good* fruit, according to the rule that Jesus emphasized in saying, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:18, 20, 21) The "good seed" do the good will of the heavenly Father.

⁹ Where are these "good seed" sown? In just the land of Palestine, among the natural Jews in the days of Jesus and the apostles? Jesus shows where, saying: "The field is the world [*kosmos*]." Furthermore, this "field" is his as the Sower, for he opened up his parable by saying: "The kingdom of heaven is likened unto a man which sowed good seed in his field." This world, or field, is different, therefore, from the world (*aión*) that comes to an end (or *syn-teleia*). The farmer who sows good seed in his field does not burn up and destroy his field, but does burn up and destroy the weeds. He thus brings to an end their presence in his field.

¹⁰ All the earth is Christ Jesus' field of opportunity for sowing or stationing and planting the "good seed". It is true that he began sowing seed first in the Jewish field in the land of Palestine and that the first seed sown were members of the "lost sheep of the house of Israel". But that Jewish territory did not constitute the world (or *kosmos*), which is "his field". Hence he said, after his resurrection from the dead: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem." (Luke 24:46, 47; Acts 1:8) "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]." (Matt. 28:18, 19) Thus, by their preaching everywhere after his ascension to heaven, Jesus would continue to sow the good seed in all nations.

¹¹ Since the field of opportunity and of the right to sow is "the world", it shows that the "good seed" of the "kingdom of heaven" organization would be made up not alone of persons from Jewry but also of persons from the Gentile nations, none barred. As the apostle Peter said to the first Gentile convert,

Cornelius: "Of a truth I perceive that God is no respecter of persons: but in *every* nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Christ Jesus, personally, did not begin to sow the good seed outside of the Jewish nation while he was on the earth in the flesh, but he began to do this from heaven after the "seventy weeks" of God's special favor to the natural Jews ended A.D. 36. Then he began sowing the good seed among other nations by sending Peter to preach to Cornelius, an Italian.

¹² By pouring out the holy spirit upon the devoted believers, Christ Jesus planted them as good seed in the earth, from the day of Pentecost A.D. 33 onward among the Jews and from the time of Cornelius' hearing the Kingdom gospel onward among the Gentiles. (Acts 2:1-4, 32, 33) The apostle Paul was specially used in preaching the gospel in the Gentile field, and through him the gifts of the holy spirit were imparted to multitudes of Gentile believers. (Rom. 15:16, 29; Acts 19:6) Showing the world-wide preaching by about the year A.D. 60, or twenty-seven years after Christ's death, resurrection and ascension to heaven, Paul wrote to the Colossians: "The word of the truth of the gospel, which is come unto you; even as it is also IN ALL THE WORLD [or *kosmos*] bearing fruit and increasing, as it doth in you also, . . . If so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached IN ALL CREATION UNDER HEAVEN; whereof I Paul was made a minister." (Col. 1:5, 6, 23, *Am. Stan. Ver.*) Paul's fellow apostle, John, wrote his account of the gospel and also his third and last epistle about the year 98, or sixty-five years after Jesus ascended to heaven. And thus Jesus continued to sow the good seed of the "children of the kingdom" by means of his twelve apostles down till at least that late date in the life of the apostle John. Jesus has continued to sow the "good seed" down through the past nineteen centuries; but, particularly after John's death, what took place? Jesus tells us in the parable.

SOWING OF WEEDS OR TARES

¹³ "But while men slept his enemy came and resowed weeds among the wheat and then went away. When the blade sprouted and formed the kernel, then the weeds appeared as well." (Matt. 13:25, 26, *Mof-fatt*) When men slept was night. The apostle Paul says: "They that sleep sleep in the night." (1 Thess. 5:7) In the Bible sleep is sometimes used as a symbol of death. (Matt. 9:24; 1 Thess. 5:10) Hence the sleeping of men in the parable may picture the falling

9. In what field are the seed sown? and whose field is it?

10. How did Jesus show "his field" was not just the Jewish field?

11. Since the world is the field, what about those of the seed?

12. How did Paul show a world-wide preaching in his day? and how long has the Sower Christ Jesus continued to sow good seed?

13, 14. (a) To what, first, may the sleeping of the men refer? (b) To what also may the sleeping refer?

asleep in death of the twelve apostles of Christ, including the last survivor of them, the apostle John, who died about A.D. 100. But already about forty-five years before that date Paul, when giving a farewell admonition to the elder brethren from Ephesus, said to them concerning unfaithful or counterfeit Christians: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20: 29-31.

¹⁴ Therefore the sleeping of men in the parable may refer also to the failure of Christian overseers to keep awake and watch for the spiritual interests of the flock of God, or the good seed of the "children of the kingdom". Such falling to sleep spiritually took place after Paul's death, and more so after John's death. Also history shows that after the apostles and their faithful fellow servants of the church died a great darkness of spiritual night settled down over all the earth where the gospel had been preached.

¹⁵ During this nighttime, when Christians slept to their responsibilities and failed to watch according to the light of the Bible, the great enemy of the "Lord of the harvest" and of his Sower of good seed got busy. He resowed or oversowed the Lord's field with weeds, tares or darnel (*zizánion*, according to the Greek). The name of the weed or tare appears to find its root in the Hebrew verb (*zanáh*) meaning *to commit adultery* or *play the harlot*. It refers to an imitation wheat, a spurious or false wheat. It is not an innocent weed, but its grains produce vomiting and diarrhea, convulsions and even death. It is a plant distinctly unrelated to wheat, and when it is not separated but is harvested together with wheat, bread made from the flour often causes dizziness to the eater. Indeed, if this tare seed is mixed with bread, besides causing nausea, it produces difficulty in speaking and other outward effects running from intoxication to paralysis and, in some cases, mortification of the eater's extremities or even death. For this reason the claim that the name of the weed (*zizánion*) is from the Arabic root-word *zan*, meaning *dizziness*, is not without good foundation.

¹⁶ The sowing of such *weeds* or *tares* of that bearded darnel variety took place after the night set in, that is, after the apostles died and many Christian leaders became drowsy and failed to watch against the inroads of the enemy. Christ Jesus the Sower exposes the enemy that sowed these tares as Satan the Devil. Hence the tares are his children,

"the children of the evil one." Satan the Devil produces them. He plants them thickly in among those who are the good seed or "children of the kingdom". The apostle John, in his first letter written not long before his death, warned his Christian readers against becoming such symbolic tares. Said John: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John 3: 10-12) In a second letter John writes against tares, saying: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 John 7, 9-11.

¹⁷ Long before John's letters Paul warned the Christians of the sowing of tares under the form of a great falling away from the faith, or apostasy. The Sower of the good seed, we remember, used the apostles and other faithful disciples to spread the good news of the Kingdom, resulting in the growth of many "children of the kingdom". In imitation, the Devil used those fallen-away ones to spread religious traditions and other false doctrines throughout the field where Christianity had spread, thus producing tares or "children of the wicked one". The religious leaders in this great falling away or apostasy combined together to produce a great religious system of iniquity, which the Bible calls "the man of sin".

¹⁸ In warning the early Christians that this iniquitous system must develop before the great day of accounting and of judgment would take place, Paul writes: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his

15. What about the weed that the enemy then sowed in the field?

16. Who sowed tares? and how does John warn against such tares?

17. Imitating Jesus, how did the Devil sow tares, and where?

18. How did Paul warn against the system of tares? and when did they especially begin to disclose themselves?

mouth, and shall destroy with the brightness of his coming." (2 Thess. 2: 3, 4, 7, 8) In the early fourth century, in the days of Emperor Constantine of Rome, the tare class especially began to disclose themselves. Then the religious leaders of the organization at Rome which claimed to be the Christian church openly committed spiritual adultery with the Roman political rulers of this world.—Jas. 4: 4.

¹⁹ Thus in course of time that part of the parable went into fulfillment which says: "And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?' But he said, 'No, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.'"—Matt. 13: 27-30, *An Amer. Trans.*

²⁰ Jesus explains that "the reapers are the angels". Hence the inquiry of the owner's slaves may picture that even the angels wondered at the planting and growth of the tare class, the spiritual weeds, in among and about the "children of the kingdom" or good seed. They were like a "fifth column" implanted among God's true servants to try to sabotage the work of God's true church and to try to overwhelm the few true Christians and to prevent Jehovah God from taking out of the world the church class, the full number of the "children of the kingdom", in his divinely appointed time for this work. However, even Christ Jesus' faithful servants on earth marveled at the vast growth of tares among and all about them. What produced such tares was the religion that developed within so-called "Christendom". Such religion compromised truth with error. It tried to blend the Bible doctrines with religious traditions and pagan philosophies, such as Plato's immortality of the human soul, and Egypt's trinity doctrine, and Rome's pagan system of priestcraft. Like the householder in the parable, the Lord Jesus restrained the angelic servants from going in and at once severing the true Christians from the false, adulterous ones. Likewise his faithful Christian servants on earth the Lord Jesus did not permit to separate the true from the false. They were not competent to do that, for the Lord Jesus Christ is the Judge. The harvesttime, the end of the world, had not then come, and when that time did come, then the distinction between true and false would be clearly made.

²¹ As to the tare or bearded darnel, it is stated that,

until the ear of this weed is fully formed, it cannot easily be differentiated from the developing wheat. Moreover the weed's tendrils might be wrapped around the growing wheat. Hence in trying to uproot the tares, the wheat might mistakenly or unintentionally be pulled up also. In his mercy the owner of the field was not wanting to lose any of the wheat class.

²² The tares are religionists who are stumbling-blocks and who cause others to stumble into wrong and to commit offense against Christ. They practice iniquity or lawlessness toward God. The average person would think, therefore, that the best thing for the protection and healthy growth of the wheat class would be to uproot promptly the tare class from their association with the wheat. And the Roman Catholic Hierarchy proceeds on that theory. The question arises, then, Why does the Lord permit the offensive and lawless religionists to grow and develop in such overwhelming numbers? The purpose is to test the integrity of creatures in order to make manifest who are faithful in their devotion to Jehovah God. The issue of His universal sovereignty is here implicated, and those who confess and hold fast to His universal sovereignty must be shown up in contrast with the tares who defy His supremacy and sovereignty. Paul gives the key answer to the question, when he writes to the Christians at Corinth: "When ye come together in the church, I hear that there be divisions [or schisms] among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. 11: 18, 19.

"END OF THE WORLD"

²³ So, down through the many centuries of "Christendom's" religious career this situation has existed in the field. The "householder" or owner of the field, Christ Jesus, did not interfere with the enemy, the Devil, in planting a multitude of religious tares who profess to be the "children of the kingdom". He has let Satan the Devil go on uninterruptedly. He has let the tare-dominated condition of the field continue. This system or state of things is what Christ Jesus refers to as the "world" that must have an end. He said: "The harvest is the end [or consummation, *synteleia*] of the world [or system, *aion*]; and the reapers are the angels." (Matt. 13: 39) As the harvest is a time period of great activity, so the here-mentioned "end" or consummation of the world is a period of activity that has a beginning and then a final end. When it ends, the system of things that has existed will have been completely removed, and the

19. What part of the parable then went into fulfillment?
20. Who marveled at the tares' growth? and from doing what were they restrained?
21. Why did the owner of the field forbid uprooting tares at once?

22. As regards the real tares, what question arises? and how does Paul give a key answer?

23. What, therefore, does "the end of the world" mean? and why is it important to find out whether we are in the harvest now?

right state of things will be fully brought in thereafter. The question now is, Has this harvest begun? and, if so, when did it begin? It is important to ascertain this, because, if we are in the midst of the harvest, then the final end of the old world and the complete introduction of the righteous new world are quite near.

²⁴ Undoubtedly the "end of the world" that comes with the harvest operations is the same end as that about which the disciples later inquired of Jesus, using his very expression and saying: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end [or the consummation, *synteleia*] of the world [*aión*]?" (Matt. 24:3) Thereupon Jesus prophetically described the things that would occur during the "end" or consummation, among which things he said: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:30, 31) Here the harvest work of gathering the wheat class, the good seed or "children of the kingdom", is plainly meant.

²⁵ Thus the "end of the world" described in this prophecy is proved to be the same as the "end of the world" spoken of in the parable of the wheat and tares. Jesus prophesied that the "end of the world" would open up with total warfare by nation against nation and by kingdom against kingdom, attended by food shortages, pestilences and earthquakes in various places, and by persecution upon his followers, the wheat class, by the tares of all nations. This however, was to be followed by an earth-wide preaching of God's established kingdom on the part of the faithfully enduring "wheat" class. By all the modern facts that correspond with prophecy, the "end of the world" and time for harvest began A.D. 1914.

²⁶ Thus the harvest, which is the "end of the world", begins at the establishment of God's kingdom by Christ Jesus at the time that the "times of the Gentiles" ended, namely, in the autumn of 1914. There Jehovah's great Harvester, Christ Jesus, came into the authority of the Kingdom or Theocratic Government in order to rule amidst his enemies. His chief enemy was the Devil, who had sowed the religious tares in the field. The Devil had not only sowed the tares but had constantly falsely accused the faithful "wheat" class before the Lord God. Till then the wicked sower of the tares had been let go his way uninterrupted, and his tares had held the field, with

great hindrance to the proclamation of the truth. Now this system or state of things must cease. Therefore, as symbolically shown at Revelation 12:1-12, the great Harvester took steps to that end immediately after coming to the throne. He immediately cast Satan the Devil and his demon angels out of heaven and down to this earth's vicinity, there to keep them in restraint under his feet. After that the Harvester would proceed with harvesting the wheat class on the earth. This he does after coming to the temple for the work of judgment, which coming took place in the spring of A.D. 1918.—Mal. 3:1-4.

²⁷ That Jehovah's installed King would harvest his faithful "wheat" on the earth after he had been crowned with royal authority is also prophetically pictured, at Revelation 14:14-16, where we read: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

²⁸ The field is the world, said Jesus, and this is a harvest in all the inhabited earth. Therefore the "sharp sickle" by which the Harvester gets this reaping of his wheat class done is the Kingdom message, sharpened by all the facts and truths which have been revealed concerning it since A.D. 1914. To show that this "sharp sickle" of the message of Jehovah's established kingdom would be slashing away earth-wide during this harvest period down to its final end, Jesus followed up his prediction of World War I by adding: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have come the end [or close, *telos*]." That prophecy, at Matthew 24:14 (*Rotherham*), has been going into reality from and after A.D. 1919 by Jehovah's witnesses' publishing in all nations the glad fact that Jehovah's kingdom by Christ Jesus is set up.

²⁹ In this regard there is a thing of considerable noteworthiness: According to Jesus' parable the "good seed" are wheat-seed. And in Palestine in Jesus' day the wheat harvest began in the third Jewish month of the year, the next day after the feast of Pentecost. (Ex. 34:22; Lev. 23:15-22; Num. 28:26; Deut. 16:9-12) It was on the day of Pentecost, the fiftieth day from Jesus' resurrection, that the holy spirit of God was poured down upon his first disciples, all "children of the kingdom". Right then a great campaign of witnessing to the fact that Jesus

24, 25. How is it shown that this "end" is the same as that about which the disciples asked later? and how does this "end" open up?
26. How and when did the Harvester take steps to begin harvest?

27. What does Revelation 14:14-16 show in regard to harvest?

28. How and since when has the "sharp sickle" been applied?

29. Why is it worthy of noting that this is a harvest of "wheat"?

was exalted and was made Lord and Christ began. (Acts 2:1-41) Significantly, when the great witness to God's established kingdom began in 1919, during this harvest of the "good seed" or wheat class, there was a notable outpouring of God's spirit upon Jehovah's witnesses in final fulfillment of the prophecy of Joel 2:28, 29. The remnant of the wheat class received this outpouring of the spirit to arouse and fit them for the harvesttime work of preaching the glad news of the Kingdom to all men.

THE REAPING

³⁰ At the time of harvest is when the tares or bearded darnel are fully developed and show their identity beyond mistake and can be uprooted and separated without danger to the wheat. The tares, by sticking upright above the heavily-laden wheat and with their black kernels, are clearly distinguishable from the genuine wheat. As to that day of identifying who's who, Jesus explained in his parable: "And the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end [*synteleia*] of this world [*aión*]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:39-42) Then none of the wheat class will be bundled in among the tare class by mistake or by wrong identification, but all those that are burned and destroyed will be tares in word, deed and fruitage.

³¹ It is true that the word "angels" has the root meaning of "messengers". Yet we are not to think that the angels here that do the pulling of the tares out of the field and bundling them up for burning are human angels, the remnant of Jehovah's spirit-anointed witnesses. These are not delegated to do such work, but are merely His witnesses, and not judges and executioners of the tares. At the coming of the great Harvester, Christ Jesus, to the temple he is attended by a host of heavenly angels, and these are the ones he sends forth to pull out the tares from among the wheat class. (Matt. 25:31) These unseen heavenly angels will make no mistakes as to whom to pull out. The tares that they jerk out are the religionists who both stumble over Christ Jesus as the now reigning King and who seek to put stumbling-blocks in the way of faithful Christians to make them stumble into everlasting destruction. They do iniquity or lawlessness, refusing to act according to the laws or divinely given rules of action that govern the "kingdom of heaven" class.

³² Yes, yes, these tares *profess* to be "children of

the kingdom", but the angels, not deceived, gather them out of the kingdom. When we remember what the "kingdom of heaven" is that is spoken of in the parable, we see that they are gathered out, not of the invisible heavenly kingdom, for they were never up there in it; but out of the visible organization on earth of those who are heirs of the kingdom above with Christ. Down till harvest the tares were in among such, or not clearly identified as separate and distinct from such. Now the angels separate the tares as of a different variety.

³³ Thus these tares are gathered out of "his kingdom" either by being bodily separated from among the organization of the wheat class with which they have physically been associated or by being separated from the wheat class in the people's minds through a clear showing up of the difference between them. The bundles into which the angels bind all such tares do not represent banded-together conditions or groupings of them that existed before A.D. 1914, before the harvest time began. The bundling of them, therefore, does not picture their being tied up into hundreds of sects and religious cults. The binding of them in bundles occurs after the harvest starts and particularly from and after 1919. It pictures the restraints that the great Harvester puts upon the tares by the use of his angels. Like the gatekeepers at the gates of the Lord's temple in Jerusalem, the angels, keeping always on the watch, see to it that such tares do not get back into the field among the wheat to mix themselves with the "children of the kingdom". (Rev. 21:12, 13; Ps. 84:10; Ezek. 40:6, 7) The clear distinction between them remains fixed, like the great gulf that was fixed between the rich man in hades and the poor man Lazarus in Abraham's bosom.—Luke 16:26.

³⁴ The bundling them up and off the wheatfield shows them to be spiritually adulterous friends of the world and puts them out in it, where they belong. (Jas. 4:4) This means, therefore, that the "evil servant" class is gathered out and cast outside to the world to take its portion with religious hypocrites. It means that the "foolish virgins" class are shut outside the door in the worldly darkness, and that the "wicked and slothful servant" class that hides its one talent unprofitably in the earth will all be cast into the worldly darkness outside, to share the world's fate. (Matt. 25:10-13, 24-30) They are classified in with the tare bundles.

³⁵ Into a "furnace of fire" these bundled tares are helplessly pitched, and they wail and gnash their teeth. The burning of them in this parabolic furnace does not mean a mere destroying of their identity as

30. When are the tares pulled out of the field? and why then?

31. Who pull out the "tares"? and why the tares?

32. Out of what are the "tare" class gathered?

33. How are the tares gathered out? and how bound in bundles?

34. Who, then, are classified in with the tare bundles?

35. What does 'burning the tares' symbolize?

tares or imitation wheat, to let them live afterward as plainly unmasked non-Christians. It means their destruction by God's great Executioner, the Harvester with his army of holy angels.

³⁶ It is all right to burn literal tares in a literal furnace of fire, but that would not do for symbolic tares who are humans. The fiery furnace, too, is symbolic and pictures the place or means of their destruction, the battlefield of Armageddon, the scene of the final war between Satan's invisible and visible organization and Jehovah's universal organization. Look back, please, at the Jewish harvest at the end of their "world" nineteen centuries ago. There the unbelieving, disobedient Jews were burned like chaff in the fiery time of trouble that reached its apex in the destruction of Jerusalem (A.D. 70) and the slaughter of Jews at the fall of their fortress of Masada (A.D. 73). That pictures the fiery or destructive "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]," and in which Satan's wicked world will come to its final end.—Matt. 24: 21.

³⁷ None of the tares will survive that fiery furnace to enter alive into the new world of righteousness. Hence their "wailing and gnashing of teeth" must be now. Besides wailing at the angelic action and restraints upon them and at the Kingdom message which exposes them to shame and hurts their religious sensibilities, the tares gnash their teeth against the faithful "wheat" class, who freely and boldly proclaim the Kingdom gospel. (Acts 7: 54) Thereby they openly reveal themselves as tares fit only for destruction.

SHINING IN THE FATHER'S KINGDOM

³⁸ As for the righteous "wheat" class, the "children of the kingdom": "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13: 43) Naturally the righteous "wheat" class are reaped by the Harvester's "sharp sickle" of the Kingdom truth. It is, as he says, in order to "gather the wheat into my barn". This barn or granary is not the invisible heavenly Kingdom. It is the temple condition of divine approval, the Theocratic organization of the faithful remnant who are approved as being "righteous", the true wheat class. It is the purged visible organization of the remnant of God's spiritual children who are called to the kingdom as joint-heirs with Christ. It is a Theocratic organization purged of religion and of the tares that practice it. The organization recognizes Jehovah as its Father and everlasting King and Christ Jesus as now reigning

actively beside Him. It is in this Theocratic organization spoken of as the "kingdom of their Father" that the remnant of the "wheat" class now shine, from and after A.D. 1919. They shine everywhere, as the sun does, not indeed in their own personal glory, but in the glory of service as His witnesses. They are ambassadors of His established kingdom, the proclamation of which they are anointed and sent forth to make.

³⁹ As a consequence of their letting the Kingdom's glorious message shine forth in among all nations of the inhabited earth, many responsive persons with ears to hear are hearing. Instead of gnashing with their teeth at the Kingdom's proclaimers and ambassadors, they prove to be sheeplike ones who do good to even the very least of these brethren of the King Christ Jesus. At the sound of the message of his voice they follow him as Jehovah's Good Shepherd, and thus demonstrate that they are his "other sheep". (John 10: 16) Just because they are not of the Kingdom "wheat" class, it does not mean they are of the tare class. They have no part or sympathy with the tares who neglect to do good to the King's least brethren but who rather do positive injury to them, if possible. Hence, as the facts show today, these "other sheep" are being separated from the "tare" class of religious "Christendom". The "tares" are proving to be "goats" as in contradistinction to the "other sheep" class.

⁴⁰ Thus, as a close follow-up of the harvest of the wheat, the separating, too, of the "other sheep" from the "goats" now takes place in all nations. This takes place in the same "end [or consummation, *synteleia*] of the world" as does the wheat harvest. It has been particularly marked since 1931, or first many years after the "wheat" harvest began. Now the "other sheep" join the "wheat" class in letting the light of the glorious gospel of God's established kingdom shine forth to all nations. At the final end of this consummation of the world, every last one of the tares will be burned out, together with the great enemy, the Devil, who sowed them. But the harvested "wheat" class and the Lord's enfolded "other sheep" will survive that time of fiery destruction. After that, in God's due time, the righteous "wheat" class, having finished their earthly service to God's glory, will pass into the invisible heavenly glories with their King Christ Jesus. But the earthly "other sheep" will be blessed by the King's Father, Jehovah, with the eternal blessings on earth that His kingdom has to bestow upon them for their part in vindicating His holy name and universal sovereignty.—Matt. 25: 31-46.

36. What is the "furnace of fire"? and how was it prefigured?

37. When and why do they wail and gnash their teeth?

38. Where and how do the "righteous shine forth as the sun"?

39. Since not of the "wheat", how are the "other sheep" dealt with?

40. Since when has this separating of the "other sheep" been marked? and what is the final destiny of the "wheat" and of these "other sheep"?

QUEEN OF SHEBA CONDEMNS WORLDLY WISE

LIFE comes through wisdom. Hence no expenditure of money, time or energy could be so great as to make the search for wisdom unprofitable. Nevertheless, few are the seekers of the wisdom that brings life. True, this modern world seems to place a high value on wisdom and squanders fabulous sums of money and time and energy in pursuit of knowledge. That it has climbed to dizzy heights heretofore undreamed of in many branches of knowledge is also true. Yet it draws with quickening pace to its death at Armageddon. To its own hurt it has been choosy in its quest for wisdom, embracing many fables and vanities while shunning the wisdom of life. This world, wise in its own conceit, has been spoiled by its vain philosophies and deceiving traditions. Its head has been swelled by its own accomplishments and self-sufficiency to a point where it does not allow any room for the wisdom from above, from Jehovah God. Though the King Christ Jesus through his witness stands at the doors of this wise world and knocks to extend true wisdom, it foolishly slams its doors tight against divine wisdom. It says, No time, no energy, no money for that. Clinging to that which is foolishness with God, it rejects life-giving wisdom. It stands condemned before Jehovah, and hastens on toward death.—John 17:3; Col. 2:8; 1 Cor. 3:19; Hos. 4:6.

This "present evil world" is the same world that Christ Jesus came to personally as a man nineteen centuries ago. Then he tramped from city to city, knocking on the doors of private dwellings and preaching to multitudes in public places, all the while extending divine wisdom unto eternal life. The world organization of that day reacted exactly as does the world organization of today. Hence to both these widely separated generations of worldly-wise ones Jesus' words of condemnation apply: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matt. 12:42) Just how condemning is the light cast upon these two generations by Jesus' comparative reference? Examination of the course taken by the "queen of the south" reveals it forcefully.

This queen Jesus spoke of as being from the south is called the "queen of Sheba" in the Hebrew Scriptures. The weight of evidence locates Sheba far to the south of Jerusalem, on the southernmost part of the Arabian peninsula. Its distance from Jerusalem in a straight line could hardly be less than a thousand miles, and was on the outer fringe of the then-known earth. Hence Jesus referred to it as "the uttermost parts of the earth". This distant kingdom seems to have been founded by the great-great-grandson of Shem, namely, Sheba. (Gen. 10:21-28) The Sabaeans were traders, and their land was rich in spices, frankincense, gold, and precious stones valuable to them in bartering.—Isa. 60:6; Jer. 6:20; Ezek. 27:22, 23; Joel 3:8.

From this land came the queen of Sheba to hear wisdom. Worldly wisdom? No; the thousand-mile journey along the eastern shore of the Red sea and thence on up into Jerusalem was not undertaken for such vanity. She had heard of Solomon's fame "concerning the name of Jehovah"; evidently she sought knowledge of Israel's God. "When the

queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart." (1 Ki. 10:1, 2, *Am. Stan. Ver.*) Was her hazardous journey worth while? Was Solomon's fame deserved? or was his God-given wisdom exaggerated and overrated? Could he fathom her riddles, answer her questions?

"And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance [standing] of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."—1 Ki. 10:3-7.

The wisdom Jehovah had given his king was true wisdom. Not only had she heard it in the full answering of her catchy questions and heart ponderings, but she had seen it. Wherever she looked, there was wisdom applied. The inanimate buildings, the table provisions, the wearing apparel, all proclaimed it. In the "sitting of his servants" and the "standing of his ministers" she noted the order and distinction and placing of servants and officers in Solomon's kingdom organization, and she marveled. She came not expecting to see as much as reports had proclaimed; in actuality she saw more than twice as much! No exaggeration, no overrating; rather, words of the reported fame had fallen far short of painting a picture so glowing as the reality. The half had not been told. Gone was any disposition to doubt or question for proof. She was breathless. There was no more spirit in her.

"O the happiness of thy men, O the happiness of thy servants—these—who are standing before thee continually, who are hearing thy wisdom!" she cries out in sheer ecstasy. (1 Ki. 10:8, *Young*) Then: "Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness." (1 Ki. 10:9, *Am. Stan. Ver.*) The queen of Sheba praised Jehovah God; she recognized Israel to be a Theocracy. Here could be heard continually wisdom from God through the king; here could be enjoyed an administration of justice and righteousness. What joy, what happiness of the subjects of such rule!

She was moved to bulwark her verbal confession by action: "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." (1 Ki. 10:10) The value of the gold alone would today soar far beyond the three-million-dollar mark; the precious

stones might easily have equaled or surpassed the gold in worth. Solomon once wrote, "Honour the LORD with thy substance." (Prov. 3:9) The queen of Sheba did, because in contributing to Jehovah's king-representative she was honoring the invisible Head.

Solomon matched her generosity, and more. "Now king Solomon gave to the queen of Sheba all that it pleased her to ask for, besides the value of what she had brought to the king." (2 Chron. 9:12, *Amer. Trans.; Moffatt; Roth*; 1 Ki. 10:13) The rendering of this verse by the *King James Version* seems to indicate that Solomon returned the gifts of the southern queen, but the above modern translations clarify the meaning. Besides granting "her desire, whatsoever she asked", Solomon gave gifts equaling in value what she presented to him. Thereafter she returned to her own land, a wiser queen. Tradition teaches that she became a convert to the Israelites' worship of Jehovah.

Hark back, now, to the question as to how heavy a condemnation her course casts upon the religionists of Jesus' day and of our day. To hear divine wisdom the queen of Sheba undertook a slow journey by camel-caravan, fraught with hardship and danger. In the time that her "ships of the desert" toiled over their thousand-mile trek, today's "ships of the sky" could circle the globe several times. A thousand-mile trip would be trivial. But earth's majority millions today will not even go to a neighborhood hall to hear "concerning the name of Jehovah"; yea, many will not come even as far as their front door in response to the knock of bearers of divine wisdom. Likewise, the people in Jesus' day did not hear his preaching, though he was right in their midst. Furthermore, it was not just Solomon, but a "greater than Solomon" to whom they would not give ear. And today the message the world's millions refuse to hear is from the same "greater than Solomon", delivered by divinely commissioned mouthpieces. Still a third con-

demning point: The unhearing Jews to whom Jesus preached claimed to be God's chosen people. Deaf "Christendom" of today assumes the name of God and Christ and professes holiness. How great their condemnation by the heathen queen who, without covenant ties with God, traveled weeks to hear the wisdom of Jehovah's king Solomon!

But the queen of Sheba's course casts more than a light of condemnation upon stiff-necked religious hypocrites: it casts a shadow of the course taken by the Lord's "other sheep". Like the queen of Sheba, they consider no distance too far, no obstacle too high, no time nor money nor energy demands too great to prevent their coming to hear the wisdom of the "greater than Solomon". They hear reports of the glorious reign of Christ Jesus. To the Theocratic organization they come with questions that have long puzzled them. Dissolved at last are the mysterious enigma of the "trinity" and other unreasonable religious riddles that have beclouded their understanding. They learn why wickedness has been permitted, and what Jehovah's purposes are concerning the earth and obedient mankind. Wisdom from above answers all their questions. They view the Lord's visible organization, note its Theocratic order, its servants working in their given assignments, and admire the garments of salvation worn which identify as Jehovah's witnesses. In wonderment they gaze upon the spiritual table of the "greater than Solomon" laden with savory "meat in due season". Happy and filled with the "joy of the Lord" are all who stand and serve before this great King, and hear continually his wisdom! Of all this they make confession. Then they unstintedly give of their material substance and of their time and energy, to the honor of Jehovah and his King. They receive not only a return of full value, but far more. The "greater than Solomon" fulfills their every desire. They are of the few who have found the wisdom that brings eternal life.

LETTER FROM ALEXANDRIA, EGYPT

DEAR BROTHER KNORR:

Greetings in Jehovah's name.

Yesterday, April 16, 1946, we here in Alexandria, united with all our brethren throughout the world, celebrated the Memorial.

Blessings and gladness and joy were the things we were seeing during the whole time of the feast.

The Kingdom Hall and the two places near to it provided for the occasion were packed by 6 p.m. The celebration began at the appointed time, 6:30 p.m., and ended at 8 p.m.

154 were present, of which 5 (five) were the partakers of the emblems.

Three speeches were addressed to the brethren, each in a different language, French, Greek, Arabic. Songs of praise and joy (accompanied by a small band of four organs) and prayers of gratitude and thankfulness were addressed to our heavenly Father JEHOVAH and to our King and Leader CHRIST. A microphone installed in the place helped well to better carry on the whole course of the feast.

We declared our unity with all of Jehovah's organization throughout the whole world and that we will continue steadfastly to fight and defend through the knowledge; and as we saw in our gathering people of good-will of many nationalities (Greeks, Syrians, Yugoslavians, Polish, Jews, Indians, Italians, Armenians) with gladness we remarked that the 1946 yeartext, "Be glad, ye nations, with his people," is fulfilled completely upon our little company in this literal land of Egypt, the ex-famous world power of Satan's organization.

The whole company of Jehovah's witnesses in Alexandria send their love to all brethren at Bethel, to those at Gilead and to everyone in whatever part of this globe they may be.

And now, dear Brother Knorr, taking in our lips the text of the year, "Be glad, ye nations, with his people," we beg to remain,

Your fellow servants in defense through knowledge,
ALEXANDRIA (Egypt) COMPANY OF JEHOVAH'S WITNESSES

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory . . . believing, ye rejoice.

—1 Peter 1:7, 8.