



The

# WATCHTOWER

And Herald of  
Christ's Presence

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

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

VOL. LVII

SEMIMONTHLY

No. 17

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# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for 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.

## "BATTLE SHOUT" TESTIMONY

Prepare now for the "Battle Shout" Testimony and be ready for the period beginning October 3 and continuing until October 11. The book *Kubes*, containing a comforting message for those of good will, is now published in many languages, and this will be presented to the people on a uniform contribution of twenty-five cents to aid in the publication and further distribution of the kingdom message. Detailed instructions will appear in the *Informant*. Make all your arrangements in advance. Have your territory, your supplies, sound equipment, and everything else, ready. At the end of the period report the results to the Society's office.

## RADIO AND THE PRINTED WORD

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

Distribution of the radio folder (supplied by the Society) is a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing. Leave one of these at every call.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

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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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## NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5 1/2 pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is tuned properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of \$10.00; without the three discs, \$8.00. Remittance should accompany orders. Also specify the particular discs wanted.

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# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVII

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### GATHERING THE MULTITUDE

#### PART 2

*'Life is the gift of God through Jesus Christ our Lord.'—Rom. 6: 23.*

**J**EHOVAH has but one way of giving life to the fallen race, and that is by and through Christ Jesus, and those who receive it must exercise faith in the shed blood of Christ Jesus as the redemptive price. God does not make peace with his enemies, and particularly with those who reproach his name. When the messenger of Jehovah appeared at the cradle of the child Jesus this message was delivered by Jehovah to mankind: "Glory in the highest unto God! And on earth peace, among men of good-will." (Luke 2: 14, *Roth*.) It is those who learn of Jehovah and his law, and who love his law, that receive peace. (Ps. 119: 165) A man must first have good will toward God and seek the Lord before he receives peace and learns the way to life. He must seek the way of peace by and through Christ Jesus, who is the Prince of Peace.

<sup>2</sup> Joshua is a type of Christ Jesus, the Prince of Peace, and those who form the great multitude must find peace with God through Jesus Christ, and in no other way. The Gibeonites had stated their case before Joshua and declared their willingness to be his servants, and thus they showed their good will toward Joshua and his God: "And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them." (Josh. 9: 15) Those who compose the great multitude get life by the grace of God, and they must get life through Jesus Christ, and in no other way, and they must exercise faith in the shed blood of Jesus Christ and so declare themselves before the great antitypical battle of Gibeon is fought; and this is clearly taught by what follows in this prophetic picture.

<sup>3</sup> Joshua took the Gibeonites at their word, gave them credit for telling the truth. In doing this Joshua did not violate the instructions given by Jehovah, as set forth in Exodus 34: 11, 12, to make no covenant with the nations of Canaan. This instruction given by Jehovah in the scripture last above cited must be construed in harmony with what God said to Moses concerning those who willingly became his servants. By their course of action the Gibeonites had severed their relationship with the other nations, that is, with the nations who were the avowed enemies of God.

The Gibeonites were now seeking peace and safety at the hands of Joshua and were no longer to be classed as the enemies of God. Hence they were the exception to the rule, as stated in Exodus 34: 11, 12. To Moses and to those who went with him to war Jehovah had said: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."—Deut. 20: 10, 11, 15.

<sup>4</sup> The Gibeonites were strangers from the covenant of promise. That was true of all the Gentiles. But it is written concerning those who came to the Lord in his appointed way: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2: 11-14.

<sup>5</sup> That being true of all of those who came to Christ and were received by him into his church, it is also true of those who form the great multitude, who were sometime afar off. And this appears to be included within the rules stated by the Lord to Moses concerning the cities which are "very far off". (Deut. 20: 15) The Gibeonites pictured the "great multitude" class when they came to Joshua seeking peace and safety. Now likewise the great multitude comes to the Greater Joshua, Christ Jesus, seeking peace, safety and life. Joshua made a covenant with the Gibeonites to let them live. The Greater Joshua, as Jehovah's representative, makes a covenant with the great multitude that they shall live. But will God respect this covenant, and, if so, upon what conditions? Jehovah expresses the conditions by the mouth of his prophet when he

says: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger," when expressed at Armageddon. (Zeph. 2: 2, 3) It conclusively follows, therefore, that those of the great multitude seek the Greater Joshua and then obtain peace, and must continue to seek righteousness and meekness, and do this before the battle of the great day of God Almighty begins. Such is the condition upon which the Lord God respects the covenant with them.

#### NEAR, YET AFAR

\*The facts soon developed that the Gibeonites had not journeyed from a far country. Their place of abode was in the near vicinity. But, having in mind that here the Lord was causing a prophetic picture to be made, we can readily see how this picture foreshadowed the great multitude at one time far removed from the Lord and their being favored by people of God, such as the Israelites were. The record then says: "And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them."—Josh. 9: 16.

†The army of Joshua would travel very slowly, and yet it was only three days' journey to the city of Gibeon. "And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim." (Josh. 9: 17) Israel after the spirit, the faithful remnant of this day, have been for some time preaching to the people concerning God and his kingdom and telling the people that the day is at hand when those who devote themselves to the Lord and to his kingdom may never die but continue to live under the King. That message was preached by God's witnesses on earth to the people long before they recognized who constitutes the great multitude. Since the coming of the Lord Jesus to the temple this particular message has been proclaimed, and it did not appear from the evidence before the remnant at that time that those to whom they were preaching were the ones who would compose the great multitude, or millions who would live on the earth, be spared from Armageddon and not die. In fact, it was not until 1935 that the great multitude was identified, when the remnant saw that it is this class that shall dwell on earth forever. It is only recently that the great multitude began to organize into "cities", that is, compact companies. Now these are seen in many parts of the earth, anxious to learn the kingdom message and to serve the Lord's cause. And here the names of the cities of the Gibeonites may be considered with profit as symbols well applying now to those of the great multitude, in this, to wit: "Hivites" means "having a living place", and the Gibeonites were Hivites; "Chephirah" means "village (as covered by walls for protection or refuge)"; and "Beeroth" means "wells", which supply life-sustaining waters;

"Kirjath-jearim" means "city of forests", the trees of which symbolize living creatures. The opportunity to receive protection, sustenance and life comes to the great multitude by the grace of God through Jesus Christ, because those of the great multitude voluntarily seek to become servants of the Lord. Those who take that course have a place to live. They are as a city protected by walls which receive refuge. They are supplied with life-giving waters. They are like forest trees, creatures having life and flourishing.

‡The chief ones amongst the Israelites had given their solemn word and oath that the Gibeonites should not be put to death, but manifestly there were many among the Israelites who insisted on killing the Gibeonites, and there must have been an argument following between the Israelites, as the record indicates. "And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes." (Josh. 9: 18) Without a doubt the Gibeonites or Hivites were marked for death because of the command that Jehovah had given to Moses to destroy them: "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." (Ex. 23: 23, 24, 28) "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."—Deut. 20: 16.

§The Gibeonites were therefore in extreme danger of death, but were saved therefrom by the firm action taken in their behalf. The murmurers who objected to the action of the princes of Israel had the letter of the law on their side, while the princes stood in a different position because in the name of Jehovah they had pledged themselves to save alive these people, because the Gibeonites had shown faith in Joshua and expressed a willingness to become his servants. This is exactly in line with the Word of God governing the matter. The entire race is marked for destruction, and there is but one way to escape that destruction, and that way is by faith in Jesus Christ, the Greater Joshua. "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth

not the Son shall not see life; but the wrath of God abideth on him."—John 3: 15, 16, 18, 36.

<sup>10</sup> Gibeon said to Joshua: 'We have come to thee because of the name of thy God.' (Vs. 9) Thus they showed faith in God and in Joshua, which is the first step that leads to life. Joshua and his associates spoke in the name of Jehovah and gave their solemn promise in his name, and therefore they were duty-bound to preserve the Gibeonites alive. Likewise those today who hear the message of the kingdom, and who come to Jehovah's witnesses and say: "We believe on the Lord Jesus Christ, and Jehovah the Eternal God, and we desire to be associated with God's organization." By this they take their first step toward life. Those men of Israel who "murmured against the princes" appear clearly to picture a class of persons now on the earth who claim to be consecrated to God, and begotten of his spirit, and yet who are not and never have been at all sympathetic with the message "Millions now living will never die"; and they have even spoken sarcastically concerning the same; and when the great multitude is identified as an earthly class, that same murmuring class set themselves against the ones who will now have an opportunity to live on the earth. The present-day murmurers are not desirous of engaging in the field witness work, as servants of the Lord to carry the message to this earthly class to show them the way of escaping execution at Armageddon. And so they object to any work now being done in this behalf and refuse to have any part therein. Some of such hinderers, who are not zealous in field service, say in substance: "Wait till Armageddon has broken down the enemy, then the great multitude will come forth; then we will have a great work to do." The circumstances and the facts disclosed by this prophetic picture made with Joshua and his army show the absolute necessity now to ignore the murmurers and take prompt action in carrying the message to those people of good will, that they may know and exercise faith in God and Christ Jesus and may have the opportunity to voluntarily declare themselves as servants of God and Jesus Christ. There is no other way for them to escape execution at Armageddon. As the princes of Israel disregarded the murmurers and objectors, so now the true and faithful followers of Christ Jesus will disregard all murmurers, objectors, and interferers with carrying the message to the great multitude, but, on the contrary, will be diligent in carrying out the Lord's commandments at the present time.

<sup>11</sup> Manifestly there are those walking with the remnant, and also claiming to be of the remnant of God's people, who do not have a vision of God's purpose, and who are against what God commands his remnant now to do. The princes of Israel, who were with Joshua, picture those who are wholly and completely devoted to God and who speak in the name of Jehovah and Christ, not for any selfish purpose, but only that the will of God may be done in them. They have spo-

ken in God's name and are determined to carry out their covenant with the Lord. They stand out against those who object to carrying the message to the great multitude; and this is shown by the action taken by the princes and what they said to the murmurers: "But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now, therefore, we may not touch them."—Josh. 9: 19.

<sup>12</sup> In this prophetic picture Jehovah was guiding the course of the princes of Israel, which shows that they had not the privilege or duty to kill the Gibeonites. This exactly fits God's instruction to the remnant as set forth in the prophecy of Ezekiel. The man with the writer's inkhorn and clothed with white linen, described by the prophet Ezekiel, pictures Jehovah's witnesses who are commanded to mark the believers in their foreheads, to the end that those who were thus marked might not be slain by the Executioner. The mark is put upon the forehead of those who do believe on God and in Christ Jesus and who confess their faith. When they are thus marked, the Executioner, who was pictured by the 'six men with slaughter weapons', is commanded to come not near the men upon whom this mark appears, but to preserve them from death. (Ezek. 9: 4-6) Jehovah's anointed remnant has sworn to do God's will, and his will to them is expressed in his Word and reveals to these faithful ones that they are to bear the fruits of the kingdom before and minister unto the great multitude, and that this must be done in order that the ones marked as the servants of God may be delivered from the sword of the Executioner at Armageddon.

<sup>13</sup> Some may say that Joshua was acting contrary to the Word of God, just as some now say that the remnant are acting contrary to the Word of God in speaking to and of the great multitude. How must we consider this matter? Joshua was God's duly appointed servant and used as a type of Christ Jesus. If Joshua had done that which God did not approve he would have suffered death, even as that penalty fell upon Saul. There is nothing in the record that God was displeased with Joshua's action, or that he reproved Joshua for having entered into a covenant with the Gibeonites and for that reason spared them from death. The presumption must be indulged that Jehovah fully approved the action of Joshua and that Joshua acted in strict accord with the will of God in making this prophetic picture; and this conclusion is fully supported by the record in Hebrews eleven, in which Joshua is mentioned as one approved by Jehovah God.

<sup>14</sup> Joshua and the other princes had made a covenant with the Gibeonites in the name of Jehovah, and for them to violate their covenant would bring reproach upon the name of Jehovah. This is emphasized by the record: "This we will do to them; we will even let them live; lest wrath be upon us, because of the oath which we swore unto them." (Josh. 9: 20) The princes of Israel feared to do that which would bring

reproach upon Jehovah's name and thus call down God's wrath upon them, and this is proved by what later occurred, and which is recorded in 2 Samuel, chapter 21.

<sup>15</sup> King Saul was selfishly stubborn and rebellious. He knew that the Israelites under Joshua had sworn that the Gibeonites should not die, and yet Saul slew them, as the record states: "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."—2 Sam. 21: 1.

<sup>16</sup> Saul willfully, that is, knowingly and intentionally, violated that covenant, and for that reason afterwards God brought a famine upon the land for three years and said that this famine was because Saul slew the Gibeonites, showing that God fully approved the covenant that had been made with that people by Joshua, and disapproved Saul's action.

<sup>17</sup> Furthermore, King David, acting under Jehovah's guidance, offered to make full amends to the Gibeonites because the covenant with them had been broken by Saul: "And the king [David] called the Gibeonites, and said unto them: (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;) wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?"—2 Sam. 21: 2, 3.

<sup>18</sup> The Gibeonites did not seek a money damage for the great injury that had been done them by reason of the breaking of the covenant with them, but manifestly they were guided by Jehovah and called for retributive justice to be visited upon the house of Saul: "And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them [symbolizing that they were cursed of God (Deut. 21: 23)] up unto the Lord in Gibeah of Saul [the home town of Saul], whom the Lord did choose. And the king said, I will give them. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. . . . And after that, God was entreated for the land."—2 Sam. 21: 1-14.

<sup>19</sup> The Scriptural record in regard to the avenging of the Gibeonites upon Saul's house shows that God settles the account with the "wicked servant" class, the "man of sin", because their course of action is

against the Jonadab or "great multitude" class, who seek life. The foregoing account strongly emphasizes the blood responsibility under which Jehovah holds his watchman, the remnant now on earth, and proves that the work today in behalf of the great multitude is very important and is precious in the sight of God. The murmurers, complainers and objectors against the remnant, and who do not favor carrying the message to the great multitude, are like the Pharisees who were sticklers for the letter of the law but who had not the spirit of it. Furthermore, their course of action shows that they do not have a proper vision of God's purpose. They single out some Scriptural text to attempt to support their position, and ignore many other texts which must be construed together with that they cite. If the remnant should slack the hand now and wait until Armageddon begins to declare the message of the Lord concerning the great multitude, the responsibility for such neglect would fall upon them. All who do so neglect, fail or refuse to thus obey the Lord put themselves in the same class in which Saul put himself by going contrary to God's commandment. We must keep in mind that these things were written aforetime in the Scriptures for the aid of the remnant, to the end that the remnant of God may be advised and thoroughly equipped for their work.

<sup>20</sup> The true position of the great multitude is now disclosed in this, to wit, that they are made the servants of the royal house: "And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them." (Josh. 9: 21) In making the covenant with the Gibeonites they were fully informed and understood that their lives would be spared only upon the performance of the conditions of that covenant, which were that they were to serve in the capacity of servants to the Israelites and not be on an equal footing with them. That did not mean that God is a respecter of persons, but it did mean, and it showed, that the princes of Israel foreshadowed the spiritual Israelites who shall be forever with Christ Jesus, the great Prince, and with him be priests in the royal house and members of the temple, whereas the great multitude shall serve the princes. The faithful remnant with Christ Jesus will serve God and Christ in heaven, while the great multitude serve on the earth; and both will be exceedingly joyful in the position which the Lord gives to them—Rev. 7: 9-15.

<sup>21</sup> There is no reason to harshly criticize the Israelites or the Gibeonites, because in a prophetic picture such as this which was made and recorded in Joshua, chapter nine, the picture is directed by Jehovah for the purpose of foretelling things to come to pass at the end of the world and each character in the prophetic drama plays a part according to the will of God: "And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying,



We are very far from you; when ye dwell among us?"—Josh. 9: 22.

<sup>22</sup> For the time the Gibeonites did deceive or beguile Joshua and the princes of Israel, but it was not to the injury of anyone; and since God did not condemn their action, we must conclude that it was a fixed part of the drama which the Gibeonites were playing according to the will of God. When understood, the statement of the Gibeonites was really not deceptive, because the country they were seeking, that is, with God's chosen people, was far removed from the enemies of the Lord. All the Canaanites were condemned by Jehovah for destruction, just as all mankind came under the condemnation because of Adam's sin. (Rom. 5: 12) The Gibeonites were spared because they declared themselves to be separate and apart from the wicked Canaanites that opposed Jehovah's typical kingdom being established in Palestine. Likewise today, under the provisions of Jehovah only those separating themselves from Satan's organization and declaring their allegiance to God and to his organization, and thereby showing good will towards Jehovah, receive his favor, and they are the only ones who have the promise of being spared when the sword of the great Executioner begins to fall upon the same.

<sup>23</sup> Joshua being only a man, the words of the Gibeonites may have appeared deceptive, but not to the injury of anyone, and in fact were not deceptive. They sincerely desired to be understood and treated as having fully forsaken the other Canaanites, even though it led them to be slaves of the Israelites. Likewise now, those who will be spared must forsake the organization of Satan and become the voluntary slaves of the Lord Jesus Christ and serve his anointed. The Gibeonites were the only nation of the Canaanites that showed their faith in Joshua and in Joshua's God: "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other [cities] they [the Israelites] took in battle."—Josh. 11: 19.

<sup>24</sup> Does not this show that at Armageddon only those who have previously declared themselves free and separate from Satan's organization, and who have taken their stand with God's organization and have faithfully held to that position, seeking righteousness and meekness, will be spared from the Executioner's sword?

<sup>25</sup> The Gibeonites were bound by their covenant which they sought to have made with them, foreshadowing that those of the great multitude are bound by the covenant they make to become the servants of Jehovah and his anointed King: "Now therefore ye are cursed; and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."—Josh. 9: 23.

<sup>26</sup> The Gibeonites were not cursed because they had deceived Joshua; but, having been identified as Hivites, the descendants of Ham's son Canaan, upon whom the curse was pronounced, they were of an ac-

cursed tribe. (Gen. 9: 24, 25) The words of Joshua merely reminded them that they were of the cursed Canaanites, Ham's descendants. It was a great favor to them to receive salvation on any condition, because they were faced with death. The issue therefore was life and death. Likewise those of the great multitude originally came under the curse, and it is a great favor to all of them to be saved and receive life anywhere and under any and all conditions. The Gibeonites were told that they could not be free and could not free themselves from service to the house of God. By sparing their lives Joshua had become their savior, and that was even more so later at the battle of Gibeon, as the record discloses. (Josh. 10: 6-12) Likewise the Greater Joshua becomes the Savior of the great multitude and particularly spares them at the antitypical battle of Gibeon, which is Armageddon. Those Gibeonites had received the brand or 'mark in their foreheads', even as today those of the great multitude must receive the 'mark in their foreheads', as a condition precedent to being spared at the battle of Armageddon. (Ezek. 9: 4-6) To live, the Gibeonites must be servants of God in the house of Joshua's God. Likewise the great multitude, to live, must be servants at the house of Christ Jesus, the Head of the temple of God. The Gibeonites must put away all their idols and images and anything and everything else showing their allegiance to the Devil's organization, and particularly so since thereafter Gibeon was made a priest's city unto the Lord. (Josh. 21: 13-19) Likewise those foreshadowed by the Gibeonites, that is, the great multitude, must put away all idols and images and formalisms and all evidence of being connected with any part of the Devil's organization, and thereafter salute and serve Jehovah and Christ Jesus, from whom their salvation comes. That means that the great multitude will see that the saluting of any image, flag, thing or creature is a violation of God's law.

<sup>27</sup> The Gibeonites must of necessity be circumcised to show their devotion to God. (Ex. 12: 48, 49) That was included in the law provision concerning "the stranger", as mentioned in the feast of tabernacles or feast of ingathering: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." (Deut. 16: 13, 14) These truths serve to further show that the Gibeonites foreshadowed the great multitude which is now partaking of the antitypical feast of tabernacles, together with those who are antitypical or spiritual Israel. They have a standing before God and "serve him day and night", that is to say, continuously, and never depart from his service. As the location and conditions of their country show that the Gibeonites were a suitable people to be wood choppers and water carriers, that

is, servants, likewise the situation or conditions of the Jonadabs or great multitude show them suitable to be servants of the Lord everlastingly on the earth.

<sup>28</sup> The Gibeonites were not wholly ignorant of God, and had been told of the marvelous things God had done and what God had commanded Moses to do. Likewise those of the great multitude have heard of God and Christ Jesus and have had fear of God even before coming to Christ, and this is shown in the prophetic picture: "And they answered Joshua and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing."—Josh. 9: 24.

<sup>29</sup> There is no scoffing in the words employed by the Gibeonites here. They did not spurn or shun the Word of God, but exhibited a proper fear for God causing them to be of good will toward God and those who serve him. Likewise those of the great multitude, particularly since the coming of the Lord Jesus to the temple in 1918, have heard of the kingdom's being given to Christ Jesus and what terrible destruction shall come upon Satan's organization at Armageddon, and for them to have shown a fear of God would cause them to respect his name and to seek his favor and to show favor toward his faithful witnesses in the earth. This is the reason why these Jonadabs or great multitude have shown kindness to Jehovah's witnesses, who are arrested, persecuted, thrown into prison, and otherwise ill-treated. It was in 1918 that the message "Millions now living will never die" began to be proclaimed in the land, and since then many have heard that message and have believed it to be true and have turned their hearts toward the Lord.

<sup>30</sup> The Gibeonites showed a disposition to be guided in the right way, even as those whom they foreshadowed, the great multitude, show a like disposition to be guided of the Lord: "And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do." (Josh. 9: 25) One must become willingly submissive to the Lord before he is teachable. In that manner he seeks meekness, that is to say, he seeks to learn. The Gibeonites were not like a wild beast driven into a corner and at bay, and therefore being compelled to yield, but they had come to Joshua, the representative of God, of their own volition, declaring their purpose and desire to do as they were told to do in order that they might receive benefit at the hand of the Lord's servant Joshua. It is just the same today with the Jonadabs, the great multitude company. They come not demanding something because of right, but they come in meekness, seeking to know the right way. They inquire of the Lord at the hands of those whom they believe to represent God. They are inquiring of God's servants as to what they shall do, and it is the duty and privilege of the remnant to inform them what is the will of God concerning them. Anyone,

therefore, who fails or refuses to take advantage of opportunities to inform those of the great multitude or who would interfere with the carrying of the message to the great multitude thereby 'turns aside the stranger from his right'. (Mal. 3: 5) Those who would hinder the work of carrying the message to the great multitude now, by trying to induce Jehovah's witnesses to believe that the greater amount of their witness work is to be done after Armageddon, are thereby fighting against God, whether they know it or not. As the Gibeonites had not asked to be spared, even so now the great multitude does not ask to be spared from persecution and suffering at the hands of Satan's wicked organization. It is a noticeable fact that the Jonadabs or those of the great multitude show a disposition of willing service that often puts in the shade those who have for a long while claimed to be of the temple company. As soon as they hear the truth, they are diligent to take up the message and carry it on, knowing that it will bring persecution on them, and they rejoice in the persecution. The Gibeonites declared themselves entirely willing to be obedient to Joshua; and this foreshadows that now the great multitude must and do joyfully declare their willingness to be obedient to Christ, the Greater Joshua.

<sup>31</sup> Joshua, the servant of Jehovah, and the prototype of Christ Jesus, shows what Jesus also does in saving and delivering those of the great multitude: "And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not." (Josh. 9: 26) Joshua delivered the Gibeonites from the hand of the executioners; and likewise Christ Jesus spares the great multitude at the time of execution at Armageddon: "And Joshua made them [*(margin)* gave, or, delivered them to be] [*(Hebrew)* *nathan*] that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose."—Josh. 9: 27.

<sup>32</sup> Joshua placed the Gibeonites in a company of servants, that is, he "made" or "gave" them to be chopppers of wood and carriers of water for the Israelites. The Hebrew word *nathan* is used in this text and translated "gave" or "made"; and the name "Nethinim" is derived from the same root word, and means "given ones", and relates to the people "given" to the service of Jehovah at the temple. At 1 Chronicles 9: 2 "Nethinims" are mentioned for the first time in the Scriptures as associates with the Israelites, the priests and the Levites. It appears that the Gibeonites (which were Hivites) are the original Nethinim, who are later mentioned in the Scriptures as engaged in menial service about the temple of Jehovah God. Doubtless in time the people of the non-Israelite nations were made bondmen by the Israelites and some of the other nations would be devoted by the Israelites to service like that to which the Gibeonites were assigned, and therefore the term "Nethinim" would be applied to any such helpers



that might come or that came from the many "nations, kingdoms, peoples and tongues", just as the great multitude is described in Revelation seven as being of many nations, peoples and tongues. It should be expected that the subsequent facts would fit the picture exactly, and this proves that the picture was prophetic.

<sup>33</sup> The Gibeonites and others of the Nethinim were the descendants of Ham the same as the Babylonians, yet the Scriptural record is that the Nethinim chose to return with Jehovah's faithful people, the remnant of Israel, when they came back from Babylon to Jerusalem to rebuild the temple there; and this part of the picture shows that they had completely separated themselves from the other heathen nations and had taken their place along with God's chosen people. (Gen. 10: 6-10; Ezra 2: 1, 2, 43-54, 58, 70) In this service at Jehovah's temple the Nethinim were tax-free. (Ezra 7: 24) In Nehemiah's time the Gibeonites assisted in the rebuilding of the walls at Jerusalem. (Neh. 3: 1-7) They separated themselves from the heathen of the land: "Now those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."—Neh. 10: 1, 28, 29.

<sup>34</sup> When Ezra was traveling to Jerusalem after the restoration of the Jews, he "viewed", or took account with, the people traveling with him and "found there none of the sons of Levi". Then Ezra sent a delegation with a message to Iddo of the Nethinim: "And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen." (Ezra 8: 15-18) Although there came thirty-eight Levites, there were 220 Nethinim. "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name." (Ezra 8: 20) This very well fits the facts as they are at the present time in the service of the Lord, that in that service there is a small number of Levites, and a larger number of Jonadabs, the great multitude. Anyone who does not see the multitude coming to the fore now does not have a vision of God's dealing with the peoples on the earth. If persons

now insist on propounding the question, "Where are the great multitude?" this shows they are blind and do not have an understanding.

#### HATED BY THE ENEMY

<sup>35</sup> Every person who takes his place on the side of God and his kingdom is hated by the selfish worldlings, and particularly by the religionists, and in this crowd of haters the Roman Catholic Hierarchy takes the lead. The true followers of Christ Jesus are hated for his name's sake, and those who associate themselves with the remnant and bear testimony to the name of God are hated for the same reason. It could not be expected otherwise, because the Devil's crowd hates all that are on the Lord's side. By his prophet Jehovah says: "Gather yourselves together, yea, gather together, O nation not desired." (Zeph. 2: 1) This text shows that the command to gather themselves together must be obeyed just preceding the time of Armageddon, and that this command of Jehovah applies to all who are for God and for his kingdom, including the anointed remnant and those of the great multitude. None of these are desired by the religionists and their allies, because they serve Jehovah, which is exactly contrary to the interests of the selfish ones who have made their belly their god. It more clearly appears each day that every person who hears of God and his kingdom will take one side or the other, that is, for God and his kingdom or against God and his kingdom. This is but a fulfillment of the prophecy uttered at Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15) This is completely supported by the words of Jesus concerning the separating of the nations, which he is now doing. (Matt. 25: 31, 32) This means a war between those on the Devil's side and those on God's side, and which war is now on in the earth and will continue until Jehovah takes a hand and by Christ Jesus fights the battle of the great day of God Almighty. The Scriptural record of what took place when the conspirators had heard of the action of the Gibeonites shows exactly what comes to pass upon modern-day Gibeonites, or great multitude, who have forsaken Satan's organization and placed themselves under the command of Christ Jesus, the Head of Jehovah's organization. Those who faithfully proclaim the message of the kingdom, whether they be of the remnant or of the great multitude, are now hated by all those of the Devil's organization, and the Roman Catholic Hierarchy is the most bitter.

<sup>36</sup> Gibeon was a very large community or city, that is, its people were multitudinous. This shows a splendid picture of the great multitude, which no man can number or the number of which no man knows. (Rev. 7: 9) Seeing that the Gibeonites foreshadowed the great multitude, and the Scriptures showing that the great multitude is composed of people of good will toward God who have heretofore been associated with

religious organizations ruled by the Roman Catholic Hierarchy and allied clergy, it is easy now to be seen how the clergy would be greatly disturbed by reason of the modern-day Gibeonites' forsaking the church organizations and seeking God's kingdom and the Greater Joshua. "Now it came to pass, when Adonizedec king of Jerusalem [then occupied by the heathen Jebusites] had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty [(Hebrew) *gibborim*, giants]."—Josh. 10: 1, 2.

<sup>37</sup> The king of Jerusalem at that time was Adonizedec, which means "lord of righteousness" or "righteous lord"; but he was anything but a righteous lord. The name therefore applies to him ironically. He was against God and God's chosen people. His counterpart in the course he took is found in the pope of the Roman Catholic Hierarchy, who poses before the world as a "righteous lord" but who is the very opposite of righteousness, being a designing politician who, together with his gang, fraudulently claims to represent God and thereby uses the name of the Righteous One to accomplish their selfish desires. The name "father" or "righteous lord" is wrongfully used in connection with the pope. When armies go forward to murder each other, whoever fills the place of the pope, that fraudulent so-called "lord of righteousness" "blesses" the killers, that they may "kill well" according to the side they are on. When some great political and financial steal is about to be put forward, this same religious head, the pope, claims to bless the perpetrators of the crime. When a conspiracy is formed to destroy the people of God who tell the truth, then the Hierarchy takes the lead in that conspiracy and the pope assumes to bless the conspirators and does the best he can to bless them.

<sup>38</sup> Adonizedec feared greatly that he would now lose his easy berth if Joshua got after him. Gibeon was a "great city" and had gone completely over to Joshua, and that looked as if the people of that heathen king were in great danger. Compare this with what came to pass when Jesus was on earth in the flesh. The Pharisees and their allied clergy at that day claimed to represent God, and hence posed as "righteous lords". Those clergymen observed that many of the people who had been keeping up their synagogues believed on Jesus, and that frightened the hypocritical clergy. When Jesus rode into Jerusalem, and as he came, a "very great multitude" went before him, crying out, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord." That great multitude corresponded to the Gibeonites, who had forsaken the other heathen nations.

<sup>39</sup> The great multitude, turning to Jesus and hail-

ing him, frightened the clergy, and in their frenzy they said to each other: "Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 12: 19; Matt. 21: 8, 9) Even so today, when the pope and others of the Roman Catholic Hierarchy and their allied clergy hear the shout of people from practically all over the earth declaring themselves for Jehovah and his kingdom and against the Devil and his hypocritical, religious crowd, they are greatly frightened and they hasten to put into action their conspiracy to prevent the multitudes from going to Jehovah and his King and to prevent the remnant from carrying on their work of advertising to the people the King and his kingdom. Being frightened, and having no way to openly fight against God's faithful witnesses, the Roman Catholic Hierarchy and their allied clergy resort to ridicule and libelous charges published in their newspapers and urge their allies to take some secret action to destroy Jehovah's witnesses. Included in their wickedness is enacting laws leveled directly against Jehovah's witnesses to prevent the further spread of the truth. The Hierarchy gang in New Jersey takes the lead in America in this behalf.

<sup>40</sup> The fraudulent so-called "righteous lord", Adonizedec, saw it was necessary to take some steps immediately in an effort to cement and strengthen his frightened forces: "Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel."—Josh. 10: 3, 4.

<sup>41</sup> Following truly in the way of his father the Devil, that fraudulent "righteous lord" apparently directed his conspiracy against the Gibeonites, but in truth and in fact it was against Jehovah God and his officer Joshua. Having gone over to Joshua, the Gibeonites in effect belonged to Joshua and his God, who had saved their lives. Recently a petition and protest was circulated amongst the citizens of Irvington, New Jersey, protesting against the persecution carried on by the Roman Catholic Hierarchy and allied clergy against Jehovah's witnesses and asking that the same cease. The following incident shows how the members of the Hierarchy fight. To one who was carrying about the petition a Catholic woman said: "I signed the petition yesterday and my priest gave me a terrible bawling out, and just for that I am going to take the books you have this morning." That Catholic priest could not come in the open and tell the people why Jehovah's witnesses should be prevented from serving the people, but must strike in the dark and take undue advantage and attempt to coerce and thereby prevent others from signing the petition.

<sup>42</sup> The purpose of Adonizedec apparently was to attack the Gibeonites, but his real purpose was to destroy Joshua's army. The purpose of the modern-

day fraudulent so-called "righteous lords" of the Roman Catholic Hierarchy is to direct their attack against honest Catholics who seek the Lord, but their real purpose is to destroy Jehovah's witnesses, who are working under the command of the Greater Joshua. Sometimes one of the tools of the Roman Catholic Hierarchy forgets and breaks out with violent speech. At a hearing before the legislative committee of the New Jersey Legislature a short time ago one of the dupes of the Roman Catholic Hierarchy, which was trying to cause a bill to be brought before the Legislature compelling certain ones to salute the flag, cried out before the committee and said: 'Ten years ago there were no Jehovah's witnesses here, and ten years from now there will be none, if we and the American Veterans have anything to say about it.' The "unrighteous lord", the Hierarchy gang, hate Jehovah's witnesses worse than they hate any other living thing, because these tell God's truth and speak in the name of Jesus; and in this they are exactly fulfilling the prophetic utterances of Jesus.—John 15: 18-20.

<sup>43</sup> For many years the Roman Catholic Hierarchy has fed fat upon their "Catholic population", which includes millions of honest-hearted people who have been fraudulently induced by the priests to believe that the common people must give up their hard-earned money to support that so-called "righteous lord" crowd. The millions of common people have carried that ungodly old wench on their shoulders for years, and have done so blindly, not knowing that they were being duped. Now the situation is changing. The fact that some of the common people are fleeing from the old Hierarchy crowd greatly frightens and angers them, and so they seek in every possible way to hold for themselves the "Catholic population", even as the fraudulent "righteous lord", Adoni-zedee, the ancient king, desired and attempted to hold his supporters, and for that reason formed the conspiracy or confederacy. "Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it."—Josh. 10: 5.

<sup>44</sup> The confederacy sought to hold the Gibeonites as prisoners, which they actually did at the time and during the siege that shortly followed thereafter. Likewise the Roman Catholic Hierarchy, which for a long time have held many prisoners, now put forth a desperate effort to continue to hold them in order to support their fraudulent organization. But Jehovah by Christ Jesus, the Greater Joshua, now says to those prisoners, the great multitude: "Go forth; . . . Shew yourselves." (Isa. 49: 9) The Gibeonites were besieged, but they refused to return to the enemy of Jehovah and Joshua. They held true to their covenant with Joshua and held out against the enemies who besieged their city. This pictures well the position of the Jonadabs, the great multitude, who resist the

efforts of the Hierarchy and their allies to hold those in their prison houses who love the Lord. If the Gibeonites continued to hold out against their besiegers, it might mean death to them; but if they yielded to the enemy, their besiegers, that would mean certain death at the hands of Joshua's army later. They were compelled to make their choice, and they chose to stand by their covenant under Joshua. Even so now, if the Jonadabs or great multitude continue to resist the conspiracy formed and carried forward by the Hierarchy, it might mean death to them; but if they return to the enemy's camp, that means certain death at the hand of Jesus Christ when he executes the enemy at Armageddon. So they must make their choice and are thus plainly told by Jehovah that if they would gather themselves under his organization, and seek righteousness and meekness, they may be hid in the day of the wrath of Jehovah expressed at Armageddon.—Zeph. 2: 1-3.

<sup>45</sup> The Scriptures strongly support the conclusion that at Armageddon Jehovah will destroy the peoples of the earth, saving only those who obey his commandments to stand by his organization. In times past millions upon millions of persons have gone into the grave without ever hearing of God and Christ, and these in due time must be awakened out of death and given a knowledge of the truth, that they may make their choice. The situation is different, however, concerning the people now on earth. A great crisis is at hand. Since the coming of the Lord Jesus to the temple "this gospel of the kingdom shall be preached . . . as a witness", commands the Lord; and it is being preached by the faithful witnesses, to the end that the people may have an opportunity to make their choice. Those on the earth must now have the opportunity to hear before Armageddon. Jehovah has given his solemn warning to his witnesses that they must obey his commandments and carry this gospel of the kingdom to the people or else suffer destruction.—Ezek. 3: 17-19; 33: 12-19; Acts 3: 23.

<sup>46</sup> Those of the great multitude must receive this gospel message before the day of the battle of the great day of God Almighty, which is Armageddon. If the great multitude are not now given the message of truth, it will be too late when the slaughter work begins. Who, then, would be interested in an effort to induce Jehovah's witnesses to rest on their oars and to await a more favorable time to carry the message to the great multitude? There is but one answer, and that is, the Devil and those whom he may use; and we may be sure the Devil uses every one whom he can deceive and whom he may induce to proclaim just that kind of false teaching. The great multitude is now being made manifest, and the war is on and is being prosecuted by the agents of the "old Dragon" against the remnant of God's organization, who have the testimony of Jesus Christ and obey the commandments of Jehovah. The action of the Gibeonites at this point and the moving of Joshua to their rescue

exactly fit the present-day conditions, as will be seen as this consideration of the scripture proceeds.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. To whom, only, of the fallen race will Jehovah give life and peace?
- ¶ 2-5. In view of the command at Exodus 34:12, explain the procedure recorded at Joshua 9:13, as for that time and as a pictorial prophecy.
- ¶ 6, 7. Show that the Gibeonites, though living near by, had come 'from afar'; also that the names of their cities were prophetic. What was foreshown therein?
- ¶ 8-10. Apply the prophetic picture recorded at Joshua 9:18. Harmonize this with Jehovah's instruction at Exodus 23:23, 24, 28 and Deuteronomy 20:16.
- ¶ 11, 12. Compare the prophetic situation seen in verse 19, and its fulfillment, with that foreshown in Ezekiel 9:4, and its application.
- ¶ 13-16. What is the evidence showing that Joshua did right in that recorded of him at verse 20?
- ¶ 17-19. What is prophetically foreshown in the record concerning the avenging of the Gibeonites upon the house of Saul?
- ¶ 20-24. Show that verse 21 discloses the true position of the great multitude. Explain whether the Gibeonites were justified in their thus beguiling the Israelites. Whether the Israelites properly spared the Gibeonites, since the latter were marked for death by Jehovah's command given to Moses. What does this show?

- ¶ 25-27. Having made peace with the Gibeonites, and a league, to let them live, was Joshua dealing aright with them in the matter recorded at verse 23? How does this fit in the fulfillment of the prophetic picture?
- ¶ 28-30. Compare the position and attitude of the Gibeonites (as shown in verses 24 and 25) with that of those whom they there foreshadowed. What does this show as to privilege and responsibility of Jehovah's witnesses? What, then, is the position of those who would hinder the work of carrying the message to the great multitude now?
- ¶ 31-34. How (in Joshua 9:24, 25 and other scriptures, and in facts clearly observed at the present time) are the Gibeonites further seen to have been, and to have foreshadowed, a 'people' 'separated from the people of the lands unto the law and service of God'?
- ¶ 35. Apply Zephaniah 2:1.
- ¶ 36-39. Compare the situation recorded at Joshua 10:1, 2, and that at Matthew 21:8, 9 and John 12:19, with that of the present time.
- ¶ 40-42. Adoni-zedec immediately took steps to "smite Gibeon". (Josh. 10:4) Apply the prophetic picture.
- ¶ 43, 44. How did the Gibeonites in their circumstance shown in verse 5 picture the present position of the "great multitude"?
- ¶ 45, 46. Wherein is the present situation different from that of times past in relation to the importance and urgency of giving witness and warning to the people concerning Jehovah's purpose? Why does the Devil now seek to induce Jehovah's witnesses to wait until later to carry the message to the great multitude?

## A PERSONAL MESSAGE

TO JEHOVAH'S FAITHFUL SERVANTS:

**J**EHOVAH has given the command "Arise ye, and let us rise up against her in battle". (Obad. 1)

This prophecy is now in course of fulfillment. God's forces will now push the enemy to the wall. The time of preliminary war is here. The Field Marshal of Jehovah, Christ Jesus, is in command of his forces. The earthly division consists of all who are devoted to God and his kingdom. All who love the Lord will be on the front, not to wield carnal weapons, but to use the Word of God to open the eyes of the people of good will that they may see the way of escape. Our part in this battle is to sing the praises of Jehovah and make known his King and kingdom as the only hope of mankind. No one is forced into the Lord's army, but when one enters voluntarily he must be obedient to the commandments. (Acts 3:23) This is mentioned that each one may see his privilege and his obligation.

A period for united action of all witnesses on earth is set for October 3-11 inclusive, and during that period a world-wide witness will be given with the kingdom message, using all the means the Lord has pro-

vided. This united action is for the benefit of the witnesses and for those who hear. All faithful service will be to the glory of Jehovah. The continued vigorous testimony will increase the hatred of the enemy, and the united action of the faithful witnesses of the Lord will terrify the enemy, whose doom is impending. Are you prepared to have your part in this campaign? If so, be ready to enter the field on the first day and continue therein until the last, and as you go be joyful in the Lord that you are permitted to fill up some of the sufferings of Christ for the sake of Jehovah's name. Jehovah is certain to triumph. Will you have part with Christ Jesus in the vindication of his name? Remember the "battle shout" and let your constant and faithful course of conduct, speaking louder than words, continue to say: "For Jehovah and for Gideon," his Vindicator. "Quit yourselves like men." Fear not. What you hear from the Lord, that publicly proclaim; and may his blessings ever be with you.



#### LET GOD ARISE,

*let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad: let them rejoice before God; ye, let them exceedingly rejoice. Sing unto God, sing praises unto his name.—DAVID.*

# BE STRONG, AND WORK

(Continued from previous issue)

**T**HE sheep do not hunt out Christ's brethren, but the brethren go out to the sheep, search for them, and, like the man in linen, mark them in the forehead. As Jesus the Good Shepherd said concerning this sheep class, which are sheep other than his own little flock, "Them also I must *bring*, and they shall hear my voice." (John 10: 16) The Lord both searches out the sheep and seeks them out. (Ezek. 34: 11) This he does by sending forth his brethren as witnesses of Jehovah to publish the truth to the sheep class. This enables them to hear the Good Shepherd's voice and to be drawn to him by the heavenly Father. Hence the King's brethren must work. Oftentimes they are butted by the opposing goats. But they must be active in witnessing out among both sheep and goats. So doing, such brethren of the King frequently get where they are hungry and thirsty without means at hand to get food and drink, and are naked and sick and also imprisoned at times. Then they are given loving attention, not by worldly charitable and relief institutions, but by members of this sheep class, the Lord's "other sheep". Everyone who is a sheep or has such sheeplike traits wants to know how to do something now unto Christ Jesus the King. Just how to do it, and can it be done? That is all that is meant to be set forth in the parable in the conversation between the sheep and the King: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren [Jehovah's witnesses], ye have done it unto me."—Matt. 25: 37-40.

This, then, does not mean to say that the sheep do not and cannot identify who are the Lord's brethren but are ignorant and unaware of the real identity of the ones to whom they are doing good. The force of the parable is this: that the sheep class desire to know how to do something in behalf of the King and his kingdom. Hence they are assured by the King that if they observe those who are his brethren on earth and do good to them because they are such, then they shall be blessed of the King's Father and shall enter as "righteous into life eternal" under the Kingdom. Thus this parable is but another proof that the sheep class must identify themselves as for the King and the members of his royal family, and this they must do before the battle of Armageddon, that is, before the King enforces the judgment against the goatish opposers, to wit: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment [or, (*Diaglott*) cutting-off]."—Matt. 25: 41, 46.

It is before Armageddon that the Lord separates the nations, not afterwards; and hence his brethren on earth whom he uses in his work now must be getting somewhere, by His grace. Facts do not belie this. The sheep class are being brought to the light. They are identifying themselves for Jehovah and for the Greater Gideon, and are being baptized in symbol of their consecration to do God's will. To deny the separation work as in progress now and as being of importance, and to postpone its application till after Armageddon, is in effect to deny the Lord and King as upon his throne, at the temple, judging. It borders on saying, "My Lord delayeth his coming." (Matt. 24: 48) Jehovah, however, gives assurance that the present efforts of the King's brethren on earth in behalf of the sheep are not abortive and ahead of schedule, but are part of their commissioned work. Let all such push on with it unabatingly.

These "sheep" must be for a vindication of God's word and name. Satan now brings great woe upon the world and seeks the destruction of all mankind at Armageddon by now striving to turn them all away from the Lord or by preventing them from going over to Jehovah's side, as by so doing Satan would bolster up his wicked boast against Jehovah. The sheep class therefore must and will resist Satan's efforts, and thereby they provide additional argument against that wicked one's challenge and in favor of the vindication of Jehovah's side of the controversy. They befriend Jehovah's representatives, his witnesses, before the battle of Armageddon, and hence become, as Jesus said, "ye blessed of my Father."

The King long ago prophesied, and it is his command for his followers today: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This preaching is not merely for the health of the preaching remnant, for them to maintain their spiritual well-being and their integrity toward God. The words "for a witness" do not mean that the witnesses of Jehovah declare his Kingdom message simply to let it be heard, and let it go at that. It does not mean that none on earth aside from the remnant will heed the message and act upon it, taking their stand for the Kingdom preached. "For a witness" means, of course, that the preaching is not propaganda work. But it does not mean that the witnesses are merely trying to go down on record as having witnessed to that kingdom but are not looking for people to side in with that kingdom and to catch up the kingdom message and join the witnesses in passing it on to others. The Scriptures foretell that they may and should look for such, and in doing so they are not seeking to get joiners for any man-made organization. It is written: "A true witness delivereth souls" (Prov. 14: 25); and such souls are the sheep or Jonadab class.

At the present stage of God's work since the cleansing of the temple it may be that the witness is no longer needed to cause the newer part of the remnant, the "Ruth and Esther class", so called, to come in to complete the full membership of the body of Christ; but that would not mean that the witness will not actually benefit some in the nations to whom it is given. The parable of the sheep and goats shows that sheep will be separated out of the nations. Hence "for a witness" means that there is no compulsion by the Lord or by his witnesses to make anyone believe the message and accept it and take his stand for Jehovah and his organization. The fact is, there has never been any compelling to believe connected with the preaching of the Lord's message by his true servants since Jesus' days in the flesh. His followers have always been "witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth". (Acts 1: 8) Nevertheless, the witness-message has taken effect, and likewise the witness today is taking effect with marked visible results. After the witness "then shall the end come", says the Lord.—Matt. 24: 14.

In the following saying of the Lord he evidently refers to the great "day of Jehovah", when God's kingdom is established under God's dear Son and there is a transition from the death-dealing rule of Satan to the life-giving millennial reign of Christ Jesus. The Lord Jesus said: "I seek not mine own glory: there is one [that is, Jehovah] that seeketh [to glorify me in His kingdom] and judgeth [from 1918 onward]. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. . . . Abraham rejoiced to see my day: and he saw it, and was glad." (John 8: 50, 51, 56) "Whosoever liveth and believeth in me shall never die." (John 11: 26) It is also written: "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 13) To believe in the King Christ Jesus, and to keep his saying, and to call upon the name of Jehovah for salvation, the Jonadab class must hear the message of Jehovah and his kingdom declaring vengeance to Jehovah's opposers and salvation and peace to "men of good will" toward Jehovah and his King.

Jehovah's channel for Jonadabs to hear is his organization of witnesses, the 'feet-members' on earth of the body of Christ. In proof of this the inspired apostle writes: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written"; and then the apostle quotes from Isaiah 52: 7, which reads: "How beautiful upon the mountains [of God's kingdom] are the feet of him [the Christ] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reign-

eth!" Further, the apostle adds: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 13-17) Hearing and obeying any other message than that of the Word of God brings death, not salvation. But by believing in Jehovah's King, Christ Jesus, and keeping his saying, and calling upon the name of Jehovah by publishing it abroad, and doing so before the battle of Armageddon, such is what will mean that the Jonadab class, which has now come into existence, "shall never die," "shall never see death."

Since this is so, then the time for action by Jehovah's witnesses in behalf of the Jonadab or sheep class is now, before the battle of Armageddon breaks forth. The action should be with undiminishing zeal and intensity, for that mightiest of battles swiftly draws ever nearer and the work before then is great, whereas the workers at present are few. To say that Armageddon is far off is merely expressing the opinion of man; it is speaking arbitrarily, out of human shortsightedness and without the due consideration of the Scriptures and the present progress of Jehovah's work.

In the prophet Haggai's day the Israelites that lacked faith in Jehovah and that feared the opposition of the enemy said: "The time is not come, the time that the Lord's house should be built." (Hag. 1: 2) Concerning the present time the Scriptures do not argue that when the evidences of today are before us then we should know that the battle of Armageddon is yet far off, but, contrariwise, we should be convinced that it is near, and hence there should be conscientious diligence, earnest activity and serious application by Jehovah's witnesses. They should move ahead with the Lord's work, "as wise, redeeming the time, because the days are evil"; and never were the days more evil. "Wherefore be ye not unwise, but understanding what the will of the Lord is."—Eph. 5: 15-17.

Inspired wisdom says: "Seest thou a man diligent in his business [as a servant of the Lord]? he shall stand before kings; he shall not stand before mean men [or, obscure men (*margin*)]."  
(Prov. 22: 29) Those now diligent in the Lord's business are the ones to stand approved before The Kings, Jehovah and Christ Jesus. They do not have the approval, nor care they for the approval, of the political, financial and religious rulers of this world. Such rulers, though lofty in Satan's organization, are at most "mean men", that is, common, average men, of frail flesh and under condemnation to death. The Lord's diligent ones do not permit themselves to be taken into the service and organization of such worldlings, but they are taken into something far higher, into the covenant for the kingdom of heaven, and they have to do therefore with the highest government, the only right-ful government, Jehovah's, by Christ Jesus.

The Devil, now for some years cast out of heaven, knows that "he hath but a short time" (Rev. 12: 12), and hence he shows no sluggishness nor indifference nor slacking up. Neither should Jehovah's witnesses.



It would be foolish and unscriptural now for anyone acquainted with Scripture to say that the Devil has not a short time, but the battle is yet far away. If the Devil knows the shortness of his own time, Jehovah's witnesses should likewise know that their time is also short to do the work before Armageddon starts. Also

the time is short for the prospective Jonadabs to wash their robes and make them white in the blood of the Lamb and to grasp palm branches and before all Satan's world to salute Jehovah, who sitteth upon the throne, and the Lamb Christ Jesus.

(To be continued)

## LETTERS

### JEHOVAH'S WITNESS TO THE GREAT MULTITUDE

DEAR BROTHER RUTHERFORD:

Until now I have neglected to thank you for the wonderful book *Riches*, and particularly for my individual copy, which I greatly appreciate. I am enjoying the study of *Riches*, and especially working with it. The book really places itself with the ones who are to have it, and seems to have a different effect from any other we have ever had. It is evidently Jehovah's witness to the great multitude. It is a boon to the pioneers from every point of view. We rejoice that Jehovah arranged that you should produce *Riches*.

We rejoice that we all have this great privilege of a share in the witness work to the vindication of Jehovah's name, and daily remember you at the throne of grace.

Praying Jehovah's continued blessing upon your efforts in his service, I am

Your sister and fellow witness,  
IDA M. QUENCER, *New York.*

### BOLDNESS A TRUE INDEX OF LOVE

DEAR BROTHER RUTHERFORD:

Thankfully and joyfully we listened to the address given at Shrine Auditorium. We got it clear through Rugby, England. Our house was crowded with friendly listeners and J.W.'s. Waiting for the arrival of the address on the pages of *The Golden Age*, in order that we may translate it into Arabic, get it printed here, and published in the Near East.

Thank you, Brother, for the goodly supply of literature (Arabic and Armenian) we have just received. The shipping office at the Bethel has sent us 50 copies of *Deliverance* and 180 copies of *Angels*, which we had notified you as contraband goods. The custom-house officials confiscated them and delivered the rest to us. The French high commissioner, Berrut, must have been informed by certain high class clergymen of the great annoyance caused by the promulgation of the Truth to the Catholic church in Lebanon. This church has the preponderance over all the other sects in political affairs.

In our last local meeting in Tripoli one of the government detectives made us a surprise visit and found us studying *Deliverance*. He denounced us all, and particularly the chairman, myself, with sung us in the court. He took all particulars about me and departed, promising superficially that he would take no action. We made it known to him that our worship to God consists chiefly of studying His will and imparting it to others. What we thank the Lord for is the boldness He has granted us in this day of judgment. This boldness is a true index of our love to Him—love created by his love to us.

It was only yesterday that I had finished reading the leading article in *The Watchtower* entitled "Defeat of the Philistines" (Part 2). I cannot express my joy and appreciation of the account in a better way than I have done, when I wrote on the margin of one of its pages the following:

"If I were a member of the Catholic Hierarchy and had access to such an explanation as this I would forthwith withdraw from this hideous organization, the great whore, and be united with the Lord's people."

I believe that all sincere people who hear and understand will necessarily quit this ugly and accursed organization.

*The Watchtower* at this rate will not leave any part of the Scriptures not explained during the following two or three years. Everything shows the nearness of the collapse of Satan's kingdom and the rapid rise of the tide of God's blessings.

Submissive and zealous we shall hope to remain

Yours in the Lord,

IBRAHIM ATUYEH, *Syria.*  
For the Tripoli company.

### TRUTH TORMENTS SATAN'S AGENTS

DEAR BROTHER RUTHERFORD:

The book *Riches*, together with *Choosing* and "Saluting the Flag", has got the enemy desperate here. Please continue to use God's two-edged sword against Satan and his agents on the radio and the sound cars.

At the present time I am being held in the Griffin jail, working on a sixty-day sentence. The boss on the chain gang whom I work for told me not to work hard, as he believed we are right. The prisoners that are in and out here for drunks have soon got separated. At least five or six have learned that hell is the grave, and what elements make Satan's organization.

This makes seven times I have been arrested in Georgia, the fourth time here in Griffin. When I read our Order of Trial to a good-sized crowd in the courtroom, the judge got wild and fined me \$200, or sixty days. I have been here over two weeks and have made a lot of friends among the officers.

I am mailing you a clipping of a letter the Griffin *News* published for me. It brought some of the people of Griffin to see me. It also brought out the Bibles for me. One Bible I received was from a member of the missionary circle of the First Methodist church.

One businessman here came to see me. He said he had been listening to our radio programs for several years, but had not been able to find anything wrong with them. He wanted to know why they arrested me. This judge here has done our work a lot of good by putting such a heavy fine on me. I find that in place of my suffering it is Satan's agents that are really suffering, because they are tormented by the Truth. They are just like the man holding the tiger and not knowing how to loose him. Neither do they know how to get rid of us.

I have been a pioneer about two years; am twenty three years old, and never have I enjoyed the witness work better than now. The great multitude is made manifest every day in the service.

One people that is being overlooked in our section with the sound cars is the chain gangs; and if anyone needs the kingdom it is these Georgia convicts. Most of them have double shackles on their legs. They are made to work from daylight to dark, which is twelve or thirteen hours.

By Jehovah's favor I intend to go on from house to house until Jehovah says it is enough. Please excuse me for wasting your time.

Your fellow servant,  
ROBERT TYSON, *Pioneer.*

(Continued from page 272)

TEXAS				WASHINGTON			
Dallas	WRR	Su	9:30am	Seattle	KIRO	Su	10:25am
Su	3:55pm	Su	7:55pm	Su	5:15pm	Su	9:00pm
El Paso	KTSM	Su	9:10am	Spokane	KGA	Su	9:25am
Su	1:15pm	Su	6:30pm	Su	1:00pm	Su	4:30pm
Ft. Worth	KTAT	Su	10:15am	Tacoma	KVI	Su	9:30am
Su	3:00pm	Su	7:00pm	Su	1:30pm	Su	9:00pm
Midland	KRLH	Su	10:30am				
Su	1:30pm	Su	5:15pm				
Pt. Arthur	KPAC	Su	9:30am				
Su	2:15pm	Su	4:30pm				
S. Antonio	KMAC	Su	7:55am				
Su	2:55pm	Su	7:55pm				
UTAH				WEST VIRGINIA			
Salt L. City	KSL	Su	9:45am	Cha'ston	WCHS	Su	1:00pm
				Su	3:00pm	Su	5:00pm
				Wheeling	WWVA	Su	10:00am
				Su	1:00pm	Su	6:25pm
VIRGINIA				WISCONSIN			
Petersb'g	WPIR	Su	8:55am	La Crosse	WKBI	Su	10:30am
Su	10:25am	Fr	10:25am	Su	1:00pm	Su	5:30pm
Richmond	WRVA	Su	12:15pm	Madison	WIEA	Su	10:30am

# 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 10:30am

## 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-HD Su 10:30am  
Su 6:30pm We 11:40pm  
We 6:30pm  
Sydney 2-UE Su 9:00am  
Su 4:25pm  
Su 4:25pm  
Tamworth 2-TM Su 10:30am  
Su 3:45pm Su 8:00pm  
W'ga W'ga 2-WGSu 7:45pm

## QUEENSLAND

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

## TASMANIA

Burnie 7-BU Su 6:30pm  
Su 9:00pm Su 10:00pm  
Launceston 7-LA Su 5:45pm

## VICTORIA

Ballarat 3-BA Su 12:45pm  
Bendigo 3-BO Su 7:00pm  
Hamilton 3-HA Su 6:45pm  
Horsham 3-HS Su 8:00pm  
Melbourne 3-AK Su 2:15pm  
Su 10:00pm  
Swan Hill 3-SH Su 7:15pm

## WEST AUSTRALIA

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

## BELGIUM

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

## CANADA

### ALBERTA

Calgary CFEN Su 5:45pm

### BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

### NOVA SCOTIA

Sydney CJCB Su 9:00pm

### ONTARIO

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

## CUBA

Caibarien CMHD  
Spanish Mo 1:15pm  
Camaguey CMJF Su 11:45am  
Havana CMQ  
Spanish Su 5:30pm  
Santa Clara 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 12:00am  
Tu 7:45pm Th 7:45pm  
Sa 7:45pm  
Radio Nimes Tu 9:00pm

## INDIA

Rangoon VU2LZ Su 12:00am

## PARAGUAY

Asuncion ZP9 Su 10:30am

## SPAIN

Madrid EAQ We 7:15pm  
(Eastern Standard Time)  
Sa 7:15pm  
Spanish Su 6:45pm

## URUGUAY

Montevideo CX10 Su 12:15pm  
(Radio Internacional)

## UNITED STATES

### ALABAMA

Birmingham WAPI Su 9:15am  
Su 2:15pm We 5:15pm

### ALASKA

Anchorage KFQD We 9:30am  
Ketchikan KGBU Mo 7:15pm  
Th 7:15pm Sa 7:15pm

### ARIZONA

Jerome KCRJ Su 9:25am  
Su 12:05pm Su 4:05pm  
Tucson KGAR Su 9:30am  
Su 12:55pm Su 5:45pm  
Spanish Fr 7:00pm  
Yuma KUMA Su 12:15pm  
Su 6:30pm Su 7:30pm

### ARKANSAS

Hot Springs KTHS Su 10:30am

### CALIFORNIA

Bakersfield W6XAI Su 10:30am  
Su 1:15pm Su 7:00pm  
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 1:45pm Su 7:55pm  
Oakland KROW Su 10:00am  
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

Colo Spr. KVOX Su 10:45am  
Su 2:30pm Su 4:30pm  
Durango KIUP Su 1:00pm  
Greeley KPFA Mo 9:30am  
Mo 1:00pm Mo 6:25pm

### 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

Lakeland WIAK Su 9:00am  
Su 12:30pm Su 5:00pm

Miami WIOD Su 10:05am  
Su 2:45pm Su 4:45pm  
Orlando WDBO Su 10:30am  
Su 1:00pm Su 5:30pm

## GEORGIA

Atlanta WATL Su 10:45am  
Su 1:00pm Su 9:25pm

## HAWAII

Hilo KHBC Su 10:00am

## IDAHO

Boise KIDO Su 10:55am  
Su 6:00pm We 4:00pm

## ILLINOIS

Harrisburg WEBQ Su 4:45pm  
Su 6:45pm Su 9:00pm  
Tuscola WJZ Su 9:35am  
Su 11:55am Su 1:50pm

## IOWA

C. Rapids WMT Su 10:00am  
Su 3:20pm Su 9:00pm

## MAINE

Augusta WRDO Su 9:55am  
Su 1:15pm Su 5:00pm  
Bangor WLPZ We 9:55am  
We 12:55pm We 5:10pm  
Presque Isle 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  
Hagerstown WJEJ Su 10:25am  
Su 1:40pm Su 9:15pm

## MASSACHUSETTS

Boston WMEX Su 9:25am  
Su 4:30pm Su 8:15pm  
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

Fergus Falls KGDE Su 10:00am  
Su 1:45pm Su 7:15pm  
Minneapolis WJGY Su 9:30am  
Su 2:00pm We 6:15pm

## MISSISSIPPI

Hattiesburg WFOR Su 1:00pm  
Su 3:30pm Su 5:30pm  
Meridian WCOC Su 10:00am  
Su 2:25pm Su 6:30pm

## MISSOURI

Columbia KFRR Su 10:30am  
Su 1:30pm Su 2:45pm  
St. Joseph KFEQ Su 10:00am  
Su 3:30pm Su 6:30pm

## NEBRASKA

Lincoln KFAB Su 9:30am

## NEW HAMPSHIRE

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

## NEW JERSEY

Asbury Park WCAP Su 12:45pm  
Su 2:45pm Su 9:00pm  
Camden WCAM Mo 2:30pm  
Mo 9:30pm We 2:30pm  
Fr 2:30pm Fr 9:30pm  
Newark WHBI Su 9:25am  
Su 6:25pm Su 9:00pm

## NEW MEXICO

Albuquerque 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 6:25pm  
White Plains WEAS Su 6:00pm  
Tu 10:55am Sa 10:55am

## NORTH CAROLINA

Greensboro WBIG Su 10:30am  
Rocky Mount WEEDS Su 10:00am  
Su 2:45pm Th 10:30am

## OHIO

Akron WJW Su 11:30am  
Su 3:25pm Su 10:15pm  
Cleveland WJAY Su 9:45am  
Su 3:30pm Su 5:00pm  
Columbus WBNS Su 7:45am  
Su 12:30pm Mo 10:30am  
We 10:30am Th 10:30am  
Columbus WCOL Su 10:00am  
Th 2:30pm Sa 1:15pm

## OKLAHOMA

Tulsa KVOO Su 9:30am  
Su 1:45pm Mo 1:55pm

## OREGON

Portland KWJJ Su 10:45am  
Su 4:15pm Su 9:00pm

## PENNSYLVANIA

Easton WEST Su 10:25am  
Su 11:55am Su 9:25pm  
Greensburg WHJE Su 10:15am  
Su 3:00pm  
Pittsburgh KQV Su 10:45am  
Pittsburgh WWSW Su 10:15am  
Su 5:00pm Su 9:00pm  
York WORK Su 12:25pm  
Su 3:00pm Su 6:30pm

## SOUTH CAROLINA

Greenville WFBC Su 10:05am  
Su 2:45pm Su 6:00pm  
Spartanburg WSPA Su 10:30am  
Su 2:00pm Su 4:50pm

## SOUTH DAKOTA

Pierre KGFX Su 10:00am  
Tu 4:00pm Th 4:00pm  
Sioux Falls KSOO Su 9:10am  
Su 9:45am Su 4:30pm

## TENNESSEE

Chattanooga WDOD Su 8:55am  
Su 1:30pm Su 3:55pm  
Jackson WTJS Su 10:30am  
Su 12:15pm Su 2:30pm  
Knoxville WNOX Su 9:55am  
Su 12:55pm Su 8:25pm  
Memphis WREC Su 8:55am  
Su 3:00pm Su 10:05pm  
Nashville WLAC Su 8:35am  
Su 10:30am Su 9:30pm

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