



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 2

JANUARY 15, 1945

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WE 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

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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 and 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 other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as 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 THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

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 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 OLD WORLD ended in A. D. 1914, 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 the "new earth" of the New World;

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 complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## "THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 open up with the "Theocratic Servants" Testimony Period, during the entire month of February. This will be also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is \$1.00. Where possible, "*The Kingdom Is at Hand*" should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

## "WATCHTOWER" STUDIES

Week of February 18: "Raising Up the Reconstructors,"  
¶ 1-21 inclusive, *The Watchtower* January 15, 1945.

Week of February 25: "Reconstruction Work in Progress,"  
¶ 1-22 inclusive, *The Watchtower* January 15, 1945.

## 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 or Express Money Order or by Bank Draft. 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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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 upon request. 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.

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.

## MEMORIAL NOTICE

Because of the uncertainties of international communications by mail due to the global war, we here give advance notice that the proper time for celebrating the 1945 Memorial will be after 6 p.m., New York Eastern Standard Time, on Wednesday, March 28, 1945.

## 1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

## 1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is (Continued on page 32)

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

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No. 2

### RAISING UP THE RECONSTRUCTORS

*"And they shall build up the ancient ruins, desolate places of former times shall they raise up, and they shall renew ruined cities, the desolate places of many generations."—Isa. 61:4, Leeser.*

**J**EHOVAH undoes the work of the enemy by a great reconstructive work. After letting the enemies enjoy their heyday of malicious activity against his people, he puts a reconstructive spirit upon his ravaged people and a reconstructive message in their mouths and wipes out the effects of the enemy action.

<sup>1</sup>In this year 1945, as the end of the global war seems to draw near and many lands have been wrested from the power of the Nazi-Fascist-Vatican totalitarian tyrants, the engineers and architects and city-planners among the United Nations are concerning themselves with the pressing problem of rebuilding the devastated cities along the most improved lines. However much it be for the relief and comfort of homeless and dislocated people, all this is no part of the fulfillment of Jehovah God's prophecy of great reconstructive work at this end of the world. His prophecy tells of something of higher importance and value than the material rehabilitation of the people, something which will not be ruined in the terrible day of God's vengeance in which the nations' postwar epoch will end. What, then, is the great reconstructive work which his prophecy foretells? It is the restoration and upbuilding of the things which religion and her demonized servants have wasted and tried to destroy utterly from this earth, namely, the truth and the worship of the only true and living God and also the active organization of His people on earth. Such work results in the vindication of Jehovah's name and the eternal good of humankind. In that regard it is prophetically written: "When the LORD [Jehovah] shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD [Jehovah]."—Ps. 102:16-18.

<sup>2</sup>The Zion about which Jehovah's prophecy con-

cerns itself is of the greatest interest to "men of good-will", irrespective of what their nationality. In the prophetic sense, *Zion* here stands as a symbol of God's universal organization, throughout which organization He exercises universal sovereignty as the Most High and Almighty God. Zion is therefore the organization of the true worship of Jehovah God in spirit and in truth.

<sup>3</sup>For many centuries the natural Jews were adherents to a typical Zion, namely, the city of Jerusalem. Hence when Jesus Christ rode the ass into that city to offer himself to the Jews as their King of the line of David, the prophecy was fulfilled in a miniature way which says: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." (Matt. 21:1-5; Isa. 62:11; Zech. 9:9) Due to religion, the Jews did not discern the fulfillment of the prophecy and did not recognize their King. They rejected him, and in due time their typical Zion at Jerusalem was destroyed and they were dispersed among all the Gentile nations of the earth. In this condition they have been taken advantage of by religionists who fraudulently claim to be "Christian", and have been wickedly persecuted and oppressed.

<sup>4</sup>Christ Jesus came forth from the ranks of Jehovah's universal organization Zion, which is above. This means that it was God's organization Zion which, as a mother, brought forth Jesus Christ as the King; and he was her faithful representative on earth. Since his ascension to heaven, his faithful followers have been the true representatives on earth of the universal organization Zion. (Rev. 14:1; 12:17) This fact is so because they are spiritual, being begotten by the spirit of Jehovah God as his children and as children of Zion, which is above. The typical Zion on earth among the Jews was long ago broken up and destroyed and will never exist again or have God's recognition again. The day of

1. How does Jehovah undo the enemy's destructive work against his people?  
2. If not material rehabilitation of peoples, what is the reconstructive work which his prophecy foretells?  
3. What does "Zion" here spoken of symbolize or mean?

4. What was typical Zion? and what was its final fate?  
5. (a) How did Zion which is above come to have representatives on this earth? (b) What direction, therefore, as to application does this give to many prophecies addressed to Zion?

types and shadows is over; the day of realities has been here since Christ's day. Because the members of Christ's body of footstep followers are the true representatives of Jehovah's universal organization, being her children by Jehovah God, therefore many prophecies which are directed to Zion are really addressed to such body members under Christ.

\* What affects one part of Jehovah's organization affects the entire organization. What is done or said to the visible part on earth of His organization is as done or said to the entire organization which is above. Christ Jesus is the capital part of Zion and is now in heaven, far above angels, and hence beyond the power of injury by men or devils. And yet he stated the rule that what is done to his body of faithful followers on earth is in effect done to him. (Matt. 10: 40-42; 25: 40, 45; Acts 9: 4, 5) In accord with that rule, what the forces of religion do against Christ's followers who practice the true worship of God, they do against Zion, which is God's universal organization.

† During all the centuries of the Christian era religion has been a violent offender against Zion. It was religionists that procured Jesus' death, but Jehovah brought their dastardly work to nought by reviving Jesus and exalting him to be the capital part over his universal organization Zion. Jehovah God has promised to exalt those whom he adopts as his spiritual children and who faithfully follow Jesus' steps. He will associate them with Christ Jesus in his exalted position and will thus form them all into a capital organization over His universal organization of Zion. For such reason, and also because such children of Zion follow Christ Jesus in the proper worship of Jehovah, religion is opposed to them, and the powers of religion fight against them continuously.

‡ While the apostles of Jesus Christ were on earth, the visible organization of his true followers was carried on in a Theocratic manner, and the pure worship of the Most High God was observed in spirit and in truth. Due to the missionary efforts of the apostles and their faithful associates in obedience to Christ's command, such worship of Jehovah God through Christ Jesus was spread throughout the earth. It flourished wherever genuine followers of the Son of God were raised up and organized. Religion, which is demonism, bitterly resented and resisted this. As long as the apostles were present, they were as a visible pillar of strength to the Theocratic organization and its worship and service of Jehovah. But they warned of what the Devil and

his human religious agents would try to do after their death. (Acts 20: 29, 30) After the demise of the apostles, religion saw its opportunity. It redoubled its efforts to desolate the Theocratic organization and to uproot the organization's worship of Jehovah from the earth.

\* Not only did religion continue its program of persecution against the Theocratic organization, but the powers of demonism used craft and deceit. They worked their way in among the organization and caused confusion by slyly introducing religious teachings and trying to blend and merge these with Bible doctrines. They brought in the traditions of men, which perverted the Bible doctrines and which contradicted the Bible truths and made God's commandments of no effect. They enticed the members of the organization with opportunities of favorable positions and respect in the world and freedom from persecution at the hand of the religious-political combination. They eventually developed a "form of godliness" which they unscripturally called "the Christian religion", on friendly relations with this world of politics, commerce and demonism. By all such means the agents of Satan's organization Babylon brought ruin to the Theocratic organization; and those who stood for such an organization and for pure Bible truth were scattered and were put under great restraints. They were persecuted by those who practiced the misnamed "Christian religion".

† The religious darkness was so widespread and permeating, and its deception rested so blindingly upon the earth, that even those who tried to hold fast the truth became confused in considerable measure as to what the Bible taught. They became contaminated to a considerable extent with so-called "Christian religion". The visible part of God's organization Zion was thus reduced to desolation. Its members were driven out from their rightful place on earth of Theocratic worship and service to Jehovah God, and their local organization-groups were overturned and broken up. This condition, which was like that of a land covered with ruins and lying desolate with cities devastated and abandoned, continued over many generations.

#### FINAL DESOLATION

‡ In the decade of the 1870's a movement was started to undo the havoc which religion had wrought among Christians who had truly dedicated themselves to God in full consecration through Christ. It was like the work of reconstruction which the prophet Elijah sought to carry on in the nation of

6. Why does what religion's forces do to Christ's followers on earth involve Jehovah's entire organization?

7. How did religion offend against Zion in regard to Jesus? and why is religion opposed to all of Zion's children on earth?

8. During the apostles' presence, how was Zion's visible organization carried on? and at their death what did religion redouble its efforts to do?

9. In course of time how did the agents of Satan's organization bring ruin upon the Theocratic organization?

10. How was the visible part of Zion reduced to desolation? and for how long?

11. In the 1870's what reconstructive movement set in, and by whom?

Israel which had been overrun by the religion of Baal, symbolic of Satan the Devil. It was like the reconstructive work of John the Baptist, who came "in the spirit and power of Elijah" and who endeavored to turn the Jewish nation from religion's traditions and hypocrisies so as to prepare them to receive their King. In prophecy it had been foretold as a 'preparing of the way before Jehovah'. (Luke 1:13-17, *Am. Stan. Ver.*; Mal. 3:1; 4:5) In those seventies a small group of Christians, realizing the uncleanness and worldliness of religion, separated themselves from all religious systems. They embarked upon a nonsectarian study of the Bible and the spreading of its truths unmixed with religion.

<sup>12</sup> In order to reach and feed other hearts that were grieving over the hypocrisies and devastating effects of so-called "Christian religion", the magazine *Zion's Watch Tower* began to be published in July, 1879. As a further aid to the reconstructive work for truth and righteousness, the legal corporation Zion's Watch Tower Tract Society was chartered in Pennsylvania, U.S.A., in 1884, and a sister corporation was formed in New York state in 1909; while still later a related corporation known as "International Bible Students Association" was formed in England, in 1914. All three of these corporations were for an identical work. All endeavored to serve Jehovah God's purpose to educate humankind concerning His kingdom. By use of these three corporations and by the consecrated Christians in all the earth who co-operated with them, the brightening truths of God's long-observed Word were scattered to many parts of the globe. Thereby his true worship began to be revived; and good progress according to what Bible light was then shining was made toward properly reorganizing those who were truly consecrated to God through Christ and toward setting them to work in His service.

<sup>13</sup> At this, Satan and his demons sprang into action. They united all the religious organizations of "Christendom" in a conspiracy to oppose and persecute those engaged in this nonsectarian Bible-education work. Certainly those religious sects and cults were not serving the great Theocrat, Jehovah God, in their trying to hinder and suppress this work of teaching the people the truths of his Word and trying to help them into the way of devotion and worship to him. (Rom. 6:16) In their destructive efforts the conspiring religionists misrepresented the work of these witnesses of Jehovah who were using the Watch Tower Bible and Tract Society and related corporations in this constructive work with the Bible teachings. The religionists went further.

They subjected the consecrated servants of Jehovah God to all manner of shame, reproach and name-calling. They fought tooth and nail against the work, and enlisted politicians and other public servants to their side as a resistance bloc against the advancing work of Jehovah God by his witnesses. They lusted for the blood of these sincere followers of Christ's steps, and not only brought them and their organized activities into popular contempt and misunderstanding but also lay in wait to wreck their visible organization and destroy it beyond repair.

<sup>14</sup> The consecrated people of Jehovah God had for years been declaring that Satan's world, that is, his lease of uninterrupted rule, would end in 1914. With that very year the opportunity of the religionists against them came; for then the World War broke out. This conflict developed into a total warfare, in which entire nation rose up against entire nation and the people were regimented as never theretofore. Taking advantage of the pressures of the war times, the religionists schemed to drive Jehovah's servants who were announcing the kingdom of God into a corner and trap them. Jehovah's faithful ones were trying to abide in their separateness from this world and its affairs and were trying to keep on in God's service. But the religionists raised false charges against them, as they did against Jesus and his apostles in the first century, in order to frame them in a serious light before the world governments. Thus they raised up violence against them throughout the land and brought the political authorities against these nonpolitical inoffensive servants of God. Religious action, which is the visible expression of demon action, swirled about these Bible-guided Christians. There followed mobbings, arrests, imprisonments, banning and destruction of Bible literature, invasion of Christian meeting-places and homes, public misrepresentations and vicious false charges. All this rose to its peak in an assault on the headquarters organization and the imprisonment of prominent officials and outstanding members thereof. This culmination of matters came in 1918, spring.

<sup>15</sup> Then Zion, God's organization, as represented by these children on earth, was apparently desolated. Her fields of freedom of worship of the only true and living God and of following closely in her King's footsteps were invaded and trampled upon by the maliciously gleeful enemies of the Kingdom. The vigorous and bold activity of her children in serving as proclaimers of His kingdom was brought practically to a standstill, and the organization to do that work was crippled. Those who were Zion's

<sup>12</sup> What publication was then issued, what corporations were then formed, and what progressed thereafter?

<sup>13</sup> To what course of action did Satan and his demons then lead the religionists as respects such witnesses of Jehovah?

<sup>14</sup> How did the religionists' opportunity come with 1914? and how did their efforts against Jehovah's witnesses progress to their culmination in 1918?

<sup>15</sup> How was Zion then apparently desolated, and filled with mourners?

children and hence her representatives on earth grieved over the devastated condition, as a parent would grieve over death of a firstborn son. They mourned as they saw the interests of Zion trodden in the dust, her children forcibly taken captive and restrained from Christian activity, and virtually all of them in a prison state due to the paralyzing power of fear, fear of human authorities rather than fear of the Higher Powers, Jehovah God and Christ Jesus. Zion, as concerned her representatives on earth, was filled with mourners. What prophesying or public preaching they then did was as in sackcloth and ashes. (Rev. 11:3; Zech. 12:10-14) Their expectations of an early glorification to heavenly scenes and activities had not been realized. Instead, earthly desolateness overwhelmed them, and an uncertain future blackly faced them. They were filled with the spirit of heaviness. Their strength failed them. They drooped and were not able to stand up valiantly in the exercise of their rights and responsibilities toward God, like stout trees, deep-rooted and strong-stemmed, planted by God's hand of power. How the enemies then gloried against Jehovah God and his people!—Rev. 11:7-10.

#### THE ANOINTED IS RAISED UP

<sup>14</sup> In the midst of Zion's desolation and dejected condition as humanly viewed, Jehovah raised up his Anointed One with the message of reconstruction. It was no time for Zion's representatives on earth to lie prone in the dust, in fearful inaction under the heel of the Devil's organization Babylon. The time for action was come. As foretold in the Scriptures (Isa. 66:7, 8; Rev. 12:1-5), God's "woman" or organization Zion gave birth to the Kingdom in 1914. That is, Almighty God brought forth from his organization Zion his anointed King, Christ Jesus, and authorized him to exercise power as Jehovah's royal Representative in The Theocratic Government. Jehovah God thereby set in motion the capital part of His organization Zion. Thus the kingdom of Jehovah God came, and the authority of his Christ. Sending forth the rod of Christ's power out of Zion, Jehovah God commanded him to rule in the midst of Zion's enemies until all are made his footstool and destroyed. But before the judgment of the enemy nations on earth should begin, the judgment must begin at the house of God. Hence Jehovah sent his King-Judge to the temple in 1918 to begin judging those servants of God who were being prepared as "living stones" for the temple of God.

<sup>15</sup> On taking up his judicial position at the temple in 1918, the King Christ Jesus found the visible

representatives of Zion in their desolate, broken-hearted, mournful condition. Centuries prior to that he as a man had applied to himself the prophecy of Isaiah 61:1-3 about the commission of Jehovah's Anointed One. In a limited way he had then fulfilled the terms of this commission. But now in 1918 Zion's greatest need existed, and it was eminently the due time for him to fulfill the assigned duties of his anointing or commission in a complete and final way. Now that the Kingdom had been born, it was the time that Zion should arise and shine amid the darkness of religion and wickedness that covered all the earth and its woe-stricken peoples. It behooved the anointed King, therefore, to raise up his consecrated brethren, Zion's children on earth, from the dust. He must start them off on a reconstruction work, the greatest in Christian history. To this end he must send them God's message of reconstruction. In fulfillment of his commission as Jehovah's Chief Anointed One he must preach good tidings to the poor and oppressed servants of Jehovah God. His duty it was to bind up their broken hearts, to preach liberty to the captives and the opening of the prison to those whom Satan's organization held bound. He must proclaim the time of Jehovah's mercy and favor and also the fast-approaching day of divine vengeance. He must comfort all the mourners of Zion, and appoint to them beauty like a crown, and the divine joy like refreshing oil, and praises like a garment, and strength as of strong oak trees to glorify and magnify Jehovah God as his witnesses. All this he has done since 1918. But how?

<sup>16</sup> The circumstances then were like those that obtained for a time nineteen centuries previous. Then the Jewish religionists set out to destroy Jehovah's temple by causing the death of Christ Jesus, the Foundation Stone and Chief Corner Stone of Jehovah's spiritual temple. They also scattered the disciples of Christ Jesus, who were in line to be "living stones" in the same spiritual temple under Christ the Head. But Jehovah God raised the temple's Headstone from the dead on the third day; and thereafter Christ Jesus reassembled his faithful disciples and proceeded to build them up. After ascending to heaven he received power from Jehovah God to dispense the promised holy spirit. At God's appointed date, the day of Pentecost A.D. 33, the glorified Jesus began to pour out this spirit upon all his consecrated followers in the flesh on earth. The effect of their receiving such spirit or active force from God by Christ Jesus was to animate them. It energized them to give a far-reaching testimony to Jehovah and his King, Christ Jesus, and to go forth preaching the Kingdom gospel to make disci-

<sup>16</sup> Why was it then the time for Jehovah to raise up his Anointed One with a reconstruction message? and why did He do so?  
<sup>17</sup> Why in 1918 was it eminently the due time for Jesus to fulfill the assigned duties of the anointing? and what must he therefore do?

<sup>18</sup> How were the circumstances similar nineteen centuries previous? and how and with what effect did Jesus then perform the duties of the Anointed?



ples among all the nations. And the holy angels of God co-operated with the disciples of Christ Jesus in that expanding witness work.

<sup>19</sup> Coming down to A.D. 1919: The development of matters was similar. A remnant of Zion's children, Jehovah's witnesses, had continued in heart-devotion to the Lord God and his kingdom despite the great tests of faith and obedience during the war years of 1914-1918. They were yearning to be free and return to their aforetime activity in his witness work. These went to make up the remnant that the King Christ Jesus at the temple approved and chose to use under himself in the reconstruction work of Zion that was then due to begin. To fit and qualify them for this work it was necessary for him to revive them. He roused them to action and made them of good courage by pouring out the spirit upon the devoted remnant of Jehovah's witnesses in the flesh. In such manner the final fulfillment began of Joel's prophecy (2:28-32). That prophecy foretold the outpouring of Jehovah's spirit upon all consecrated flesh in the last days just preceding the great and terrible day of His vengeance against Satan's organization. (Acts 2:16-21, 32, 33, 38) But, mark you, such outpouring of God's spirit or invisible active force to accomplish his will through his faithful remnant on earth was not done apart from the written Word of God. Through that Word Jehovah God by his Anointed King, Christ Jesus, began to unfold to the understanding of the remnant his further purpose concerning them on earth. It was to have a fearless witness to his name and kingdom throughout all lands, the greatest witness and educational work ever accomplished on earth by his servants. At this, the remnant began to stir.

<sup>20</sup> Thus Christ Jesus, Jehovah's Chief Anointed Servant at the temple, preached good tidings to the

meek or poor and oppressed remnant of Jehovah's witnesses, by revealing to them in God's Word the glorious news concerning the long-promised Kingdom now set up in power. Their hearts had been broken by beholding the enemy depredations against God's people and their work, and had also been broken by sorrow and repentance at realizing their own failure to show courage and to keep up the active service of God in the face of enemy antagonism and persecution. Such broken hearts Christ Jesus bound up. Hearing their prayers to be cleansed from such iniquity of lip, he interceded for them with Jehovah God. He then purged away such iniquity by sending the spirit upon them and filling them thereby with fiery zeal to move their lips and all their powers as bold and fearless witnesses of Jehovah God.—Isa. 6:1-9.

<sup>21</sup> Through the illuminated Word of God Christ Jesus proclaimed liberty, freedom, to all the children of Zion, yes, the opening of the enemy prison which held them captive and which bound them till now away from the worship and service of Jehovah and his kingdom. He broke the power of the enemy to hold them captive and in a prisonlike state of restraint, and did so by the liberating power of the truth. He made plain to them that fear of man had led them into a snare, but that God by Christ Jesus had called them into freedom to serve him, and they must fear and obey Him rather than men, even men in official worldly positions. In harmony with this truth, Jehovah God brought forth the officials and servants of the Bible Society from their literal prison. He conferred freedom upon them to push ahead with their brethren in the witness work, completely cleared of all the false charges by which the religionists had brought about their penal servitude. Remarkable reconstruction work was due to follow, and history shows that it has done so.

19. (a) What was the like state of the remnant in 1918, and why was the final fulfillment of Joel 2:28, 29 then necessary to begin? (b) In connection with what factor was this outpouring done, and how thus? 20. How did Christ Jesus then fulfill the anointing to preach good tidings and to bind up the brokenhearted?

21. (a) How did he proclaim liberty and opening of the prison to the restrained ones? (b) In harmony with this, what liberation did God bring about, and what work was due to follow?

## RECONSTRUCTION WORK IN PROGRESS

**N**OTABLY from and after 1919 Jehovah's Anointed One, Christ Jesus, at the temple proclaimed the acceptable year of the Lord God. How? By disclosing through the unfolding Word of God and by the spirit of revelation that now was God's favored time to carry on the grandest and most extensive witness work ever allowed to Christians. This must be done before God's "year" of favor ends in the "day of vengeance of our God" at the battle of Armageddon. In that connection

Christ Jesus caused it to be seen from the pages of his Father's Word that a "war in heaven" had followed upon the Kingdom's establishment in heaven. By the fight Satan and his demon hosts had been banished from heaven and confined to this earth, pending their destruction at Armageddon. Between this war in heaven and the yet future battle of Armageddon was God's time of favor for the glad tidings of the Kingdom to be preached unto the salvation of the believing ones. By such interruption of battle action, God had 'shortened the days of tribulation for his elect's sake in order that some

1. (a) How did Jehovah's Anointed One proclaim the acceptable year of the Lord from and after 1919? (b) What therefore must the elect remnant do?

flesh might be saved' at Armageddon when God executes his vengeance against all of Satan's organization visible and invisible. The elect remnant must take this "testimony of Jesus Christ" and must give loud and fearless warning of this inescapable day of our God's vengeance. They must be diligent to see that the witness work for the Kingdom is accomplished before the vengeful day begins.

<sup>2</sup> With such revealments of truth and purpose, and by the outpoured spirit upon them, Jehovah's anointed King conducted forth the faithful remnant of his followers out into the liberty of the service of God. By this he comforted those mourning children of Zion. He banished mourning from their midst. He beautified their heads with the garland of the understanding and appreciation of God's Word as its glorious Kingdom prophecies now come true. No more their heads drooped in disappointment at not being early taken to heaven, away from earthly scenes of woe. They brushed off the ashes of sorrow and of low-lying subservience to the oppressive wishes of the enemy. They lifted up their heads with courage, knowing that deliverance of all God's faithful servants is at hand.

<sup>3</sup> Christ Jesus, their reigning King, refreshed them with the oil of joy, showing them it is a privilege to serve God on earth as well as in heaven and that "the joy of Jehovah is your strength". They must serve as his witnesses joyfully. The joy of Jehovah is the vindication of his name by the King and Kingdom; and by proving themselves to be true and faithful witnesses on earth they have a part in this joyful vindication of Jehovah's name and universal domination. Hence Christ Jesus removed from the remnant the spirit or mental disposition of heaviness. He disclosed to them their new privileges on earth to praise Jehovah's name and kingdom with an enlightened understanding and hence "with a new song". They must fairly be clothed with his praise as a garment, thereby to identify them as those who praise God and his Christ rather than men.

<sup>4</sup> By taking this course, which the Anointed King appointed to them, the remnant of Zion's seed have become robust, firm, uncompromising servants of the Lord engaged in doing the only right thing, God's service, rather than worldly works of self-righteousness and so-called "character-building". Thus they have grown up like mighty oaks of righteousness, planted by God for his righteous purpose and never to be uprooted as hypocritical, fraudulent and religious. They continue to flourish in their integrity toward Him and his universal domination,

being continuously watered by the reviving streams of his truth. The persistent efforts of enemies to cut them down must fail, but those planted by Jehovah God must continue to grow and wax strong in the earth and thus glorify him.

<sup>5</sup> The remnant of spirit-begotten children of Zion that came through the trials and testings of the war years of 1914-1918 were led to appreciate more than ever their own anointing with God's spirit by Christ Jesus, and that they had to be faithful to what it required of them. They realized that they must carry out the terms of their anointing or commission. As they had been comforted and delivered and helped back into God's service of praise, they must perform a like ministry in behalf of others. They must reach other mourners of Zion, held captive, bound, and imprisoned within the power of the Devil's organization Babylon. The terms of their commission from God laid this service upon them. So the remnant, being "feet" members of the body of Christ, took up the words of Isaiah 61: 1-3, which Jesus had used, and they repeated them as applying to themselves too. They published to men this ordination from Jehovah God by his spirit to be his ministers and preachers of the Kingdom gospel. Hence they set themselves in motion to fulfill the terms of their high commission from God, determined to brook no interference from human rulers.

<sup>6</sup> In so doing, the remnant enjoyed the privileges under Christ Jesus of assisting many others into the ranks of the remnant. Why was this so? Because, as a result of the hard experiences and fiery trials of 1914-1918, and also the judgment tests which began at the King's coming to the temple in 1918, many of those who had been among Zion's children as spirit-begotten children of God turned unfaithful and forsook the side of his kingdom. The King-Judge at the temple cast them off as unworthy of the Kingdom and of its present service. They proved to be an "evil servant" class, refusing to respond to the reconstruction work of Christ Jesus at the temple. This therefore left the ranks of the remnant cut down, and hence left many places in the heavenly kingdom open for others to be called thereto. As it was written, in warning: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 3: 11) The full membership in the Kingdom must be made up as foreordained. So now, by the activity of the faithful ones in discharging their commission or anointing, Jehovah God brought into the ranks of his remnant others to take the places of the unfaithful that had let go their worthiness of the royal crown.

2. How did the Anointed King then comfort the mourners of Zion and appoint to them "beauty for ashes"?

3. How did Christ Jesus appoint to them "the oil of joy" for mourning and "the garment of praise" for the spirit of heaviness?

4. How did they become as "trees of righteousness" that Jehovah might be glorified?

5. What did that original remnant then come to appreciate as to obligations, and what did they then proceed to do?

6. What effect did this have upon the ranks of the remnant, and why was there reason for this to be so?



\* The facts show that these additions to the remnant of Zion's royal children continued in a noteworthy way down till 1931; and the Scriptures had very plainly pictured these long ago by the faithful Bible characters Ruth and Esther, both young women. The older and original members of the remnant had survived 1918, and it was by the use of the truths from Christ Jesus at the temple that they were able to comfort and aid these younger ones into the free and joyful service of Jehovah God and his kingdom. Kingdom places being still available, such ones of the Ruth and Esther class were baptized into the body of Christ and were brought under the anointing. Being anointed or commissioned by Jehovah through Christ Jesus, they came under the terms of the anointing. And to perform their duties and responsibilities, they received of the spirit or active force of God. There is but one spirit upon all the members of the remnant, and it binds them all together in one and activates them to God's service in unbreakable unity. In 1931, by God's revelation through his King at the temple, their position of being Jehovah's anointed witnesses dawned upon them. Therefore they joyfully accepted and adopted the Scriptural designation "Jehovah's witnesses". This was in order to really declare their position before all the world and to distinguish them from those in "Christendom" who practiced religion and who yet pretended to be Christians.—Isa. 43:10, 12.

#### REPAIRING AND UPBUILDING

\* Jehovah's prophecy through Isaiah tells what would surely come as a consequence of carrying out the terms of the anointing, particularly as Christ Jesus carried them out at the temple from 1918 and onward. The prophecy predicts a notable work of reconstruction, in these words: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." (Isa. 61:4) The world has been witness to the fulfillment of this prophecy.

\* Those here spoken of are the faithful anointed remnant of Jehovah's witnesses from and after 1919, the ones toward whom Jehovah's Chief Anointed One, Jesus Christ, carried out the terms of the anointing after his coming to the temple for judgment. The reconstruction work for which he is responsible was foreshadowed by the reconstruction work in the land of Judah after the seventy-year desolation of that land and its capital city Jerusalem.

7. (a) By whom had the Bible pictured these new additions to the original remnant? and how did they all become bound together in unity? (b) In 1931 what Scriptural designation did they accept, and why? 8. What did Isaiah's prophecy foretell as a consequence to the carrying out of the anointing, and in what descriptive language? 9. Who were referred to by the prophecy? and how was this work of theirs long ago foreshadowed in typical Judah?

By the permission of Jehovah God the religious enemies of Jehovah's typical Theocracy and of its typical Zion uprooted and destroyed the worship of Jehovah from that land of Judah and Jerusalem. The majority of those who survived Jerusalem's downfall were carried captive to Babylon. During the seventy years that followed, Jerusalem and its temple to Jehovah lay desolate without inhabitant. Then by God's providence Babylon was overthrown and Cyrus the conqueror came to the throne. He opened the way for the bound and captive worshipers of Jehovah to return to their homeland and rebuild the sacred city and its temple. A remnant of the Jews left the land of their captivity and imprisonment. They courageously used their freedom to return to the land of Judah and resume Jehovah's worship there and to reorganize themselves as his delivered and restored people. They were reconstructors in the land of Judah. The name "Judah" means "praise", that is, of Jehovah.

<sup>10</sup> Mark that the reconstruction of the organization of Jehovah's people and the revival of his worship in Judah were done back there by the faithful remnant by the decree of King Cyrus the Persian. Greater reconstruction work, on an earth-wide scale, from and after 1919, is done by the remnant of Jehovah's witnesses under a Greater than Cyrus, namely, Christ Jesus, the Conqueror of Satan's organization Babylon. Few persons appreciate that the assault by Satan and his demons and all his religious hordes against Jehovah's witnesses in America and elsewhere during 1914-1918 was meant to wipe out Jehovah's worship from the face of the earth and to put his worshipers and witnesses forever under the power of the enemies of God's organization Zion. While Zion's children lay in forced captivity and were bound with fear under the Babylonish religionists and their political allies the worship of Jehovah languished in the earth. The antitypical land of Judah or of praise to Jehovah lay desolate, and its "cities" or organized companies of his people for the public testimony to Jehovah's kingdom were as if ruined.

<sup>11</sup> Then Jehovah's Greater Cyrus, Christ Jesus, smashed the power of the enemy's grip upon his remnant. By the power of the truth which makes free, and by the moving power of the spirit from God, he announced good tidings to the remnant and bade them go free. And all the faithful remnant, in fulfillment of their anointing, passed the word along to one another. So, beginning in 1919, back they went to the "land of Judah", their God-given position

10. In what direction or to what chief end must the reconstruction work proceed, and why?

11. (a) How did the remnant get back to the antitypical "land of Judah", and how did the reconstruction work progress? (b) Whose doings really is this, and for how durable results?

on this earth of boldly and fearlessly worshipping Jehovah as God and actively showing forth his praises by publishing his name and his kingdom. As God by his King revealed the Kingdom truths to them, the work of clearing out everything pertaining to religion and which had wrought havoc among them went zealously forward. The worship of Jehovah which had been sullied with religion's traditions and deceptions was purified more and more from all such. The organizations, like "cities", for actively conducting the Kingdom witness work were rebuilt according to Jehovah's Theocratic rule, and the preaching of "this gospel of the kingdom" in all the inhabited earth for a witness was renewed and broadened out. This marvelous reconstruction work for the restoration of Jehovah's free worship and service was Jehovah's doings by his King, Christ Jesus. It served notice that Jehovah has a faithful people on the earth. Never again shall his worship fall before Zion's enemies and be almost extirpated by them from this earth. The reconstruction work by Jehovah's servants is for the permanence of His worship on the earth.—Ezek. 36:21-38.

#### "MEN OF GOOD-WILL"—"OTHER SHEEP"

<sup>12</sup> The reconstruction work is not simply for the benefit of the remnant unto their gaining life eternal in the heavens. Jehovah's worship is to be carried on also by human creatures counted worthy to live forever upon the earth after the remnant will have been glorified in the Kingdom. Thus Jehovah's worship will continue on unbroken on this earth. Therefore, by God's favor before the day of his vengeance breaks upon the nations, the reconstruction work regarding his worship and service is being done for a witness to all the nations and for the benefit of all persons of good-will among them. It is by this work that the King Christ Jesus at the temple judges such nations and separates out from them his "other sheep", leaving the rebellious "goats" to a fate of destruction with their national governments at the battle of Armageddon. All nations are in bondage and captivity to Satan's organization Babylon. Vast multitudes among these mourn because of religion's devastating results and long for good news about a righteous Government, which only God's capital organization can supply. According to their commission it is the remnant's duty to preach the good news of the Kingdom to such oppressed ones, to comfort their hearts, to convey to them the freedom-giving truth, and to aid them into the loving and fearless service of Jehovah God and to build them up therein.

<sup>13</sup> That such was to be the result to follow from the remnant's faithfulness and from Jehovah's blessing and spirit, the prophecy next declares, in these words: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord [Jehovah]: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (Isa. 61:5,6) The getting of these "strangers" and "sons of the alien" into such service is not by force of carnal weapons of warfare, but is due to their being convinced of the true worship of Jehovah God. Such "strangers" and "sons of the alien" picture the Lord's "other sheep". They are the men of good-will of today who devote themselves to Jehovah's worship and who thereafter follow after the Good Shepherd. They are the only ones among the nations who, on beholding the remnant's work, see and acknowledge that the remnant are practicing the worship of the only true and living God and that they are the genuine ambassadors on earth of his Theocratic Government. They see too that the anointed remnant have the only true ordination from the Most High God and are in line for his "royal priesthood" in the heavens with Christ Jesus. They examine the Scriptures and note that the remnant are doing the foretold appointed work of God; and therefore they call the remnant the "ministers of our God", that is to say, the servants of Jehovah.—1 Pet. 2:9.

<sup>14</sup> In such Scriptural appreciation of the actual facts those "strangers" of good-will align themselves with the remnant and join them in the true worship of Almighty God. In behalf of such strangers the message "Millions Now Living Will Never Die" began to be proclaimed in America in February, 1918; but its proclamation was quickly interfered with by the Devil and his dupes. Toward the end of 1919 this message, showing that persons of good-will on earth will survive the battle of Armageddon, was republished, and multitudes of them in many nations were caused to hear and read this message and related Kingdom truths. Particularly from 1931 onward this good-will class of "other sheep" manifested themselves and proved their worship of Jehovah God by active service of him. As foretold in Isaiah's prophecy, they consecrated themselves to God through Christ and offered to assist the remnant in the reconstructive work of witnessing for the Kingdom. This action was in harmony with the King's gracious invitation that all thirsty ones who heard

12. (a) To whose benefit is the reconstruction work being conducted? (b) What effect does such visible reconstruction work have regarding the worldly nations?

13. (a) In what descriptive speech did Isaiah's prophecy foretell such results? (b) Who are such "strangers", and why do they call the anointed remnant by such names?  
14. (a) What message affecting such strangers began to be published in 1918, and since when particularly have they proved their worship of Jehovah? (b) Why and how have they too become reconstructors?

the call to come to the water of life and who came should themselves say to others, "Come." (Rev. 22:17) Thus these too have a commission from Jehovah's Chief Anointed One, Christ Jesus, to take part in preaching the Kingdom gospel to all the nations as an invitation to the waters of life. This educational work is reconstructive work concerning Jehovah's worship in all the earth, and thus they too are reconstructors alongside the anointed remnant.

<sup>15</sup> The remnant being few, this increasing multitude of consecrated persons of good-will, "strangers," so to speak, volunteer to take positions of service under the Theocratic organization. All this is pictured by the strangers' standing and feeding the flocks of the remnant and serving as their plowmen and vinedressers, all of which means hard work but is beneficial and constructive. They serve in connection with Jehovah's Theocratic organization of his remnant over whom Christ Jesus is Head. They recognize, therefore, that their appointment to service comes through Christ Jesus, and is not by or from men. As authority for them to serve in connection with the Kingdom gospel they refer to their Anointed King. They refer to his authority as expressed in his words, "The spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor." They rely on his authority to send forth others to preach, even those whom he calls his "other sheep". (Luke 4:18) Their riches of devotion, praise and service they render to God in united support of the anointed remnant. In such glorifying of God by these "other sheep" they rejoice, because these "sheep" are as a letter of recommendation in flesh and blood proving that the remnant are ministers of Jehovah God and that he recognizes their work and gives fruitage to it. The remnant do not boast in themselves, but in what God has wrought through them as regards his "other sheep". They delight to see these "sheep" giving the glory and honor to Jehovah God and his King Christ Jesus. Such "other sheep" do not try to take the places of the anointed remnant within the Theocratic organization, but are glad to serve God together with them, passing the spiritual food on to others and doing what they can in helping to produce it or make it available to other hungered ones.

#### JOYFUL PORTION

<sup>16</sup> The Devil, the god of this world, has belched out of his dragon organization a terrible flood of Nazi-Fascist-religious totalitarian hordes upon the earth to overwhelm Zion's remnant and their recon-

struction work; but these refuse to halt their work in craven fear. On they go with their edifying education-work in the face of total war and persecution and opposition all over the globe. (Rev. 12:13-16) Their work continues to prosper and to make strides forward. Why their prosperity? and why the enemies' failure? Jehovah's prophecy explains the reason why, saying to the restored remnant these words: "For your shame ye shall have double; and for confusion [particularly during 1914-1918] they shall rejoice in their portion: therefore in their land [of Jehovah's Theocratic worship and service] they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering [and hence religion]; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD [Jehovah] hath blessed."—Isa. 61:7-9.

<sup>17</sup> The restored faithful remnant can testify that their present privileges make up more than double for all the shame, contempt and confusion which they were obliged to suffer down till 1919. They endeavor to show full appreciation of the glorious treasure of divine service which has been conferred upon them. Their joy, now begun, is beyond the enemy's power to beat down. It is because their joy is in the vindication of Jehovah's name and of his universal sovereignty, and they know the Kingdom will bring this vindication at Armageddon. They may have a personal part in that vindication by being faithful witnesses and holding fast their integrity toward him. It greatly comforts them to know their organization is Theocratic, ruled from the Supreme One Jehovah God down, and that he has judged them faithful and cleansed them from religion and now he, and not man, directs their work truly. They will not rob God by failing to give him the glory that is due or by failing to render acceptable sacrifices of praise by the calves of their lips.

<sup>18</sup> They appreciate that Jehovah has inaugurated the new covenant toward them by his King at the temple, the purpose of which covenant is to "take out of the nations a people for his name". Because of keeping covenant and seeking to fulfill their anointing to publish his name, they become known among all the Gentile nations. Their endeavor is to walk worthy of the gospel and to show themselves faithful ministers of God. For that reason the persons of good-will who see them in their true position acknowledge the anointed remnant to be the lone

15 (a) How do they feed flocks, dress vines and plow, and upon what authority? (b) How do the remnant eat the riches of the Gentiles and boast themselves in their glory, as foretold?  
16 (a) How has the Devil tried to overwhelm the reconstruction work, and with what success? (b) In what language did Isaiah's prophecy explain the reason why?

17. How have the remnant received the promised double, and everlasting joy, true director of their work, and safeguard against robbery?  
18. How have they come to be known among the Gentile nations, and to be acknowledged to be the seed Jehovah has blessed?

people on earth whom the Lord God is blessing through his King Christ Jesus. Hence they desire to be "one flock" with the faithful remnant under the "one shepherd".—John 10: 16, *Am. Stan. Ver.*

<sup>19</sup> Despite the global warfare and its outcome, the witness to Jehovah's praise and righteousness is not yet over nor at its climax. Therefore Isaiah's prophecy describes the Lord's Anointed as crying out: "I will greatly rejoice in the Lord [Jehovah], my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61: 10, 11) It is no individual on earth who speaks these words in the prophetic fulfillment. It is the remnant as a unit under their Anointed Head Christ Jesus. He is the Bridegroom, and they are a part of his "bride".

<sup>20</sup> They greatly rejoice because God has delivered them from the enemy's power and has thus vindicated them as his chosen and approved "faithful and wise servant". He has covered the remnant with 'salvation's garments' by saving and rescuing them from Babylon's power and thereafter continually preserving them in his joyous service. They are a company identified by his salvation, and they declare that "salvation belongeth unto Jehovah".—Ps. 3: 8, *A.S.V.*

<sup>21</sup> The religious clergy repeatedly besmirch the appearance of the remnant and try to identify them

19. (a) What words next of the prophet show the witness work to be not yet over nor at its climax? (b) Who in the prophecy's fulfillment actually speak such words?

20 How has Jehovah clothed them with the "garments of salvation"? 21 How has he covered them with the 'robe of righteousness'? and with what manner of joy do they rejoice?

with the Devil. But Jehovah God has openly come out in vindication of the remnant under Christ Jesus as his "faithful servant" class. By building them up in the Theocratic organization; by committing unto them the Kingdom truth; and by bestowing upon them the royal privilege of serving as his witnesses doing the right work, he has covered them with the "robe of righteousness". This identifies them as his righteous and approved servant-organization under Christ Jesus. Why should they not be joyful and rejoice, with the joy of a bridegroom and his bride on the wedding day? By continuing faithful under the "robe of righteousness", the remnant, which is now espoused as a chaste virgin to Christ Jesus, will prove worthy at death of being glorified with him as a blessed part of his heavenly "bride".

<sup>22</sup> Because Jehovah has delivered his remnant from Babylon and has conferred upon them the righteous service of announcing that 'the kingdom is at hand', their work of witnessing must go on. As long as they are in the flesh, it must go on throughout this day of Jehovah's favor. And it will go on, by his decree, spreading to all nations. As it spreads the "other sheep" of good-will have an increasing part in the Kingdom's announcement and the reconstruction work of Jehovah's worship. Just as surely as God makes what he sows in the earth spring forth in glorious verdure and beautiful flower, just so the same invincible God Almighty will, before Armageddon, cause his righteousness, his vindication and his praise to spring forth before all nations. They are forced to see it, because of the reconstruction work done among them by his King and his faithful remnant and his "other sheep". And his glorious victory at Armageddon will climax their righteous witness work, and will establish his righteousness and his praise for ever universally, throughout earth and heaven.

22 Why must and will this reconstructive work go on, and how will Jehovah cause righteousness and praise to spring forth before all nations?

## WHY THE MANDATE MUST YET BE FULFILLED

"MANDATE" means "an authoritative command, order, or injunction", which makes one responsible to do or perform the things set out in the mandate. Here the mandating power is Jehovah God. He purposed to fill the earth with a righteous people. That is made certain by his revealed Word. Before the time of man God made the heaven and the earth'. (Gen. 1: 1) Thousands of years later he created man to inhabit the earth. Says the Almighty God: "I have made the earth, and created [perfect] man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." The earth he created for a definite purpose. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it,

he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45: 12, 18.

If God does not fill the earth with human creatures that there abide forever, then the creation of the earth and of man is in vain; and it is certain that Jehovah God does nothing in vain. His mandates must be and shall be fully performed in his due time. His name *Jehovah* clearly stands for his purpose toward his creation. He says: "My counsel shall stand, and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46: 10, 11) He gives assurance that he will do what he says and will fulfill his announced purpose. His creatures that love and serve him take God at his word

and are fully persuaded that he will perform completely every promise.—Isa. 55:11.

Having such full assurance, consider now Jehovah's mandate given to his perfect creature man Adam and his perfect helpmate Eve, to wit: "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) When God announced that purpose and gave Adam and Eve that command or mandate, they were righteous, because sin had not then entered the world. God's evident purpose was and is that such mandate shall be fully performed and carried out under a righteous and invisible overlord and performed therefore in righteousness. Furthermore, the mandate to "be fruitful and multiply" was and is to be to life of the creatures brought into the earth.

Jehovah God appointed the heavenly cherub Lucifer to be the invisible overlord of the perfect Adam, forasmuch as Lucifer was then righteous. In proof of such righteousness God's later words testify, when saying to Lucifer: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:14, 15.

Lucifer rebelled against Jehovah, became unrighteous, and led Adam and Eve into unrighteousness. All this took place before Adam and Eve had made any effort to carry out the mandate concerning the bearing of human fruit. As the result of that rebellion God's mandate to mankind to "multiply and fill the earth" was never demonstrated under righteous conditions. Hence, not being carried out in righteousness, it has not been carried out at all according to God's will and command. Today the earth is filled with an unrighteous people, almost all of whom are willfully wicked and acting under the overlordship of an unrighteous invisible creature, Satan the Devil, and continuing to blaspheme God's holy name. The few exceptions are those who have believed on Jehovah God and Christ Jesus and who have made a covenant to do God's will and who have received the favor and protection of God. Aside from such consecrated ones "the earth is filled with violence", even with wickedness and gross darkness, as in Noah's day. (Gen. 6:13) The question obtrudes itself, Has God's purpose failed? No; his purpose fails never.

Will God's mandate to "multiply and fill the earth" ever be performed fully and demonstrated under right and righteous conditions on earth and by humankind? Will God prove that this mandate is administrable in righteousness? and is it his purpose to prove and demonstrate it to both human creatures and the holy angels? The mere act of bringing back to life the dead ones who receive the merit of Christ's sacrifice would not demonstrate or fulfill that mandate from Jehovah God. Since Adam's offspring were conceived in sin and almost all of them died in sin, even if all such were raised from the dead and placed on earth again, that would not mean the carrying out of the divine mandate. Why not? For the reason that it would be accomplished by the power of God through his King Christ

Jesus; it would not be by man acting in obedience to God's commandment. A taking into account all features and issues of the matter makes it certain that Jehovah's mandate must be and will yet be carried out in righteousness. The inspired Scriptures reveal how.

By means of prophetic dramas or pictures Jehovah has been pleased to make known to those devoted to Him his means of carrying out his purpose in regard to many things. May we not expect to find in his Word a picture that will enable us to arrive at an answer to the foregoing question? To demonstrate the divine rule or mandate given to Adam at the beginning of his life in Eden would require the same mandate to be carried out by righteous creatures on the earth acting under the supervision of a righteous invisible overlord. The overlord is not the one that carries out the divine mandate, but it is the righteous creatures under him that do so. Otherwise stated, Satan, the wicked overlord or "god of this world", must first be destroyed, together with his entire organization, and then the control of the earth be entirely removed from all opponents of Jehovah, and it must be under the control of the righteous overlord in order that human creatures might carry out the divine mandate. These indisputable facts stand out, and must be given full force and effect in determining the question here under consideration.

The great flood of Noah's day and the attending acts and circumstances thereof furnish at least a partial illustration or picture of what must be done in connection with carrying out the divine mandate. Preceding the time of the deluge the inhabitants of the earth were corrupt and the earth was filled with violence. The result was that the flood was used to clear out such from the earth.

The materialized Nephilim from Satan's invisible organization of demons were removed from the earth. The disobedient angels that had materialized, that is, "the sons of God," that had formed unions with human women and produced the Gibborim or "men of renown", were imprisoned by Satan. (1 Pet. 3:19, 20) The offspring of such improper union of angels and women were destroyed, and only Noah and his family, consisting, in all, of eight persons, were permitted to remain alive. By reason of his faith and obedience Noah was counted as righteous in God's sight. He was a preacher or proclaimer of righteousness, and continued to bear testimony to the name of Jehovah God. (2 Pet. 2:5; Heb. 11:7) Evidently the members of Noah's family were also counted righteous by reason of their faith and full co-operation with Noah. Whereas the Devil and his demons were not then destroyed or fully restrained, manifestly they were thereafter prevented from materializing among human creatures.

So far as the earth was concerned, at the end of the deluge there remained on the earth only Noah and his family, all of whom were counted righteous in the sight of Jehovah by reason of faith and obedience toward Him. Immediately following the flood and the exodus of Noah and his family from the ark the mandate of God was reissued, this time to righteous Noah; as it is written: "So God blessed Noah and his sons, and said to them, Be fruitful and multiply and fill the earth." (Gen. 9:1, *Rotherham*) Mark here particularly that the divine mandate,

"Be fruitful and multiply, and fill the earth," was never given to the wicked, but was first given to Adam before he sinned, and was restated or repeated to Noah and his immediate family, who were counted righteous. Wicked men could not carry out that divine command, and therefore it was not given to or for such. About this there cannot be the slightest doubt. It therefore follows that up to the present time that divine mandate has not been carried out.

Scripturally viewed, God caused a record of the flood and of the things connected therewith to be made as a picture foretelling greater things to follow. Hence those things were typical. Noah's name means "rest" or "comfort"; and thus he foreshadowed the beloved Son of God, Christ Jesus, who is the comfort and rest of Jehovah. Always he is in harmony with Jehovah. In harmony with this it is written that, upon leaving the ark at the drying off of the flood, Noah builded an altar to Jehovah God and upon it he offered clean sacrifices. (Gen. 8:20) "And the LORD smelled a sweet savour [or, according to the Hebrew, smelled a savour of rest]; and the LORD said in his heart, I will not again curse the ground any more for man's sake." (Gen. 8:20, 21) This is further a corroborative evidence that by Jehovah Noah was there counted righteous and that the acts of Noah and his family were pleasing to the Lord God. It was at this time that, as Genesis 9:1 reads, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [fill] the earth." The destructive work of the flood pictured the coming Armageddon battle and the great destruction it will bring about the earth as well as upon the earth; and the part played by Noah in offering clean animals in sacrifice after coming out of the ark foreshadowed Christ Jesus and his reign of blessedness after Armageddon. The mandate then given was accordingly typical also.

The sons of Noah were born after he was 500 years old. (Gen. 5:32; 6:9, 10) The three sons of Noah foreshadowed a class of persons that are counted righteous in the sight of God. They are the "other sheep" of the Lord, to wit, the Jonadabs, who will form the "great multitude" after Armageddon. (Rev. 7:9-15; John 10:16; 2 Ki. 10:15) Christ Jesus, the antitype of Noah, is "the everlasting Father" who ministers life to the obedient ones of the human race, and he does so as the active representative of Jehovah. Noah's sons were born a short time before the flood. Likewise the Greater Noah, Christ Jesus, a short time prior to Armageddon, brings forth the "other sheep", or the Jonadabs, that form the "great multitude". Noah's sons were born near the end of the "world that then was"; and now the Jonadabs appear in this end of this "evil world" and these are to be given everlasting life after proving their integrity, that is, after the battle of Armageddon. As a long time elapsed from the time that Noah was born until these three sons were born, so a long time has elapsed since the birth of the "Son of man", Jesus, until the birth or bringing forth of the Jonadabs, who gain everlasting life after Armageddon. And now they are here!

Into the hands of Christ Jesus Jehovah has committed the execution of His purpose. (Matt. 28:18) This must include the execution of the divine mandate to "fill the earth", that is to say, to have complete supervision over

the part performed by human creatures. "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1, *Am. Stan. Ver.*) Therefore Christ Jesus has supervision over all things as the official representative of his Father, Jehovah. Lucifer was the overlord of the earth until he rebelled against Jehovah and lost everything pertaining to righteousness. Christ Jesus is now the King, whose dominion will be from sea to sea and from the river to the ends of the earth, including dominion over those who will live on the earth forever. (Ps. 72:8) He will minister life to them by the authority given to him by God. The reign of Christ Jesus is and ever will be righteous. (Isa. 32:1) The divine mandate given first to perfect Adam and restated to Noah must and will be carried out in righteousness during Christ's 1000-year reign.

Armageddon will clear the earth of unrighteousness, and thereafter those who live must be on the side of God and Christ his King. The Scriptures show that those who survive Armageddon on earth will be those who "seek righteousness, seek meekness", namely, the remnant of Christ's anointed body-members and also their companions, the "other sheep", or Jonadabs. Together with the resurrected faithful prophets and servants of Jehovah of old, who kept their integrity toward Him before the first coming of Christ, the "other sheep", or Jonadabs, will live forever on the earth. The entire number will be but a small number compared with the mass of humanity now on earth. But there is no need to be appalled by the great world-wide destruction of Armageddon. The day of Jehovah's wrath will conclude with the victorious fight of Christ against Satan, and then there will be found on earth a far greater number of persons than those who survived the deluge of Noah's day. But the fact that, as compared with the remnant, a "great multitude" of "other sheep" do keep integrity toward God and are carried alive through Armageddon conclusively disproves and nullifies Satan's wicked challenge of being able to wreck everyone's integrity, and it will be a vindication of Jehovah's name and word. God's power is unlimited, and there is nothing that can hinder him in carrying out his mandate to "fill the earth". When stripped of wickedness, the earth will be in a condition for the execution of that divine mandate in harmony with the will of Almighty God.

Only eight persons survived the flood, and, of those, only six persons, namely, Noah's three sons and their wives, took part in fulfilling the divine mandate. Now, after centuries, brief indeed so far as God is concerned, the earth is filled with creatures the most of whom have turned to violence directly or indirectly. If a "great multitude" of Jonadabs survive Armageddon and are wholly devoted to Jehovah and his King, Christ Jesus, what may these do under the righteous direction of Christ Jesus toward 'filling the earth' within a few short warless centuries? The sons and daughters-in-law of Noah pictured the Jonadabs, these survivors of Armageddon who will receive life everlasting on earth from Jehovah as a gracious gift ministered to them by Christ Jesus, the Greater than Noah. Seeing that God's mandate was and is given only to righteous men and that the survivors of Armageddon are the ones who have obeyed



God in seeking righteousness and meekness, is it not both reasonable and Scriptural that Jehovah will use that righteous "great multitude" under the righteous overlord to carry out and perform His mandate to 'be fruitful and multiply and fill the earth'? Yes; and that would mean that the members of such "great multitude" will marry and produce children and "fill the earth" with a righteous population, and this during the 1000-year reign of Christ Jesus. The "great multitude" of Armageddon survivors, therefore, carry out God's mandate to fill the earth with

righteous persons, and this before the general resurrection of humankind in the graves.

Let the Jonadabs now take heed, be diligent in seeking righteousness and meekness, be faithful and energetic in doing God's will and thus showing their appreciation of Jehovah's loving-kindness. Let them do this in order that they may be found worthy to have a part in carrying out the divine mandate to be reissued after the battle of Armageddon, and thus have a part in the vindicating of God's holy name and faithful word.

## ELI, HEAD OF A FAITHLESS HOUSE

**F**AITH in God is based on His Word. It is founded on knowledge, and proved by works. Without it none can please God. (Rom. 10:17; Heb. 11:1,6; Jas. 2:17-26) The religious preachers and priests of "Christendom" pose as having faith and knowledge and works, but the glaring facts belie their claim. The lip-service they render, the "form of godliness" they display, the works they perform to be seen of men, none of these mockeries will deliver in the day of God's wrath. Not only do they overpass the deeds of the wicked and grant indulgences and absolutions for self-gain, but they also sink to the lowest depths of sin and faithlessness. When Satan's viperous brood is exterminated at Armageddon these proud and haughty blasphemers will be numbered with them, and all those who cast their lot with these pious pretenders will descend into death. Religious "Christendom" and her clergy base themselves upon tradition and self-judged works of "righteousness", and not on God's Word. She has no faith.

At one time conditions in Israel typed modern "Christendom". The disasters visited upon that typical nation vividly portray "Christendom's" future, and it is not the glowing picture politicians and other world leaders dangle before this twentieth-century civilization. Look for a moment back through the centuries, and see what lies ahead. (1 Cor. 10:11) Look back to the twelfth century before Christ. It is near the close of the period of judges. For some three hundred years the tabernacle of Jehovah's worship had operated at Shiloh, Eleazar being the first high priest to serve there. In these closing years of the period of judges, however, Eli held that high office. He was a descendant of Aaron, not through the elder Eleazar, but was of the sons of Ithamar, the younger. (Lev. 10:12; 1 Chron. 24:3; 2 Sam. 8:17; 1 Sam. 22:9; 14:3) How the high priesthood was transferred to the younger branch of Aaron's household is not stated, nor does it appear to be important. The important prophetic things are recorded.

The name "Eli" means "Jah is high; ascent; high-placed". As high priest representing the Most High Jehovah, Eli certainly was high-placed. He also acted as a judge in Israel, intervening between the judgeships of Samson and Samuel. His term of service was forty years, the majority of authorities believe. (1 Sam. 4:18) The first glimpse of Eli that the divine record gives shows him seated by the doorpost of the tabernacle, on what seemed to be a throne of judgment. (1 Sam. 1:9, *Roth.*, margin) But he is shown passing judgment hastily on a God-fearing woman. Hannah fervently prayed to the Lord, her lips moving, but the

words uttered in her heart not being audible. Eli quickly spoke: "How long wilt thou be drunken? put away thy wine from thee." Seeing his mistake, he dismissed Hannah with, "Go in peace: and the God of Israel grant thee thy petition."—1 Sam. 1:9-18.

Eli was quick to falsely accuse Hannah of being a "daughter of Belial", and reprimand unjustly; but he was in no position to do so with force. And why not? Wasn't he the high priest authorized to rebuke? Yes, but his own doorstep needed sweeping. Verse 12 of chapter 2 reads: "Now the sons of Eli were sons of Belial; they knew not the LORD." The five verses following show that these sons serving as priests were not content with the portion God's law assigned to them. They were to have the breast and right shoulder, but a custom had been innovated at Shiloh whereby the priest's servant came and took all the additional part of the sacrifice he could hook with a three-pronged fork. (Lev. 7:31-34) The priests served themselves ahead of the Lord. They were to offer the fat on the altar to Jehovah, but they let this service wait while they satisfied their own bellies with that which was not rightfully theirs. Some of the worshipers protested: "Let them at least make incense at once with the fat, then take thou as much as thy soul craveth." Harsh and arrogant came the answer: "At once shalt thou give it; or else I will take it by force." (Vs. 16, *Roth.*) Eli's sons were not satisfied with God's provisions; they did not believe "godliness with contentment is great gain". (1 Tim. 6:6) They had no faith. And high priest Eli apparently gave no rebuke on this score; rather he shared their sin. (1 Sam. 2:29) The result was, "men abhorred the offering of the LORD"—Verse 17.

On one scandalous count Eli did mildly rebuke his sons. Their base conduct had become common talk in Israel, and Eli "used to hear all that his sons did unto all Israel, and how they even lay with the women who did service at the opening of the tent of meeting. So he said to them, Wherefore should ye do such things as these? for I keep hearing of your wicked doings, from all these people. Nay my sons! for it is no good report that I do hear: leading into transgression the people of Jehovah. If one man sin against another God will interpose, but if against Jehovah a man sin, who will intercede for him? But they hearkened not unto the voice of their father". (1 Sam. 2:22-25, *Roth.*) Those women were there to serve Jehovah, and not the lusts of degenerate priests. (Ex. 38:8; Judg. 11:34-40) Modern days are not without priestly parallels. Eli's sons were hardened in their sinful course. They had committed sins

meriting death under God's law. Not only did Eli spurn this law, but he did not even oust the vile ones from office.

Jehovah's judgments had by this time mounted high against Eli. The time came for them to be declared. God sent a prophet to the aged Eli with a message heavy with foreboding. "Wherefore kick ye at my sacrifice . . . and honourest thy sons above me, to make yourselves fat?" asked Jehovah. A modern translation puts it thus: "Why do you look with an envious eye upon my sacrifice?" (*Smith-Goodspeed*) He, as well as his sons, coveted sacrificial portions not allotted to him, to fatten self. Thence the man of God expressed the divine judgment. The power and influence and authority of Eli's house was to be destroyed, as shown by the words, "I will cut off thine arm, and the arm of thy father's house." There would not be an old man in his house; they should die in the flower of their age. Calamity and affliction would come upon the tabernacle. And as a sign to Eli of the sureness of execution of these judgments, his two depraved sons would die on the same day. But Jehovah's service through the priesthood would be made sure by the raising up of a faithful high priest. Eli heard, but no purging measures were taken. Even his sons, Hophni and Phinehas, continued in office.—1 Sam. 2: 27-36.

Another judgment-message reached Eli's ears, this time through young Samuel. To the latter Jehovah said: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he frowned not upon them. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." (1 Sam. 3: 11-14, *margin*) On hearing it Eli apathetically responded, "It is Jehovah: let him do what seemeth him good." No remorse shown, no corrective measures taken.

The long-threatened judgment of God at last broke like a storm on him and his family. Israel went out to battle against the Philistines and was smitten, losing about four thousand men. On returning to camp they wondered about the defeat, and determined to fetch the ark of the covenant from the tabernacle in Shiloh and take it into battle with them. The sons of Eli accompanied it thither, and when the ark of the covenant entered the Israelite encampment the earth rang with the shouts raised. But there is no record of any fasting, or praying, or repenting of the ungodlinesses into which they had fallen.—1 Sam. 4: 1-9.

Anxiously Eli awaited the outcome. He sat upon his seat by the wayside, watching. On the same day that the battle was fought and finished, the news comes to Shiloh. A man of Benjamin and from the Israelite army comes fleeing wildly into the city. His clothes are rent; earth is

upon his head. The Oriental city recognizes both as signs of calamity and wailing. Good news was not expected, but when the disaster that overwhelmed Israel was put into words the city's inhabitants let out a cry of shock and dismay. Eli heard the wailing cries. He had not seen the Benjamite nor seen the gathering crowds: he was ninety-eight years old and his eyes no longer focused, being set. Hearing the tumult, he asks the cause. In terse phrase the Benjamite recounts the fourfold message of woe: "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."—1 Sam. 4: 10-17.

Israel had fled, thirty thousand had been slain, his sons had been killed, and the ark had been captured. Each woe coming on top of the preceding one mounts higher to the disastrous climax. The heavy message struck Eli with stunning force and brought his life to a climactic end: "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years."—1 Sam. 4: 18.

In times past the presence of the ark of God had brought victory. (Josh. 6: 4) Why not this time? It had been taken from its proper place in the tabernacle in Shiloh. Furthermore, from the high priest and priests to the people, they had departed from the Lord. Hence he was not with them. They did not fulfill their covenant obligations. The ark of the covenant had come to be little more than a religious charm in their sight, and it was in this superstitious viewpoint that they brought it forth. They had no faith and no godly works, and they had no disposition to repent. Jehovah had departed from them, and did not feel bound to help them because of any outward display or pretense of faith, and which was to them nothing more than a religious ceremony.

Modern "Christendom" finds herself in a similar position. Her "form of godliness" and religious ritual will bring her no salvation from God's judgments against her. Eli's house pictured the "man of sin" class of faithless "Christendom", including the "evil servant". Arrogant religionists today demand more than their share. They honor men and not God. Their religious house or system is doomed. Shiloh's disaster was prophetic of "Christendom's" lasting end. (Jer. 7: 14) Just as surely as Eli's house was toppled from high priesthood, so will "Christendom's" clergy be ousted. (1 Ki. 2: 27; 1 Chron. 6: 1-8, 50-53) And no "universal ransom" doctrine will save her! (1 Sam. 3: 14) The Godless conduct of self-exalted clergy has turned many from God and caused them to abhor his service. (1 Sam. 2: 17) People of good-will toward God, seeing religion's hypocrisy, are turning to the study of God's Word. There they gain true knowledge, and on this firm foundation their faith rises.

(Continued from page 18)

being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly

Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of \$1.00 when sent to one address. Companies will order through their servant.