



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LVIII

SEMIMONTHLY

No. 6

MARCH 15, 1937

CONTENTS

Jehovah's Provisions (Part 4)	83
Invitation	85
Solemn Admonition	85
Sojourners in Egypt	86
Responsibility	88
Egyptians	89
Endless Blessings	91
Questions for Study	91
DOOM	92
No Life in Hell	94
SERVICE APPOINTMENTS	96
"FAITHFUL WARRIOR"	92
NEW PORTABLE PHONOGRAPH	82
MEMORIAL	82
ADVERTISING WATCH TOWER PROGRAMS	82
ANNOUNCING COMPANY MEETINGS	82

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

©W.T.B. 215

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

THE 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.

"FAITHFUL WARRIOR"

The "Faithful Warrior" Testimony Period, specifically referred to in Brother Rutherford's letter "to the faithful in all the earth", embraces the nine-day period March 27 to April 4 inclusive. This campaign will be world-wide, and will be marked by the offer of a six-booklet combination: four colored-cover booklets and the two latest booklets, to wit, *Uncovered* and *Protection*, where these are available, all on a contribution of 25c. Full details on the campaign you will find in current issues of the *Informant*. Let there be the usual promptness on the part of all kingdom publishers in making report of their time in the field and the results.

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 5½ 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 timed 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.

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.

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto 5, Ontario, Canada
Australasian . . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

MEMORIAL

The Lord's people everywhere are advised to carefully study chapters two and three of the book *Jehovah* immediately preceding Memorial on the 26th of March. This explanation will help you to appreciate the meaning and purpose of the Memorial.

Brother Rutherford will be at San Francisco for the Memorial season and will address the friends of the Bay City country at that time.

ADVERTISING WATCH TOWER PROGRAMS

Witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watch Tower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature. In this behalf the Society supplies radio folders, and all workers should make constant use of them in house-to-house calling, leaving one of them, if nothing else.

ANNOUNCING COMPANY MEETINGS

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

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

MARCH 15, 1937

No. 6

JEHOVAH'S PROVISIONS

PART 4

"For God did send me before you to preserve life."—Gen. 45: 5.

JEHOVAH does not force any creature to accept his gracious provisions. Everyone who comes to God and receives his blessing must come voluntarily and willingly. It is therefore necessary for such person to receive some knowledge of Jehovah and his gracious provision for the administering of life. To this end Jehovah by his chief officer, Christ Jesus, sends forth his witnesses to make known to the people that Jehovah is God and that all provision for humankind is in his hand, and that he freely gives to those who hear and accept his favor upon the terms as he has stated and who continue to render themselves in obedience to his will. To all such persons of good will Jehovah now discloses the identity of the Greater-than-Joseph and makes known that life and all attending blessings are administered to the obedient by and through Christ Jesus; and for this reason it is written in the Scriptures: "The gift of God is eternal life, through Jesus Christ our Lord." As the famine was still sore upon Egypt and the nations round about, so now the famine for a knowledge of the way to life is sore upon all that are under Satan's dominion. As Joseph was made known to his brethren, so now the Greater-than-Joseph, Christ Jesus, the Savior of mankind, must be made known to those who desire righteousness and life.

* The time had come for Joseph to make himself known to his brethren, and then he caused everyone to withdraw from his presence, except his brethren: "And there stood no man with him, while Joseph made himself known unto his brethren." (Gen. 45: 1) Does not this strongly suggest that only those of good will toward God, and who give a hearing ear to the message of the kingdom and recognize and accept Christ Jesus as the Savior of the world and turn to him, will be saved, and that all others will go down in the cataclysm of Armageddon? No doubt Joseph's brethren exhibited great fear when they recognized the brother whom they had sold into Egypt, and Joseph, seeing this, said to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life."—Gen. 45: 5.

* In so doing Joseph showed no resentment; no priding himself by reason of the humiliation of his brethren;

no shame for calling them his brethren; no hatred or ill will because of what they had done to him; but, on the contrary, he showed a loving consideration for their welfare, and he acknowledged God's goodness and all-powerful hand for good in all that had come to pass. He acknowledged that he had suffered at the hands of his misguided brethren, but it was for their good. At the time Joseph disclosed his identity the young brother, Benjamin, stood with him, and Joseph revealed himself to all of them at the same time; and thus it is shown that all who are on the Lord's side, whether of the heavenly or of the earthly class, stand together.

* Let the facts be briefly here recounted showing fulfillment of this part of the prophetic drama. The issue of *The Watchtower* of May 15, 1931, by the Lord's gracious provision, gave to his people a knowledge of the great prophetic drama of Mordecai and Esther. That was the first disclosure to the faithful remnant that there was among them such a distinct group as pictured by Esther, and which now, by the prophecy under consideration, is disclosed also as being pictured by Benjamin. The class pictured by Mordecai and the Esther class were made known to each other at the time above mentioned. This compared with Joseph's making himself known to Benjamin. Just a month thereafter, at the London (England) convention, in June 1931, the mystery of the 'man clothed with linen, and bearing the writer's inkhorn, and sent forth to mark the people in their foreheads', was made known to God's remnant. Then it was that the Lord identified the people who sigh and cry for the abominations done in Babylon, and disclosed that these make up an earthly class, the people of good will or the "other sheep", which correspond to Joseph's half brothers at the time Joseph disclosed his identity to them, and which class must be informed by the faithful feet members of Christ Jesus, as pictured by Joseph himself. (Ezekiel 9) Did this information bring joy to the hearts of God's anointed? Those at the London convention, when hearing these prophecies expounded, shouted for joy and were thrilled with the prospect set before them, and, as one put it immediately follow-

ing that meeting: "We could have gone out and torn things to pieces because of our joy." One month later, to wit, July 1931, at the Columbus (Ohio) convention the same prophetic picture of Ezekiel was published to that convention. In a pioneer camp pitched upon the grounds at that convention there was so much joy because of the Esther picture that the pioneers strung up old Haman in effigy for sheer joy. At that same convention there was publicly declared and broadcast throughout the land the message "The Hope of the World", which truth from God's Word was like an abundance of food for a famine-stricken world, particularly for the people of good will. On the same day the intimate relationship of the remnant (pictured by Ruth and Esther and, as we now see, also pictured by Benjamin) to the Greater-than-Joseph was revealed by the adoption of the "New Name" Resolution, and this took place amidst a shout of joy, mingled with tears of rejoicing. It was at that same convention that the prophetic picture of the 'man with the writer's inkhorn' was first made known in America, followed immediately by the announcement of the publication and release for distribution of the book *Vindication*. That convention did not adjourn at Columbus, but the feast of joy unto the Lord was continued by being extended for three days in nine different assemblies in different cities throughout the country. Shortly there followed the *Watchtower* giving publication to the drama of Ruth, confirming the Esther drama. In *The Watchtower* of October 15, 1932, was published the truth, fully supported by the Scriptures, concerning the cleansing of the temple. With these truths placed upon the table by the Lord for his people they appreciated even more fully than ever the statement of Joseph, which applies to the Greater-than-Joseph, that "God did send me [Christ Jesus, to the temple] before you [to shorten or cut short the days of tribulation and], to preserve life". The remnant then appreciated as never before that the shortening of the tribulation was to give them the opportunity of declaring "this gospel of the kingdom" and to give to the "other sheep" the opportunity to be saved by fleeing to Christ. These great truths are disclosed to the faithful remnant, and the remnant transmit the same to those who are of the "other sheep", and they all rejoice, because all see that 'except those days were shortened, no flesh would be saved'. The day of Armageddon approaches, and only those who seek righteousness and meekness have any promise of being spared and saved through that tribulation.

* Joseph then disclosed the fact that this entire prophetic drama was directed by Jehovah that people might in due time be enlightened concerning his provision made for them to obtain life everlasting. "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him,

Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not."—Gen. 45: 8, 9.

* In the fulfillment of this prophetic picture Jehovah sent Christ Jesus to the world to save the world. He sent him to the temple "to preserve life"; he has made Christ Jesus "the Everlasting Father" in behalf of all subjects of the kingdom, and has made him Lord and Head over his royal house and rightful Ruler of the world. His kingdom is the hope of the world, and in Christ Jesus' name and in his kingdom shall the nations hope. There is no other hope, because such is God's provision, and that provision is entirely adequate and complete. Since the Lord has revealed the above-mentioned truths to the remnant and those of the "other sheep" class, they all the more clearly discern the application of the prophetic words of Joseph, which are fulfilled upon the Greater Joseph, to wit: "All my glory in Egypt, and . . . all that ye have seen; and ye shall haste, and bring down my father hither." To all such now appears the glory of Christ Jesus in all the world. The language of the prophecy at this point shows clearly that the obligation is laid upon the remnant, and upon the "other sheep" who hear, to 'make haste' and tell all as opportunity presents, that they may learn of God's gracious provision for the salvation of obedient men.—Verse 13.

* Joseph then told his brethren that there were yet five years of famine and that they should haste and tell their father, and that all of them, his father and his household, should come to Egypt and be near Joseph, the governor, "lest thou, and thy household, and all that thou hast, come to poverty." (Gen. 45: 8-11) This shows that at the time of the identification of the Greater-than-Joseph, who is pictured by Joseph, there is still much more work to be done by the Lord Jesus through his earthly remnant in behalf of those who shall live on the earth.

* It was in 1931 that there was disclosed to the faithful remnant a class to which food must be ministered. But at that time the "great multitude", as such, was not discerned. Joseph's sending for the entire household of Jacob, including the families of his own half brothers, showed that after 1931 when the earthly class was disclosed, to whom the remnant must now minister, they must continue to minister to that class, the famine-stricken ones. This is exactly what has come to pass and is now in progress. From and after 1931 the remnant have appreciated that they must go throughout the land of "Christendom" and give information to those who desire righteousness, but it is interesting here to note that it was not until May 31, 1935, at the Washington (D.C.) convention, that the "great multitude" as such was identified and made known to the anointed class. From that time onward a specially organized effort has been made, and continues with increased zeal, in behalf of the great multitude, to bring to their attention the truths of God's

Word; and this they do while the Lord himself gathers the great multitude into the fold, where they shall receive fullness of bread.

INVITATION

⁹ The news soon spread throughout the land of Egypt that "Joseph's brethren are come", and this good news reached Pharaoh, and it pleased him. Pharaoh now appears upon the stage, and in this particular part he represents Jehovah God: "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours."—Gen. 45:17-20.

¹⁰ Likewise Jehovah God was pleased with the work of Christ Jesus, the Greater-than-Joseph, who had disclosed at the temple his identity and his true relationship to the remnant and to the "other sheep", and the Lord confirms the gracious invitation to the people of good will by saying to them: 'Come, and drink of the water of life freely.' (Rev. 22:17) Again it is noted that the beginning of the fulfillment of this prophecy preceded the time when the same is made known to the remnant. In *The Watchtower* of March 15, 1929, there was published the article under the title "Gracious Invitation", showing that the "river of water of life" was then flowing and that this truth must be called to the attention of those seeking life; but at the time of the publication of that article the "great multitude" was not identified as an earthly class, but was understood at that time to be a secondary spiritual class that must receive attention. Then followed the publication of the books *Light*, and yet the identification of the great multitude was not disclosed. It appears that the Lord frequently uses his devoted people in the fulfillment of prophecy and then later makes known to them that they have been so doing.

¹¹ Some critical ones often find fault with the Watch Tower publications and say that *The Watchtower* changes its view and contradicts itself. In answer to that let it be noted that the revelation of prophecy and its fulfillment is gradually made known to God's people, and therefore *The Watchtower* must publish only what is understood and revealed. If we were to follow the traditions of men, then we would insist on sticking closely to what is first published; but since God's people follow not the traditions of men, but are guided only by the Word of God, and as it pleases the Lord to make known these truths, unfolding his prophecies in his own time and way, even so it is the privilege of God's faithful remnant to publish the same as they become known. The truths made known and published

do not belong to any man nor any company of men. The truth is the Lord's and is progressive and shines with increased brilliancy unto the perfect day. This should be the strongest kind of proof that God's people are led by him and that the Lord is feeding them by placing upon his table from time to time such spiritual food as he sees is to their good, and as will redound to his own glory.

¹² Joseph, picturing Christ Jesus, then instructed Benjamin and his ten half brothers to extend the gracious invitation to others of the family relationship, and these were all invited to journey to Egypt. It is Christ Jesus, the Greater-than-Joseph, who causes the truth to be held forth and who is gathering unto the Lord's fold the great multitude, and therefore Jesus says: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

¹³ The Benjamin class, the remnant, share in this work, in this, that they bear the message of the gracious invitation to the "other sheep", and when these latter ones hear the message it is also the privilege and duty of those "other sheep" to say, as Joseph said: "Come . . . , tarry not." This is further proof that the "other sheep", who make up the great multitude, must participate in the work of bearing testimony concerning the kingdom before others of the world, that the latter may flee to the place of safety, where they may be fed by the Greater-than-Joseph.—Rev. 7:16.

SOLEMN ADMONITION

¹⁴ Laden with the material good things provided for them at the hand of Joseph, and bearing his invitation to their kin to move down into Egypt, the brethren of the governor were now ready for their journey. "So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way." (Gen. 45:24) Likewise now the Lord Jesus Christ, the Greater-than-Joseph, has loaded down those who love him with great blessings and he sends them forth with his gracious invitation to others to seek the way to life. As Joseph admonished his brethren to "see that ye fall not out by the way", so likewise the Greater-than-Joseph now solemnly admonishes those of the remnant and their 'half brothers', those who are of the "other sheep", or great multitude, to take heed to themselves and to be at peace with one another in behalf of the kingdom interests and to continue to love one another. This admonition is again stated by the psalmist: "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." (Ps. 122:8,9) All who have given their hearts to the Lord must now keep constantly in mind that the organization of Jehovah under Christ Jesus is involved and that everyone who loves God and his organization must and will strive to do his or her part

in serving and progressing in peace and working together to the best interests of the kingdom. Let all persons who profess to love and serve God and Christ Jesus see to it that they take heed to the admonition of the Lord, and that they dwell together in peace and present a solid front against the common enemy. There is no excuse for any strife of any kind in a company or assembly of the Lord's people. All who will receive the full approval of the Lord must and will show their love for God and likewise their love for all who love and serve Jehovah and his kingdom. Where strife arises in a company assembled to serve God, let it be known now that someone there is in the wrong and what should be done is for everyone to search his own heart and mind carefully, see to it that he puts aside selfishness, and all see to it that their energy and effort is devoted to the interests of the kingdom.

¹⁵ Joseph sent a message to his father that he should come down to Egypt, and also sent "good things" for his father's use. In this is pictured that Christ Jesus above all things acknowledges and considers his Father and ascribes to Jehovah the greatest honor and praise, and does all things to vindicate the living God, whose name alone is Jehovah and who is the Life-giver to all who shall ever live. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3: 14, 15.

¹⁶ All who love God will do as the apostle here states: give all glory to Jehovah God as the Giver of every good and perfect gift. At all times Christ Jesus gives honor and glory to his Father, and those who are of his household will likewise give honor and praise to the Most High. Doing this there is never any occasion to exalt self or to laud other human creatures. Having the right view, we can well understand how Jesus said that those highly esteemed amongst men are an abomination unto Jehovah. No creature possesses anything by reason of his own merit, but all he has or ever hopes to have is by the grace of God.

¹⁷ In *The Watchtower* of December 15, 1928, the Lord brought to the attention of his people that which awakened the expectation of the remnant that they might see and meet on the earth the faithful prophets of old, who had foretold the coming of the King. Since then God's people have gladly made known to the world that the Scriptures plainly teach that Jehovah will bring back to earth those faithful prophets of old and use them to the praise of the kingdom. The public press of Satan's organization has ridiculed this declaration of truth in no uncertain terms, but at the same time they have been informed of this great fact, and many people no doubt believe that the faithful prophets will be back on earth ere long and will assume the positions of visible agents of God and his King in the world. They well know that the rulers of the present time are not only imperfect, but wicked, and the righteous-minded look forward with expecta-

tion to the coming of men who, under the direction of the Lord, shall rule in righteousness.

¹⁸ Joseph's action in sending for his father would therefore seem in a secondary way to point to the present-day preparation for the bringing forth and making known 'that cloud of martyrs' of old, who went before the Lord, bearing testimony to the name of Jehovah, and these martyrs or "witnesses" include Israel, that is, Jacob himself. (Heb. 12: 1) Jacob had not expected to see his son Joseph again, having for a long while believed that he had been torn by wild beasts. Those ancient witnesses, specially mentioned by the apostle in Hebrews the eleventh chapter, have not expected to see the feet members of Christ, the Greater-than-Joseph, while in the flesh, but the evidence strongly points to the fact that they will see at least some of them on the earth. The Lord in his loving-kindness makes provision, and we may confidently expect that those faithful men of old will be back on the earth before Armageddon ends and while some of the remnant are still on the earth, and that they will unite together in the praise and service of Jehovah God. There is at least one house on earth the title to which is held in trust for the use and benefit of those faithful men. Whether they occupy it or not, this house has been a means of advertising the kingdom throughout the earth and calling to the attention of the people that those faithful men will be back on the earth, and that the Lord will use them as governors or local rulers. It will not be at all difficult to recognize such men, because they will be upstanding and righteous and do righteousness in every way, and will be a joy to those who come in contact and serve with them. The public press has ridiculed and scoffed at BETH-SARIM, but those who love the Lord rejoice that this has been used as a means to publicly call attention to the faithful men whom God will bring forth.

SOJOURNERS IN EGYPT

¹⁹ The drama proceeded in Egypt, being transferred now entirely to that country. Jacob and all of his household journeyed down to Egypt, and in doing this they had the approval of Jehovah. (Gen. 46: 1-7) That does not mean at all that they had ceased to look for a "city . . . whose builder and maker is God". (Heb. 11: 10, 16) Jacob and those of his household merely became sojourners in another part of the world, being transferred from one Hamitic land, which is Canaan (son of Ham), to another Hamitic land, Egypt, or Mizraim (son of Ham). (Gen. 10: 6) They were in both places merely sojourners. Jehovah brought all the descendants of Israel out of the land of Egypt as he had promised; concerning which it is written: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." (Ex. 12: 40) "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that

is not theirs, and shall serve them; and they shall afflict them four hundred years."—Gen. 15:13.

²⁰ This 430 years' sojourning included 215 years of sojourning in Canaan before going down to Egypt. This scripture does not say that the Israelites sojourned in Egypt 430 years, but that they who "dwelt in Egypt" were sojourners for that length of time. The entire drama shows that the people whom God approves and blesses are sojourners and aliens to the world under Satan's rule. The great multitude, by coming out of Satan's organization and seeking refuge and nourishment at the hand of the Greater-than-Joseph, thereby publicly profess that they too are merely sojourners and strangers in the world, even as Joseph and Benjamin were, and all are aliens and strangers to and in the midst of Satan's organization, yet they are still doing their assigned work while on the earth.

²¹ Jacob, together with all of his household, arrived in Egypt, there to meet Joseph, and this company brought the total number "which came out of his [Jacob's] loins" to seventy persons. (Gen. 46:8-27) Jacob's four wives were not included in this number, because they were dead; nor were two of his grandsons by Judah, who also were dead; nor did the seventy include the wives of any of the other sons of Jacob, manifestly because they did not come "out of the loins of Jacob". The number did include Joseph's two sons; therefore it is written: "All the souls of the house of Jacob, which came into Egypt, were threescore and ten." Seventy is a multiple of seven and ten and, being a doubly complete number, would picture all those creatures on the side of Jehovah at the passing away of the evil world; that is, the seven pictures the remnant or spiritual class, and the ten pictures those of the great multitude. All derive life from the great Father, Jehovah, which life is ministered unto them by and through Christ Jesus.

²² By appointment Joseph met Jacob and his household in the land of Goshen and there identified himself to Jacob and to all of his household aside from the brethren whom he had previously seen and known in Egypt. (Gen. 46:28-31) This part of the prophetic drama is another picture of the people of good will not merely as being foreshadowed by Jonadab, which was revealed in 1932, but also as being those that make up the great multitude, and which were identified for the first time in 1935. (Rev. 7:9, 10) This more extensive identification the Lord provided for his people at the Washington convention on May 31, 1935, which identification was later set forth in *The Watchtower* of August 1935. Those who had the privilege of attending the Washington convention will recall the great joy expressed by the multitude there assembled when the subject was expounded and when they saw that some of the great multitude was even amongst them then. Those of the audience were then called upon to identify themselves, and a great number of persons

rose in the convention declaring themselves to be of the "great multitude" company. The Lord had gathered them there at that convention, and he made glad their hearts; and the remnant and the "other sheep" rejoiced together. Those of the "other sheep" there showed great zeal for the Lord, and they continue to show that intense zeal that impels them to go among the people and bear to them the kingdom message showing the people who will hear God's provision for giving them life everlasting.

²³ The land of Goshen, which is on the eastern borderland of Egypt and nearest to the promised land of Palestine, was where Joseph met the household of Jacob, and there Joseph arranged for them to sojourn or dwell while in Egypt. (Gen. 46:31-34) That disposition of his kinsfolk, separating them from the other people of Egypt, clearly shows that Joseph viewed himself and his kinsmen as no integral part of Egypt and that all of them were merely there as sojourners. Likewise Christ Jesus, the Greater-than-Joseph, expressly says of the members of his household that they are not of the world, "even as I am not of the world."—John 17:14.

²⁴ The remnant on the earth have so arranged their affairs and so deported themselves as to show that they are not of this world. The same is true of the great multitude, who have so arranged their affairs and earthly circumstances, and who by their course of conduct declare themselves to be separate and distinct from this world over which Satan now exercises power and control. But the remnant and the great multitude have their eyes and hearts set on the kingdom of God and are merely sojourners in the midst of a wicked and perverse generation. They are migratory, that is to say, having here in this world no permanent abiding place, but they are waiting for the full establishment of the kingdom. The Israelites were a nomadic or migratory people, having no fixed home, and tended their herds and flocks wherever they sojourned.

²⁵ Joseph then instructed the Israelites as to what they should say when asked concerning their occupation: "Ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." (Gen. 46:34) The Egyptians kept their herds and flocks also, both sheep and cattle (Gen. 47:5, 6; Ex. 9:3, 6, 19, 25); but they were settled or fixed in Egypt and formed a part of it and participated in its affairs, and therefore they had no respect for any roving band of herdsmen. Not that sheep-raising itself was an "abomination", but the fact that the Israelites roved about with their herds, as gypsies rove about; so they were an abomination in the eyes of the Egyptians. This shows that those on the side of Jehovah God and his kingdom organization are an abomination to the modern-day commercial and religious Egypt, because they have no fixed and settled place or part in

this world and refuse to have part in the political affairs of the world. Although they are in the world, they are no part of it, being aliens and strangers and sojourners, traveling toward the kingdom of God and eagerly looking for the full operation thereof on the earth, where the will of God shall be done as in heaven.

²⁰ Joseph took five men of the Israelites with him and presented them to Pharaoh: "And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."—Gen. 47: 3, 4.

²⁷ Pharaoh assigned the Israelites to the land of Goshen and asked Joseph that he select from amongst the Israelites "men of activity" and ability and make them "rulers over my cattle". (Gen. 47: 6) This strongly says that those whom Jehovah selects for his service should see to it that they are men of discernment, activity and ability, and that they should be the most efficient in what work is assigned to them, and should do it carefully and earnestly, as unto the Lord himself. This has been a truth hard for many to learn properly.

²⁸ Jacob, being introduced to Pharaoh, pronounced a blessing upon the king. At this point of the drama Pharaoh pictured Jehovah, the great King of Eternity, in possession and control of all the storehouses of life-giving and life-sustaining food for the famished people of the world who are under Satan's domination but are seeking the place of refuge and rest. Jacob blessing Pharaoh pictures all the people on the side of Jehovah God, who give honor, blessing and praise to his name. Everyone who takes his stand on the side of God and proves his faithfulness blesses the name of the Most High. "O bless our God, ye people, and make the voice of his praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved." (Ps. 66: 8, 9) "Bless the Lord, O my soul, and forget not all his benefits. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul."—Ps. 103: 2, 21, 22.

²⁹ Agreeable to the order of Pharaoh Joseph placed the household of Israel in the land of Goshen, "in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families." (Gen. 47: 11, 12) Likewise now the Greater-than-Joseph has given those on the side of the Lord the best of his spiritual food, and he nourishes both the remnant and the great multitude with the bread of life, while they continue to sojourn in modern Egypt. None have and enjoy these 'best of things' aside from those who are on the side

of Jehovah God. Now the Greater-than-Joseph sends forth the remnant, and their companions, to distribute to the people who have ears to hear the message of life from the Lord, as set forth in the Bible and described in the book *Riches*, together with the booklet *Choosing*, which message is particularly helpful to those who are now seeking the way to life. By placing this printed message in the hands of the people and by use of the sound equipment reproducing speech these witnesses are pointing the yet unidentified members of the great multitude to the way of approach to Jehovah and Christ Jesus, where they introduce them to the great King of Eternity. Christ Jesus, the Greater-than-Joseph, gathers the great multitude and introduces them to the Almighty King of Eternity, and thus it is seen that the great multitude 'stand before the throne' and give praise and honor to Jehovah, and to Christ Jesus, and refuse to attribute salvation to any man or man-made thing. They joyfully sing: "Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7: 10.

³⁰ These prove themselves "men of activity" and ability, faithful and dependable in the service of the King, and thus before the throne they "serve him day and night in his temple", meaning that they serve God and Christ Jesus faithfully and continuously. (Rev. 7: 15) The facts now well known fully corroborate this conclusion, showing the fulfillment of the prophecy. Those of the great multitude who are active and dependable are at all times zealous for the Lord and his kingdom and rejoice that they may have some part in the vindication of Jehovah's holy name.

³¹ Again a secondary view of the prophetic picture here seems quite apparent. Joseph introducing those of the household of Jacob, who represented the ones who are on the side of the King Eternal, appears also to mean that the Greater-than-Joseph, Christ Jesus, as the agent and representative of Jehovah, will bring forth from the grave the faithful "fathers" of old, that cloud of faithful witnesses that preceded Jesus on earth, and all of whom died in faith and faithful; and that these will meet and be introduced to the remnant remaining alive on the earth, and that these will be assigned to a specific service as "princes in all the earth", and that they will bless Jehovah; all of which will be done before the passing of the last spiritual members of the remnant into the invisible part of God's kingdom.—Ps. 45: 16; Isa. 32: 1.

RESPONSIBILITY

³² The prophetic drama emphasizes the identification of the great multitude. It is the Lord who brings them to his right side and makes them all his "other sheep". Great favors are likewise accompanied by corresponding responsibilities. It is a great favor to know Jehovah God and his King and to be permitted to find refuge in God's organization. There is no other privilege today comparable with that, so far as the "other

sheep" are concerned. The subsequent dealings of Joseph with the Egyptians disclose the great responsibilities and requirements that are now laid upon those who are of the "other sheep" of the present time, that is, who will form the great multitude. They must be fully and wholly consecrated to the Lord and must render themselves in full obedience to his commandments and joyfully engage in his service. Those who are now of the "other sheep" of the Lord must, together with the remnant, joyfully take up the message of life, which God has provided, and bear that message before the people of the famine-stricken world, to the end that those who are now in the world and who so desire may learn the way of life and flee to the place of refuge. There are others that the Lord will yet gather into the great multitude before Armageddon.

EGYPTIANS

³³ As the famine continued sore upon Egypt and the countries round about, so now the spiritual famine continues sore upon the world: "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine." (Gen. 47:13) The famine had been upon Egypt for two years when Jacob and his household reached Egypt. Assuming that some of the Egyptians had given heed to Joseph's interpretation of the dream of Pharaoh, and to his advice to conserve food, and that they had conserved food, such provided stock of grain would at the end of the two years doubtless be used up and the Egyptians would then have to apply to the government for food. This they were compelled to do in order to live. Likewise now those of the "other sheep", who are in the world, will have to come to Jehovah's visible organization, represented by the remnant of God's people on earth, and learn the way to life by obtaining and feeding upon the food which the Lord has prepared and stored up for such. This they must do before Armageddon.

³⁴ Mark now the striking contrast in the action of Joseph and in the action of the "Democratic New Deal schemers" of the present-day. These modern worldly-wise men, instead of conserving the food supply when there was plenty, curtailed the food supply by restricting crops that should have been planted and harvested and by ruthlessly destroying animals, and this they did in order to increase the price of food. The fallacy of their conduct is now being experienced by the American people. Joseph was not interested in pegging up higher and higher the price for food, but was interested in taking care of the people. When the famine increased upon the land Joseph did not raise the price of food and permit anyone to profiteer at the expense of the people. The modern "new dealers", headed by one whom the Press has designated as "Franklin Deficit", make no provision for food storage and food supplies for the people of America, but they all together participate in specu-

lation and continuously juggle with the food supply and continue to raise the price thereof at the cost and to the distress of the people. While this comment is being written (in July, 1936), the dealers in the grain of the land, which dealers never expended one ounce of labor to produce such corn, are holding it back in the hope that the dry weather may force the prices higher and higher, that they may reap greater gain by their selfish course. Even though arrangements have been made to import corn from foreign countries that the people here might supply their present needs, this is being held back that the price may be made higher and that selfish persons may profit materially thereby. The American farmer in the last three years past has been induced to curtail his production, and now, when the food supply grows less, the "new dealers" cry out: "We are not responsible for the drought." They are responsible, however, for destroying in times past food which is now needed. This has increased the burdens upon the American farmer and has also increased the burdens upon all persons who are compelled to earn their bread in the sweat of their brow. It seems strange that the masses of the people are so very listless and foolish as to refuse to hear or give heed to what the Word of God says and, on the contrary, continue to listen to the world-schemes brought forth by selfish men, which schemes can never bring them any relief. In this distress upon the people the commercial religionists harangue those who will listen to them and tell them that their food scarcity and the dust storms that devastate their lands, and the burning heat that destroys their crops, and the pests that participate in such destruction, all of these things, have come upon the people as a judgment from God because the people have been negligent in the support of the religious organizations. The charging of Jehovah God with responsibility for these calamities that have befallen the people is a malicious lie and defamation of his holy name. The Scriptures plainly declare that it is the Devil who brings these present-day woes upon the people, and he is doing so for the very purpose of defaming God's name and turning the people away from him. (Rev. 12:12) This is further and strong proof that the clergy who resort to such schemes of haranguing the people and charging God with bringing the calamities upon them represent the Devil and do not represent God. Great is the privilege and the responsibility therefore laid upon those who have received the truth, to make known that life-giving and life-sustaining spiritual food to other hungry souls who desire to know of the way to life. The truth is the only thing that will bring consolation and help to the people.

³⁵ The Egyptians had many cattle, money and lands, and they enjoyed personal freedom. Joseph did not set up a starvation dole system that would bring all to poverty, but he sold the life-sustaining corn to the Egyptians, first for their money, which money Joseph

brought into Pharaoh's treasury. He did not permit private and greedy money-changers to profit by the distress of the people. When their money was gone, then he sold corn to the Egyptians for their cattle and herds, and then Joseph bought all of their lands and paid for them in corn or food; and then the people said to him: "Buy us and our land for bread"; and this Joseph did. (Gen. 47:14-20) Pharaoh the king thereby became the rightful owner of everything in Egypt, and the people became the "servants unto Pharaoh"; and this was according to the wish of the people, "that we may live and not die." Life is the gift of God through Jesus Christ, and this does not mean that man can buy his life from God. It does mean that in order for the great multitude to survive Armageddon and to get life from God through Christ Jesus these must fully comply with God's terms, which terms are that men shall fully, unreservedly and completely consecrate themselves to God and his faithful service, and acknowledge and serve his King, Christ Jesus. There is nothing that they may withhold. Nothing that they can give can compensate for the free gift of life and all its attending blessings, because all that men have, to begin with, belongs to the Lord. "The earth is the Lord's, and the fulness thereof." (Ps. 24:1) They must show their full willingness to become the servants of God and Christ Jesus, and must serve day and night, that is, all the time. (Rev. 7:15) Christ Jesus as the great official Agent of the King of Eternity has bought the entire human race, and life will be given to those only who comply with the terms Jehovah has provided, and to such life is a free gift through Christ Jesus.

³⁶ For their welfare the people were brought together in the cities: "And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof." (Gen. 47:21) In a similar way Christ Jesus now brings his "other sheep" together or under the organization of Jehovah, pictured by a city, and in those "cities" they find refuge, and nowhere else. This corresponds exactly with the cities of refuge which Jehovah provided for the people in the day of Moses. (Deut. 19:1-6) The land of the priests was not sold: "Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands."—Gen. 47:22.

³⁷ That was not an act of discrimination against the people and in favor of the clergy, as some would try to make it appear. Even before the famine the priests of Egypt received government support, and this provision continued unaltered during the period of the famine. The priests were under no necessity to sell their land. It was a previous arrangement that they should receive their food from the king. Those priests or princes of Egypt, together with Joseph, were servants of the king, and in the drama here appear to

picture the great 'elect servant' of which Christ Jesus is head, together with the earthly remnant who are "the feet of him". (Isa. 52:7) These today are joint heirs with Christ Jesus and belong to 'the meek which inherit the earth' with Christ Jesus. (Matt. 5:5; Rom. 8:16, 17) They are therefore in a different position from those of his "other sheep", the great multitude, although all must and do receive life from Jehovah by Christ Jesus.

³⁸ Joseph did not arrange for a dole to be set up and that the people receive a dole from the government and continue idle. (Gen. 47:23) On the contrary, the people must be diligent and work and not become a public charge in idleness. They were commanded and must sow the seed given to them and sow it upon the land and trust to God for the increase. It has always been and always will be that men must work. (2 Thess. 3:10) If a man would not work, neither should he eat. The idler is an abomination in the sight of God and is classed as a waster. (Prov. 19:15; 31:27; Ezek. 16:49) In behalf of the great multitude and their future life, the Lord provides that they must not be idle, but must serve him continuously. (Rev. 7:15) "Ye are not your own; for ye are bought with a price; therefore glorify God."—1 Cor. 6:19, 20.

³⁹ A liberal arrangement was made for the people: "And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." (Gen. 47:24) Since the land was not then their own, that was a very generous arrangement for them. A like requirement is laid upon the great multitude, as prophetically shown at Zechariah 14:16-18. The requirement of the great multitude is just and reasonable, and "not grievous". (1 John 5:3) Christ Jesus according to the will of God puts them all on an equal footing before Jehovah and requires all of them to render faithful service unto God, and that not beyond measure. This arrangement the people of Egypt appreciated, even as the great multitude will recognize and be glad with the arrangement which the Lord has made for them: "And they said, Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants."—Gen. 47:25.

⁴⁰ By his action toward the people Joseph vindicated his new name given to him by Pharaoh, that is, "Zaphnath-Paaneah," which means "Saviour of the world". Likewise the great multitude wave their palm branches at the temple and thereby ascribe salvation unto God and unto the Greater-than-Joseph, and they delight to be the servants of God and Christ for ever. Man can find favor in the eyes of Christ Jesus, the Greater-than-Joseph, only by serving Jehovah. All this must be done before Armageddon, and it is those who do thus joyfully serve that may receive protection at Armageddon.

⁴¹ The household of Jacob, including the half brothers of Joseph, did not come under the Egyptian arrangement, for the reason, they were not landowners or permanent residents there, but were merely guests or sojourners, and they therefore pictured the great multitude from a different viewpoint. Jehovah's people, whether of the remnant or of the great multitude, are not to be tied down to the famine-stricken world of Satan, but are merely sojourners there, enjoying the care and protection of God's gracious provision for them under Christ Jesus. (Heb. 11:16) The part played by the Egyptians, particularly, shows what is required of all who become of the great multitude, and their condition prior to Armageddon. The great multitude do not now find rest in Satan's organization, which rules the earth. They are not to be contented with the present wicked rule. They must advocate God's kingdom and be diligent in doing so, and by doing so they 'lay up for themselves treasures in heaven', and are not to think that treasures of earthly things now acquired and held will be preserved in Armageddon. It is quite probable that the enemy may strip them of everything earthly just before Armageddon. It is certain that nothing will survive Armageddon except service privileges toward Jehovah, and these service privileges, together with the Word of God, are "treasures in heaven". When Armageddon is past, then those of the great multitude are in line to receive the fullness of life, and not before. Should Jacob be brought back from the grave before Armageddon, he will be of the same attitude as when he asked Joseph not to bury him in Egypt, but to bury him in God's promised land, that is, Jehovah's organization. (Gen. 47:29-31) Joseph will be of like mind as when he requested that his bones be carried up out of Egypt in God's appointed time. (Gen. 50:24-26) Although those men shall live on the earth for ever, they will have no part with Satan's organization. All of the great multitude likewise look forward to the government of Jehovah under the righteous Ruler, Christ Jesus.

ENDLESS BLESSINGS

⁴² The famine had ended, and now God inspired Jacob to pronounce blessings upon all the heads of the twelve tribes. (Gen. 48:1-22; 49:1-28) The great prophetic drama was now being concluded and Jacob died. After his death Joseph's offending half brothers appeared before Joseph and fell down before him and begged his forgiveness, and said: "Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them." (Gen. 50:18-21) This concluding part of the great prophetic drama appears to say that after the great famine upon the world has ended and

the great destruction of Armageddon has passed, then Jehovah, the great King of Eternity and Mighty Patriarch, will, by and through Christ Jesus, the Greater-than-Joseph, further bless the great multitude and will continue to for ever nourish them and fill them with joy. Those millions now living who will survive Armageddon and never die will begin then to receive the material benefits of God's kingdom under Christ, and then Jehovah by Christ Jesus will bring forth from the grave the other generations of human creatures who have died in ignorance of Jehovah God's gracious provision for them. Returning from the dead these will be offered full opportunity to receive endless blessings through the Greater Joseph, Christ Jesus, upon whose shoulder the righteous government shall rest. Joseph lived for years after the famine, and this suggests that some of the remnant, who are the feet of the Greater Joseph, will survive Armageddon and further serve Jehovah in behalf of others on earth until God's due time to fully receive them into the promised land of everlasting life and boundless joy.

⁴³ This great prophetic drama, arranged and directed by Jehovah God, and played upon the stage long centuries ago, is a wonderful and beautiful picture of Jehovah's gracious provision for the salvation of the obedient creatures of the human race who maintain their integrity toward him under the test, and all such shall result to the everlasting vindication of his holy name. "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart."—Ps. 119:1, 2.

⁴⁴ Those who gladly comply with the rules of Jehovah and render themselves in full obedience to him and his great Governor will rejoice for ever. They will live, and not die. The wicked having perished for ever, then all creation will continue to praise Jehovah's holy name. "Let every thing that hath breath praise the LORD. Praise ye the LORD." (Ps. 150:6) As Jehovah now discloses to the people his gracious provision, let every one who loves righteousness be quick and diligent to worship God in spirit and in truth, and to "ascribe unto Jehovah the glory due unto his name", and to "worship Jehovah in holy array".—Ps. 29:2, A.R.V.

QUESTIONS FOR STUDY

- ¶ 1. How are Jehovah's gracious provisions made available for humankind? Who will benefit thereby? What part of this prophetic drama is now in course of fulfillment, and how?
- ¶ 2-4. What strong and important suggestion is seen in Genesis 45:1? What important facts are disclosed in the record at verse 5? Briefly recount the facts showing fulfillment of this part of the prophetic drama.
- ¶ 5, 6. Point out fulfillment of the prophetic picture recorded at verses 8, 9, and the application of the prophetic words of Joseph fulfilled upon the Greater Joseph.
- ¶ 7, 8. That there were yet five years of famine, and an urgent invitation was sent to the entire household of Jacob to come to Egypt, for the reason stated, was of what prophetic significance?

- ¶ 9, 10. How, in the fulfillment of the part of the picture recorded at verses 16-20, did "Pharaoh" show his pleasure and extend to all of 'the household of Jacob' the invitation to avail themselves of the provision made for them in "Egypt"?
- ¶ 11. Account for a different understanding of certain prophetic scriptures now presented in *The Watchtower*, as proving that the Lord is leading and feeding his people.
- ¶ 12, 13. What was foreshown in Joseph's instructing Benjamin and his ten half brothers to extend the gracious invitation to others of the family relationship?
- ¶ 14. Point out how fitting, then and now, was the admonition given by Joseph to his brethren as recorded in verse 24.
- ¶ 15, 16. Show that Joseph's special consideration for his father was particularly appropriate as a part of the prophetic picture.
- ¶ 17, 18. What further seems to have been foreshown in Joseph's sending for his father and providing for him to come and have part in the blessings made available at the hands of Joseph? How will the fact of the presence of those faithful men of old be manifest?
- ¶ 19, 20. Explain, in this connection, the statement recorded at Exodus 12: 40. That those who sojourned included all the "children of Israel" is of what significance?
- ¶ 21. Explain and apply the prophetic statement that "all the souls of the house of Jacob, which came into Egypt, were threescore and ten".
- ¶ 22. Relate how, in the fulfillment of the prophetic occasion, 'Joseph identified himself to Jacob and to all of his household aside from those he had seen and known in Egypt.'
- ¶ 23, 24. How does Joseph's meeting the household of Jacob in the land of Goshen, and the arrangement there made for them, find fulfillment?
- ¶ 25-27. What was the purpose in Joseph's instructing his brethren as recorded at Genesis 46: 34? How did the answer to Pharaoh by the brethren of Joseph (47: 3, 4) serve its purpose?
- ¶ 28-30. Show how appropriate as a prophecy was (a) Jacob's blessing Pharaoh. (b) The provision made for "the household of Israel" as stated in verses 11, 12.
- ¶ 31. What secondary view of the prophetic picture is here apparent?
- ¶ 32. What is the great privilege, and the attending responsibility, now before the "other sheep" class?
- ¶ 33, 34. Describe the situation foreshown in the condition recorded at verse 13. Contrast the method employed by Joseph to provide for the needs of the people with that of the so-called "New Deal" schemers of the present day. Account for the listlessness and credulity of the masses of the people, and for their charging Jehovah with responsibility for present conditions. What does this mean for those who have received the truth?
- ¶ 35. Instead of setting up a starvation dole system, as at present, how did Joseph arrange for the people to have food? What was the outcome of that arrangement? How is that part of the picture fulfilled?
- ¶ 36, 37. What was foreshown in the arrangement as mentioned in verses 21, 22?
- ¶ 38-40. Show (a) that Joseph's arrangement for the people was in accord with divine wisdom, in contrast with methods employed by governments at the present time. (b) That the reasonable requirements laid upon the people by Joseph, and their conclusion as recorded at verse 25, were fittingly prophetic.
- ¶ 41. What of prophetic significance is seen in the fact that the household of Jacob did not come under the Egyptian arrangement? How does the part played by the Egyptians serve as a prophecy?
- ¶ 42. After the famine had ended, what then took place, (a) as to Jacob and his sons? (b) Between Joseph and his half brothers? What seems to have been foreshown thereby?
- ¶ 43. What, then, did this great prophetic drama picture?
- ¶ 44. How, and to what end, will the obedient now respond to Jehovah's kindness in disclosing to his people the gracious provision made by him for them?

DOOM

JEHOVAH'S judgment written against "Christendom" includes all who have claimed to be his people but who have been and are hypocrites: "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." (Ezek. 5: 12) God declares in this prophecy three methods or judgment acts to be executed against "Christendom".

The "third part" in the foregoing text does not mean an actual one-third of the inhabitants, but has reference to the victims of one of the three judgment acts of God executed upon, or of one of his three methods of executing judgment upon, the nations of "Christendom". These judgments of Jehovah, as written, will be executed because of the traducing of his name and for the vindication thereof. The great defamer of God's name is Satan the Devil, and "Christendom" not only has fallen away to the Devil, but has become his chief instrument among the nations of the earth to practice fraud and hypocrisy and to bring reproach upon Jehovah's name. The visible manifestation of Jehovah's judgments and the vindication of his name will be a thorough instruction to all who re-

main on the earth, and all shall know that Jehovah is the Almighty God. The name of Jehovah God, and its vindication, is of paramount importance. "So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in fury, and in furious rebukes. I the Lord have spoken it."—Ezek. 5: 15.

During the execution of these judgments God's "faithful servant" class will abide in "the secret place of the Most High" and be delivered from "the arrow that flieth by day", and from "the pestilence that walketh in darkness". (Ps. 91: 5-13) The "faithful servant" will be singing praises to the name of Jehovah, and he will hold them in the hollow of his hand. While these faithful ones are kept under the protection of Jehovah and are proclaiming his praises, he will execute his judgment upon "Christendom". "When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread; so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it." (Ezek.

5:16,17) The complete execution of his judgment will be in the battle at Armageddon, in which Satan and his entire organization shall completely fall.

Rulers of "Christendom" have lived wantonly and for their own pleasure. The clergy element have boldly proclaimed that the rulers of "Christendom" rule by divine right and therefore are God's favored ones on the earth. These call themselves by the name of the Lord and have used his name to cover up their selfish and wanton schemes. This applies to every element of the government power of "Christendom". There has been and is a large number of people who support the unholy alliance of the rulers, both mentally and actually with their hands, and deceive themselves into believing that by this means they will have and do have special favor with the rulers.

Both the rulers and their supporters make believe that they are on the Lord's side, when they should know that they are not. They call themselves Christians, when they have no love for God or for Christ. The rulers have builded up a system of religion which dishonors the name of Jehovah God, and continue to heap reproach upon him; and their schemes or organizations they use to ensnare many. "As a cage is full of birds, so are their houses full of deceit; [and] they are become great, and waxen rich," and claim to be God's favored people on the earth. While this applies specifically to the clergy and the principal of their flock, it also has application to all of the peoples in "Christendom" who either mentally or actually lend support to the unholy alliance. The prophet Jeremiah prophesied against the same people, and God caused him to write concerning the clergy, the principal of their flocks, and those who support them, these words: "They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—Jer. 5:27-31.

The sixth chapter of Ezekiel's prophecy contains a statement of God's judgment against the rulers, symbolically represented by the "mountains" and the "hills"; and those people who support such rulers are symbolized or represented by the "rivers" and the "valleys". This judgment God will execute in his own due time and after due notice is given:

"And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high

places. And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols."—Ezek. 6:1-4.

The prophet makes it appear that in the execution of God's judgments the nations of hypocritical "Christendom", their chief men and leaders and their supporters, shall find no way of escape. There shall be no way of escape, whether these of "Christendom" be in far-away lands doing missionary work or are manipulating the machines at the base of operations. Jehovah God through his duly appointed executive officer will search them out in every part of the earth: "He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon them."—Ezek. 6:12.

This terrible work Jehovah declares he will do that his name may be vindicated. "And they shall know that I am [Jehovah], and that I have not said in vain that I would do this evil unto them. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I am [Jehovah]." (Ezek. 6:10,14) Four times in this chapter the statement is made: "They shall know that I am Jehovah." Had "Christendom" heeded the repeated warnings that Jehovah has given her, this might have been avoided.—Jer. 23:22.

There is a class, however, that will give heed and is giving heed to God's message of truth that he is causing to be proclaimed, and this prophecy of Ezekiel is another strong proof that "millions now living will never die" but will be brought through the terrible trouble: "Yet will I leave a remnant that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried." (Ezek. 6:8,9) Jehovah will spare some creatures upon the earth, and this shall furnish the nucleus for the beginning of reconstruction before the resurrection of the dead. All the living shall know that Jehovah is God, and all those who are brought forth from the grave shall know it also.

Other prophecies of the Bible prove that 1914 marks the end of Satan's rule without interference, and from that time forward war is made by the Lord against Satan and against his organization until the wicked thing is entirely cleaned out. (Psalm 110) The seventh chapter of Ezekiel's prophecy is corroborative proof of this fact.

The World War came to an end and the League of Nations was brought forward, and the religious leaders of the world have put forth their program of forming the complete union with the other wings of Satan's organization, and this they have done in order to insure their control of the world. Various peace

agreements are promulgated by Satan's organization, but none of these things shall stop the forward march of Jehovah and his Christ to crush out every vestige of Satan's wicked organization. The end is inevitable, because 'God's wrath is come'. (Rev. 11:18) The period of Jehovah's long-suffering with hypocritical religion and systems of the world has ended. Jehovah therefore said to his prophet Ezekiel: "And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon the four corners of the land. Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am Jehovah. Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh. An end is come, the end is come, it awaketh against thee; behold, it cometh. Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near; a day of tumult, and not of joyful shout- ing, upon the mountains."—Ezek. 7:1-7, A.R.V.

The physical facts show that from and after 1914 this prophecy has been in course of fulfillment and is progressing forward to a final end. Now the world has reached the point when the prophecy uttered by Jesus is being fulfilled, to wit: "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26) Doubtless Jesus had Ezekiel's prophecy in mind when he thus spoke, and the words of Jesus confirm what Jehovah caused Ezekiel to prophesy.

"Christendom" is now doomed. God's judgment has been written against her. That judgment has been announced and, as Ezekiel prophesied, soon God will pour out his anger upon "Christendom". "Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am [Jehovah] that smiteth."—Ezek. 7:8, 9.

NO LIFE IN HELL

BEFORE examining the scriptures relating to hell, the Scriptural proof is here submitted in support of what may be called "the layman's answer" to the question as to where and in what state are the dead, and which answer is that the dead are actually dead, unconscious, in the tomb, and know not anything until God's due time to awaken them.

No creature could be enjoying bliss in heaven, or be undergoing suffering in purgatory or torture in hell, unless that creature were conscious at the time. Some clergymen try to qualify the statement of bodily torment in hell by saying that the wicked are merely undergoing 'mental torment' because of the memory of their wickedness. Neither could this be true, unless the creature were conscious at the time and able to remember what had taken place. If the Scriptural proof then establishes the fact that when one dies he has no knowledge nor wisdom, that he has no memory, that he cannot work and cannot think, and that he is in a condition of silence, such proof absolutely disproves the clergymen's answer that the dead are undergoing any kind of suffering or any kind of joy.

God is true, and his Word is true. Men are not true, nor is their word true, except when in harmony with God's Word. (Rom. 3:4) Upon the question at issue the following quotations from the Word of God are submitted, with absolute confidence of establishing the truth of the layman's answer, to wit:

Ecclesiastes 9:5, 10: "For the living know that they shall die; but the dead know not any thing. . . . Whatsoever thy hand findeth to do, do it with thy

might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Psalm 6:5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psalm 49:14: "Like sheep they are laid in the grave [(Hebrew) *sheol*]; death shall feed on them."

Psalm 115:17: "The dead praise not the Lord, neither any that go down into silence."

Man was made of the elements of the earth, and when he dies he returns to the dust, even as it is stated in Genesis 3:19.

Ecclesiastes 3:19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again."

The breath of life animated man and made his organs function. No longer do they function when he ceases to breathe. Psalm 146:4 rightly says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

The clergy have attempted to apply these texts to the body only, and not to the soul. In this they are wrong; for it is the soul or animal or creature that ceases to exist. Ezekiel 18:4 reads: "The soul that sinneth, it shall die."

There is no place for the eternal torture of men or souls. God is not a fiend, as the clergy would make him appear. God is love. What good could result from

torturing one of Jehovah's creatures? How could love be expressed in such a manner? Furthermore, how could torment in any wise comply with the law which God gave to Adam, and which provided death as the penalty, God saying to Adam: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Again the answer of the clergymen is both unreasonable and inconsistent with God.

The doctrine of eternal torment was never heard of for more than four thousand years after Adam was sentenced to death. It is an invention of the Devil promulgated for the purpose of supporting his original lie, namely, that there is no death. He contradicted God, saying deceitfully to the woman Eve: "Ye shall not surely die." (Gen. 3:4) The Devil saw that if man should believe the doctrine of the inherent immortality of the soul he likewise must believe that the wicked are somewhere in torment. If he could induce man to believe that God had provided a place for the eternal torture of that soul, then he would succeed in turning man away from God and causing him to hate Jehovah God. The doctrines of eternal torture and inherent immortality of man are intended to support each other; and both being false, both must fall.

The Bible was translated from other languages. The old part thereof, before Christ, was translated from the Hebrew, and the new part, after Christ, from the Greek. The English word "hell" is translated from the Hebrew word *sheol*; and the Greek words *hades*, *gehenna* and *tartarōō* are also translated "hell" in the Scriptures. As to the significance of the word "hell", consider this: As winter time approaches a farmer gathers his carrots and turnips, digs a hole in the ground, and then covers these vegetables over so that they will not freeze. According to the old English way of describing it he is putting his vegetables into hell, that is to say, a dark [unseen; hidden] place. In the Bible the Hebrew word *sheol* is translated "grave" and "pit" more times than it is translated "hell". The grave is a dark place. If *sheol* means torment in one place, it must mean this in all. A few scriptures on the point will illuminate the mind on the question.

Jacob was one of the men whom God approved. Jacob's son Joseph had been taken away and sold into Egypt, and representation had been made to Jacob that his son was killed. His sons and daughters came about him to comfort him; but he said: "I will go down into the grave [(Hebrew) *sheol*] unto my son mourning." (Gen. 37:35) Years afterward there was a famine in the land where Jacob lived, and he sent his sons into Egypt for corn. They found Joseph there. They returned with the request that the father send Benjamin, the youngest son. Jacob responded to their request with these words: "My son shall not go down with you; for his brother [Joseph] is dead, and he [Benjamin] is left alone; if mischief befall him by

the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [(Hebrew) *sheol*]."—Gen. 42:38.

Here the word *sheol* is translated "grave". It is easy to be seen that Jacob expected to go to the tomb. The translators saw that they could not make this scripture read "hell"; if they did, it would be rather inconsistent to argue that Jacob's gray hairs would last long in fire and brimstone. The American modern revision committee of the English Bible left this word *sheol* untranslated, evidently expecting thereby to deceive the uneducated.

Job was a good man and approved by Jehovah. The Devil boasted that he could make Job curse God. God let him try it. But he never succeeded in causing Job to curse Jehovah. Job was afflicted with boils from the top of his head to the soles of his feet; his flesh was putrid; and all his neighbors and friends turned against him and came to mock him; even his wife repudiated him and said: "Curse God, and die." Poor Job was left with no one to comfort him. According to the preachers' description of hell Job was having about as much of it as any man could have on this earth. If he believed that hell means eternal torment, it would seem rather strange that he should have uttered this prayer, to wit:

"O that thou wouldest hide me in [hell, *sheol*] the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" (Job 14:13) Then he adds: "If I wait, [hell, *sheol*] the grave is mine house: I have made my bed in the darkness." (Job 17:13) Job wrote these words under inspiration from Jehovah. They are quoted here to prove that the word *sheol*, translated hell, means the grave, the tomb, the condition of silence.

In Psalm 16:10 it is written: "Thou wilt not leave my soul in hell." This is quoted by the apostle Peter in the book of The Acts, chapter two, verses thirty to thirty-two, and is specifically applied to the Lord Jesus, proving that Jesus went to the hell of the Bible, which means the tomb. If hell were a place of eternal torture Jesus would still be there. But he came out in three days. He was resurrected from the dead. The preachers may answer: 'He went down to investigate and to inform others how hot it is there.' If they are correct he must have been supplied with an asbestos body for the trip. Besides, Jesus spoke of hell and never indicated that it was a place of torment, as we shall see as we progress with this argument.

One of the best illustrations of what is meant by hell is that with reference to Jonah. A great whale swallowed him. Jonah says: "I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I." (Jonah 2:2) Evidently it was quite dark in that whale's belly. If hell had been eternal torment Jonah would not have gotten out.

The same Hebrew word *sheol* is often translated "pit" in the Bible. Describing the wicked that die, it is written concerning them: "They go down quick [or alive] into the pit." (Num. 16:30) Here the word "pit" is translated from the word *sheol*. Again it is written concerning those who die: "They shall go down to the bars of the pit, when our rest together is in the dust." (Job 17:16) The word here translated "pit" is from the same Hebrew word *sheol*, and plainly expresses that it means the condition of death.

In the scriptures since Christ the Greek word *hades* is translated into the English word "hell", and has the same meaning, identically, as *sheol* in the Hebrew. It refers always to the condition of death, spoken of as the grave, the tomb, or the pit. A few proof texts concerning this: Acts, chapter two, verse twenty-seven, is a quotation from Psalm sixteen, verse ten, quoted above, the former text using the Greek word *hades* and the latter text using the Hebrew word *sheol*, thus showing the two words to be equivalent. Then in Matthew 16:18 Jesus uses the word *hades*, which is translated "hell", saying: "The gates of hell shall not prevail" against the church of God. Without doubt the thought is that the condition of death shall be destroyed in due time, and that therefore it cannot prevail against those who serve God.

In harmony with this, in Revelation 1:18 it is declared that Jesus has the keys of hell, that is to say, the means of unlocking the condition of death. It is written: "Death and hell delivered up the dead." (Rev. 20:13) *Hades* is the word here used; it has the same meaning as *sheol*, and evidently means the grave, or tomb, which shall give up the dead at the resurrection. It manifestly does not mean eternal torment; because if people are there eternally, they could not be brought out. This scripture does not say that hell gives up the *living*, but says that it gives up the *dead*.

The Greek word *gehenna* is also rendered "hell" in English. It means the condition of death, or complete destruction, from which there is no awakening or resurrection. *Gehenna* is a Greek expression, referring to the valley of Hinnom. Just on the south side of Jerusalem is a valley called the valley of Hinnom, or the valley of *Gehenna*. Therein was a fire kept constantly burning. The offal from the city and the bodies of dead animals and the like were thrown into the fire and destroyed. Under the Jewish law no *living* creature was permitted to be cast into that fire. The practice was to bring the offal out of the gate of the wall of Jerusalem and cast it over the high embankment into the valley. The bodies of some of these animals lodged on the rocks, and the worms consumed them. The valley of Hinnom therefore was a place of destruction. It pictured the destruction of the wicked.

Speaking to the Jews, who would understand his meaning, Jesus said: "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire [(Greek) *gehenna*]: where their worm dieth not, and the fire is not quenched." (Mark 9:47, 48) The 'unquenchable fire' and the 'worm' represent destruction, and Jesus was telling the Jews that that was what would come upon their nation.

Jesus in plain phrase was telling the Jew that he, Jesus, was the One appointed as King by Jehovah God, and that in due time God would set up his kingdom; that a place in that kingdom was the greatest privilege one could have; but that no one could enter it unless he willingly put away everything that would be contrary to God's will. If therefore anyone had something that was dear to him, even as dear as an eye or as a hand, if it was offensive and would keep him out of the kingdom he would better cut it off than be destroyed.

SERVICE APPOINTMENTS

J. C. BOOTH

Edgar, Nebr.	Apr. 2	Torrington, Wyo.	Apr. 14
Glenvil, Nebr.	3, 4	Jireh, Wyo.	15
Bloomington, Nebr.	6	Lead, S. Dak.	17, 18
Cambridge, Nebr.	7	Vale, S. Dak.	20
North Platte, Nebr.	8	Gillette, Wyo.	22
Mullen, Nebr.	9	Sheridan, Wyo.	23
Alliance, Nebr.	10	Ilwerton, Wyo.	25
Bayard, Nebr.	11	Casper, Wyo.	27, 28
Scottsbluff, Nebr.	13	Slater, Wyo.	30

M. L. HERR

Swiftown, Miss.	Apr. 1	Ruston, La.	Apr. 18
Belzoni, Miss.	2	Bernice, La.	20
Longwood, Miss.	3	Ilmore, La.	21
Vicksburg, Miss.	4	Bradley, Ark.	22
Bolton, Miss.	6	Texarkana, Tex.	23, 24
Yokena, Miss.	7, 8	Hope, Ark.	25
Church Hill, Miss.	9	Saratoga, Ark.	27
Natchez, Miss.	10, 11	Prescott, Ark.	28
Alexandria, La.	13	Camden, Ark.	29
Leesville, La.	14	Strong, Ark.	30
Shreveport, La.	16, 17	Hamburg, Ark.	May 1

G. Y. McCORMICK

Greenville, S. C.	Apr. 3, 4	Dallas, Ga.	Apr. 18, 19
Anderson, S. C.	6, 7	Atlanta, Ga.	21, 22
Abbeville, S. C.	8	Monticello, Ga.	23
Greenwood, S. C.	9, 10	Waynesboro, Ga.	24
Athens, Ga.	11, 12	Augusta, Ga.	25, 26
Jasper, Ga.	14	Dearing, Ga.	28
Dalton, Ga.	15	Midville, Ga.	29, 30
Rome, Ga.	16, 17	Brooklet, Ga.	May 1

S. H. TOUTJIAN

Gremerton, Wash.	Apr. 6, 7	Chelan, Wash.	Apr. 21
Liverett, Wash.	8, 9	Okanogan, Wash.	22
Coupeville, Wash.	10	Ellensburg, Wash.	24
Mt. Vernon, Wash.	11, 12	Yakima, Wash.	25, 26
Bellingham, Wash.	14, 15	Sunnyside, Wash.	28
Wenatchee, Wash.	17, 18	Richland, Wash.	29
Entlat, Wash.	20	Pendleton, Oreg.	30

A. S. WRIGHT

Wichita, Kans.	Apr. 3, 4	Anthony, Kans.	Apr. 10	Garden City, Kans.	Apr. 15, 16	Russell, Kans.	Apr. 24, 25
Douglass, Kans.	6	Kiowa, Kans.	11	Dodge City, Kans.	17, 18	Wakeeney, Kans.	27, 28
Winfield, Kans.	7	Pratt, Kans.	13	Larned, Kans.	20, 21	Lenora, Kans.	29
Arkansas City, Kans.	8, 9	Plains, Kans.	14	Great Bend, Kans.	22, 23	Achilles, Kans.	30