



The WATCHTOWER

And Herald of
Christ's Presence

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

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

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The WATCHTOWER

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"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.

MEMORIAL

The date for the celebration to the name of Jehovah God and to the sacrifice of Christ Jesus in 1937 will be Friday, March 26, after six p.m. The book entitled *Jehovah* contains a detailed explanation of the Memorial. Carefully and prayerfully study chapters two and three thereof. Then on the 26th day of March, after six p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the Scriptural requirements. The Lord and the apostles used real red wine, and we should follow their lead.

"UNCOVERED"

True to its title, "Uncovered," this new booklet draws back the veil of lies covering the false position, claims and pretensions of the Roman Catholic Hierarchy. This booklet was called forth as a result of the failure of the Hierarchy and governmental and radio agencies to respond to the nation-wide petition in the United States for a public debate by radio, and presents the Scriptural side of the proposed debate by the Society's president, against whom the Hierarchy laid its false charges. *Uncovered* is a booklet of 64 pages, and the campaign with it in the United States and territories begins February 15. But its usefulness and field for distribution is as wide as the expanse of the Hierarchy's influence and control, to wit, world-wide. For campaign instructions, consult the *Informant*. Copies of *Uncovered* for your personal use may now be procured at 5c each.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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"PROTECTION"

This new booklet, of 64 pages, is self-covered. It bears an attractive cover design, in color, and also the title and legend: "PROTECTION from those who seek to hurt or destroy me. How can I find it?" After reading it, you will surely want to distribute the booklet. It has already been released for general distribution. You may procure a copy, or copies, on a contribution of 5c each, and read up in preparation for your part in its distribution.

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The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

FEBRUARY 15, 1937

NO. 4

JEHOVAH'S PROVISIONS

PART 2

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread."

—Ps. 132: 13-15.

JEHOVAH'S provision is first for his Beloved, Christ Jesus, and his body members. These constitute his temple or dwelling place, and abundant is his provision made for them. Primarily Joseph pictured Christ Jesus, and secondarily those who constitute his faithful followers, including the "faithful and wise servant" class now on earth. In this day of stress it is of great comfort and hope to the remnant to receive from God's hand the abundance of spiritual bread upon which they may constantly feed and be strong. For this purpose Jehovah is now unfolding to them his prophecies, including the drama long ago directed by him, and which was played by those who served him. Joseph was confined in prison, although entirely innocent of any wrongdoing. God permitted him to remain for a season in that condition to play his part in the drama foretelling future and greater things that must come to pass, and how Jehovah would perform his expressed purpose.

² The cupbearer, or butler, and the baker of the king Pharaoh were confined in the same prison with Joseph because they had committed some offense against their lord and king. Joseph ministered unto these prisoners. Both of those men dreamed dreams, which dreams Joseph interpreted for them. By the interpretation of the dreams of those two men Joseph disclosed to them that one of them would be executed and the other would be reinstated to his former position in the king's service. Joseph took occasion to inform them that the interpretation of the dreams was not of his own knowing, but that it came from God, and thus he gave honor to Jehovah and took none of the honor to himself. Joseph made request of the chief butler that when he was released from prison and reinstated in his official position with the king, he should inform the king Pharaoh of Joseph's imprisonment and tell him that he was wrongfully stolen away from his own people and sold as a slave, and was now imprisoned without a cause. The interpretation of the dreams of these two men proved true; but the butler, when he was released and reinstated, forgot about Joseph, and nothing

was done for him for a period of two years.—Genesis 40.

³ The physical facts which fit this part of the prophecy show its fulfillment began to come to pass about 1918. The two prisoners who dreamed were on a common level as prisoners, but the dream of the cupbearer or butler showed unselfishness, in this, that the wine which he received into the cup he then poured to the king Pharaoh. The baker's dream showed that he had baskets of meats, and although his dream stated that these were "bakemeats for Pharaoh" the king, he permitted the birds to eat that food. As Joseph foretold in interpreting the dreams, the cupbearer or butler was released from prison and restored to his former position, and the baker was hanged by the neck until he was dead. The cupbearer here foreshadowed the "faithful servant" class, and the baker foreshadowed the "evil servant" class. Those who constitute both classes were, at the time of the coming of the Lord Jesus to the temple, on a common footing and they stood before the Lord for judgment at that time. All of these antitypical Levites, servants of the Lord, were gathered before the judgment seat of Christ. At and prior to that time all the antitypical Levites had offended Jehovah, the great King of Eternity, and he was angry or displeased with them because of their unlawful conduct in the years 1917 and 1918, and for that reason God had permitted them to be restrained of their liberty, or imprisoned by Satan's organization. As the butler was glad when he was restored to his former position, even so the faithful were glad when their restraint was removed and God's anger was removed from them.—Isa. 12: 1; 60: 10; Zech. 1: 14, 15.

⁴ The prophecies which Jehovah had long ago sent, and which foretold the fate of the consecrated, were due to be fulfilled, and the consecrated were interested in their interpretation and were disturbed because of their inability to understand them; and this was shown by the prisoners' being disturbed by their inability to understand their dreams. Several of the consecrated attempted to interpret the prophecies according to

their own views, including the prophetic drama of Joseph and his brethren, and therefore they did not wait until God's due time for him to interpret them. When the two prisoners spoke to Joseph about their dreams Joseph said to them: "Do not interpretations belong to God?" (Gen. 40:8) This foretells that Jehovah's prophecies cannot be interpreted by men, but interpretation is from Jehovah and he gives it in due time to those who love and serve him. Christ Jesus at the temple is Jehovah's great Servant and Interpreter, and by God's permission and direction he gives to the faithful ones an understanding of God's prophecies and his coming to the temple. Those who attempt to run ahead of the Lord and try to interpret prophecies to suit their own ideas never get the proper interpretation thereof. The meek are those who wait upon the Lord and seek to learn. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) The dream of the cupbearer or butler pictured the faithful, unselfish and meek ones, who bear the fruit of the vine and bring joy to the great King of Eternity, Jehovah God. (John 15:5-8) It is this class to whom God showed his favor and restored them to his favor. In relating the dream to Joseph, the dreamer said: "And in the vine were three branches: . . . and the clusters thereof brought forth ripe grapes: . . . and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Joseph said to the cupbearer: "The three branches are three days," that is, they represent three days. (Gen. 40:9-12) The three days corresponded to three years, which three years began in 1919, when the Lord began to release his prisoner class, and 1919 plus three years equals 1922, when the Lord made known to the faithful class that they had been reinstated in his favor, and they greatly rejoiced, and at which time they were anointed with the outpouring of the spirit of God.—Joel 2:28, 29.

⁵ The anger of the Lord was then removed from the faithful, and they rejoiced greatly. Those who were privileged to be at the Cedar Point convention in 1922 will well recall that time of rejoicing. Approximately at the same time the "evil servant" class, which had permitted the fowls of the air, or "birds", to steal the truth from them, were made manifest. (Matt. 13:4, 18, 19) By reason of their selfishness, looking to salvation and not to the honor of God's name, they were cast away from the Lord and were "accursed of God" as though hanged on a tree, and which was foreshadowed by the hanging of the baker of the king Pharaoh. (Deut. 21:23) While it appears from the prophecy that the clear division between the "faithful servant" class and the "evil servant" class was fully accomplished by 1922, it was not until the issue of *The Watchtower* of February 15, 1927, that the "faithful servant" class even saw the fulfillment of the parable concerning the two servants, as uttered by the

Lord. In an article of that issue, entitled "Servant—Good and Evil", the distinction between the two classes was first made known to the Lord's people on earth. The "evil servant" class have never seen the truth of the fulfillment of that prophetic parable. Even to this day they say, "The Lord was never angry with us during the World War," and they still recognize the political rulers of this world as the higher powers.

HIS GOODNESS

⁶ Men often forget their true friends. Even the mother may forget her child. God never forgets those who serve him faithfully. (Isa. 49:15) Jehovah's prophet, representing Christ Jesus the Head of the true spiritual Israelites, says: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old."—Isa. 63:7-9.

⁷ Joseph, the forgotten man, lingered in prison for two full years after he had interpreted the dreams of the men aforementioned. He was forgotten by the man whom he particularly favored, but he was not forgotten by Jehovah God. Without doubt Jehovah had permitted him to remain in prison to perform the further part of this great prophetic drama. In his own due time Jehovah caused another part of the drama to be played, and which is now here considered.

⁸ Jehovah caused Pharaoh to have two dreams in one night. It was the practice of the wise men of the world at that time to interpret dreams, and Pharaoh called before him all his magicians and wise men of Egypt. But none of them could interpret his dreams. Then it was that his cupbearer, the butler, woke up and remembered Joseph had done him a great favor but he had forgotten all about it until that time. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."—Gen. 41:9-13.

⁹ Hearing this report from his butler, Pharaoh im-

mediately sent for Joseph, who was yet in prison; and doubtless at that time Joseph had the appearance of all the other prisoners, bearded and clothed with filthy clothing. Joseph shaved himself and put on some clean clothes and was brought before the king, and the king told Joseph of his dreams and asked Joseph if he could interpret the same. Again Joseph was faithful and true to give all honor and praise to Jehovah God: "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace."—Gen. 41:16.

¹⁰ Jehovah had put these dreams into Pharaoh's head, and now Pharaoh repeated them to Joseph. At this point in the prophetic drama Pharaoh played the part representing Jehovah God, revealing his purpose to Christ Jesus and through him making known the meaning to his "faithful and wise" servants remaining on earth, who are the feet of Christ Jesus, "whose feet they hurt with fetters" during the period of martial law. (Ps. 105:18) The dreams as had and as repeated to Joseph are told in the scripture at Genesis 41:17-24. The facts now well known, and which show fulfillment of this part of the prophetic drama, are as follows:

¹¹ During the Elijah period of the Lord's work the opinion had been freely expressed by those followers of Christ Jesus that Armageddon would be a strife or battle between the elements of labor and capital, resulting in anarchy throughout all the earth. In the year 1914 the world was in the grip of the great war and it was expected that that war would ultimately lead to anarchy or Armageddon. Many difficulties at that time beset the consecrated by reason of the world conditions and Satan's activity against them. What would be the future of God's consecrated or visible part of God's organization? and how would any survive anarchy? were questions then in the minds of the consecrated. The prophecies which Jehovah had caused to be uttered gave the answer to those questions, but it was in cryptic phrase and Jehovah's time had not arrived to make those prophecies understandable to the consecrated, and hence they could not understand them. Those prophecies, like dreams, were in the record, but there was no interpretation thereof that could be understood, even though some attempted to interpret them.

¹² The World War having passed, Jehovah brought into prominence the prophecies and the physical facts in fulfillment thereof, and, like the double dream of Pharaoh, the meaning of the prophecies was now made doubly certain. Christ Jesus had defeated Satan in the war in heaven and had ousted Satan from heaven and cast him down to earth, and Christ Jesus was now the qualified one to open the books of the "dreams" or prophecies and loose the seven seals thereof, and he, as the Greater Joseph, now before Jehovah, the Greater Pharaoh, who held the book in his right hand

as he sat upon the throne, was given the power to break the seals and open the prophecies. (Rev. 5:1-7) Then Jehovah straightway sent his Messenger, his Interpreter, Christ Jesus, to his temple. The Interpreter being at the temple, it was time for him to gather unto himself his faithful ones in the temple and, gathering them, to then reveal to them the meaning of the prophecies. Prior to that time none of the "worldly wise", nor any of the "elective elders", coming amongst the consecrated, and who thought themselves qualified to interpret prophecy and who tried it, were in fact able to tell the meaning thereof. Some of those "elective elders" tried to interpret the prophecy of Joseph and his brethren and other prophecies, but their interpretations fell flat. Those attempted interpreters afterwards took their place in the "evil servant" class. At that time the outlook both for the people of the world and for the consecrated was very dark. That was in 1918 and the early part of 1919. But the great King Jehovah found and brought forth the Interpreter, Christ Jesus, the Greater Joseph, and in 1919 he began to bring "his prisoners" out of the "prison house", even as Joseph was brought out of the prison house and stood before Pharaoh. The original "faithful and wise servant" class, foreshadowed by Mordecai and Naomi, came forth and were groomed for service, and these were represented in Joseph. It was in 1922 that Jehovah's witnesses began to see the interpretation of the prophecies and the work of these witnesses began to take on an organized form and forward movement.

¹³ Having in mind these physical facts or conditions, note now that Pharaoh told his double dream to Joseph and that Joseph was enlightened by the spirit of Jehovah God to give the interpretation thereof. (Gen. 41:17-32) Although the remnant did not know the meaning of the prophecies, including the one here under consideration, yet the Greater Joseph sent them forth early in 1922, having poured "upon all flesh" of the remnant even his spirit to carry forward the witness work in the earth. In doing this work these faithful ones have a part in the fulfillment of the prophecy, and the Lord Jesus Christ, the Greater Joseph, revealed to them the meaning and the spiritual understanding of the prophecies; and the remnant in turn, having received these interpretations from the Lord, give them out to others in "Egypt", that is, the world, as they receive and understand the same. Otherwise stated, the Greater Joseph at the temple informs the remnant of the meaning of the prophecies of God, and these in turn tell the meaning thereof to the Jonadabs or "other sheep", whom the Lord is gathering into the fold.

PHARAOH'S DREAMS

¹⁴ It was not possible for Pharaoh to interpret his dreams, because he was merely a sinful man. It was not possible for his wise men and magicians to inter-

pret them, because they were merely sinful men and foreshadowed the "evil servant" class that attempts to interpret prophecy and cannot. Pharaoh was merely playing the part assigned to him in the prophetic drama, and that was all. It was necessary for someone to play that part as representing Jehovah God revealing to his beloved Son, the Greater Joseph, the meaning of prophecies, and Pharaoh was used merely to play a part. In the first dream of Pharaoh he beheld seven "fatfleshed and well favoured" cattle coming up out of the river Nile, and they fed upon the luscious grass growing in the valley of the Nile. Then came up out of the river seven other cattle, which were poor, ill-favored and very lean. The lean-fleshed cattle, instead of eating grass, ate up the seven well-favored or "fatfleshed" cattle. This part of the double dream disclosed a striking contrast in the provision of Jehovah God, made by and through his organization under Christ Jesus, and that provided for the people under the organization of Satan ruling this world, and particularly including the so-called "spiritual" provisions administered through the religious elements of Satan's organization. Mark well now this contrast.

¹⁵ The provisions of Jehovah's organization are pictured by the seven well-favored and fat-fleshed cattle. These, coming up, fed upon the abundance of grass provided for them, and, being warm-blooded creatures, pictured the complete fullness of sin atonement for mankind and the spiritual "strong meat" to be found only in the provisions which Jehovah has made, and which he administers through his organization under Christ Jesus, the Greater Joseph. This means the kingdom has come and the Chief Corner Stone and Foundation Stone of God's organization, which is Christ Jesus, the Greater Joseph, has been laid in Zion. (Isa. 28:16) Christ Jesus is now upon his throne, the rightful Ruler of the world. The "pure river of water of life" is flowing forth from "the throne of God and of the Lamb", and is the provision God has made for those to live who will obey him. (Rev. 22:1,2) An abundant provision is made by Jehovah for those who will come to him and prove their integrity toward him, and such is the way to life, as there is none other. The fat-fleshed cattle therefore pictured those abundant provisions.

¹⁶ Contrast now the bountiful provisions of Jehovah with the miserable excuse for spiritual provisions made by Satan's organization, and particularly the so-called "spiritual food" served up by the religious elements of the so-called "Christian religionists". The seven ill-fed and lean-fleshed cattle pictured the spiritual condition of all prisoners held in Satan's organization at the coming of the Lord Jesus to the temple, that is to say, the consecrated outside the temple, and all those of good will and who sigh and cry because of the abominations done in "Christendom" and the miserable food upon which they have to feed. Their condi-

tion was a starved one. They were greatly in need of spiritual food to keep them alive. With the gathering of the faithful servants of Jehovah God into the temple such became a part of God's organization and constituted a part of his provision for ministering to each other and to others who desire truth and righteousness. In the temple they are a part of the Greater Joseph, being fed by him. The lean and ill-favored cattle at this point picture the people of good will, held in the prisons of Satan by reason of his religious agents and who are starving for want of nourishing food. These prisoners must be fed. The seven lean cattle's eating the seven well-fed cattle here shows that the people of good will toward God, the prisoners, must feed upon and consume the provisions which Jehovah has made for them by and through his organization. The sin atonement has been provided, which they must learn about, and they must exercise faith in the shed blood of Christ Jesus. They must learn of and do the will of Jehovah God in order that they may be hid and escape the sword of slaughter at Armageddon, and then 'inherit the kingdom [blessings] prepared for them from the foundation of the world'.—Matt. 25:34.

¹⁷ It is noted in the prophetic drama that after the lean cattle had consumed the fat cattle they were still lean. That could not mean that Jehovah's provision is insufficient for those who eat at his table, but certainly it means that those of good will, and who feed upon God's provisions, do not now get fullness of life, but they receive that which sustains them now and will sustain them through Armageddon, and that after Armageddon they will still be dependent upon Jehovah's provisions through Christ Jesus, by and through whom they shall receive life everlasting. (Rom. 6:23) This also proves that the Bible contains spiritual food and is used as spiritual food to be consumed before and during Armageddon. The spiritual food provided by Jehovah through the publication of his Word must be used before the saints are taken from the earth, and not after the thousand-year reign of Christ has ended. The Bible must be used now; and because it is being used to feed the souls of the hungry and thirsty who hunger and thirst for righteousness, Satan and his agents desperately attempt to keep the people away from feeding upon God's provisions for them. There is no reason to conclude that the publications which God's visible organization now publishes and distributes amongst the people will be found of use during the thousand years of the kingdom reign, nor that even the Bible will be used during that time. Those publications are for present-day use to inform the people. When Christ Jesus has brought all the "other sheep" into the fold of God, then some other provision of the Lord will certainly be employed for them.

¹⁸ Seeing, therefore, that the Bible and the books published making known the contents and meaning of the Bible must now be used, because such is God's

provision, the obligation upon those who have these truths is therefore greater. Jehovah has taken out a people for his name, and these are sent forth from the temple to make known to others his name, which is the chief matter involved in his Word. Such is his provision for mankind to live. He warns the witnesses that they must carry this message to the people of good will, and he tells those who are of good will that when they hear this message the obligation is upon them to join with the anointed to carry the truth to others that they may hear. Such is exactly the command contained at Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."

¹⁹ Jehovah sends forth his witnesses under Christ Jesus, the Greater, Spiritual Joseph, and they must carry out the work that Jesus Christ tells them to do. These witnesses must inform the people of and concerning Jehovah's provisions for them and say to the people, 'Come and partake of God's gracious provisions, if you will.' Those who hear and who are of good will, and who are otherwise called "Jonadabs", must take up the glad message and say to others within their hearing: "Come." Together, all who love God and his kingdom will say, 'Come and partake of the water of life, which is God's provision to give and sustain life, and which he gives to those who love and serve him.'

SECOND DREAM

²⁰ Pharaoh, after he had one dream, slept and then had a second dream, and in the second dream he beheld seven full and fat ears of corn on one stalk. Then he beheld that seven ears came up after them and these latter were withered and blasted by the east wind. All the seven lean ears then proceeded to devour the seven good and fat ears of corn. Joseph said to Pharaoh: "The dream of Pharaoh is one." (Gen. 41:22-29) The two dreams are two parts of one drama, meaning one and the same thing. The seven good ears of corn pictured the abundance of provision, that is, "the bread of life," in Jehovah's kingdom organization under Christ, the spiritual, life-giving and life-sustaining food which Jehovah has provided for those who love and serve him. Particularly since 1922 the faithful on the earth have seen and appreciated God's gracious provision and have fed upon his provision so graciously made for them.

²¹ Concerning these faithful ones and the condition in which they find themselves, it is written: "He maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. 147:14) Every one of the faithful can testify joyfully to the fulfillment of this Psalm, prophetically foretelling peace in their borders, and that they have been filled with the finest of wheat, that is, the most precious truths, which have gladdened their hearts. These are God's 'other chil-

dren' by his woman Zion, now brought forth, and these are abundantly fed upon God's gracious provision administered through Christ Jesus; and great is their peace. (Isa. 54:13) Such marvelous provisions and blessings have been especially appreciated during the last few years by those who are of the temple company.

²² Consider in contrast now the seven thin and withered ears of corn upon one stalk. Those withered ears pictured the condition of the people of good will on earth while yet held in restraint by Satan and his agents, operating through the religious organizations of this world. They picture the miserable provisions made by that organization for mankind. Those of good will, and who desire the truth, have been fed upon husks, and whatever good things they have been enabled to discern from God's Word the clergy have trodden down with their feet and messed it all up so that God's provisions have not been seen, and the provision which the clergy organization has brought forth has been of the very meanest kind. In the dream prophecy the devouring of the good ears of corn by the thin and withered ears of corn surely means that the people of good will toward God, who desire to know and learn righteousness, must come to Jehovah's organization, under the Greater Joseph, Christ Jesus, and must eat the fruits of the kingdom, the bread of life, which Jehovah has provided through his organization, in order that they may exist in this evil day and in order that they may seek righteousness and meekness and be hid and survive during the day of the expression of God's wrath against Satan and his organization at Armageddon. After the battle of the great day of God Almighty they will, if continuing faithful and obedient, find life in abundance. Again this emphasizes the absolute necessity for Jehovah's witnesses to now make haste to carry the fruits of the kingdom to those who have the hearing ear. It means that they must not slack their hand in this day of Jehovah, but must put forth their best endeavors to bear these fruits of the kingdom to others who may receive them. This must be done both by Jehovah's witnesses and by all who hear and who rely upon God's gracious provision for mankind. The Jonadabs join with Jehovah's witnesses in proclaiming this blessed provision which God has made for those who would find life in abundance.

SEVEN

²³ The seven cattle and seven ears of corn apply to one and the same thing: "And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine, that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do, he sheweth unto Pharaoh. Behold,

there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: and the plenty shall not be known in the land, by reason of that famine following; for it shall be very grievous."—Gen. 41:25-31.

²⁴ The prophecy refers to two opposing organizations. In the fulfillment of the prophecy the same organization is not visited first with a great abundance from God and thereafter with a devastating famine. It could not be that Jehovah would supply an abundance of spiritual food for his remnant on the earth and then stop that supply and compel them to live on old supplies of the past by stopping the progress and unfolding of his prophetic truths. It could not be that God would supply all that food for his people prior to 1917 and that thereafter his anointed people must feed only upon things of the past. Such was the thought during the Elijah period. But that conclusion was incorrect. The facts show fully the very opposite. This prophetic drama is in exact accord with Proverbs 4:18: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." God's people once anointed and brought into the temple progress in an understanding and appreciation of his Word. The typical fulfillment of the dreams was in Egypt, and it was very necessary that the seven-year period of famine should follow the seven-year period of good and abundant crops, because that was a part of the prophetic drama. In the modern fulfillment of that prophetic drama, however, the two periods or conditions run along side by side, the one condition in one organization, and the other condition in the other organization, that is to say, "seven years" on each organization concurrently, and not one period of seven years after the other to make a total of fourteen years.

²⁵ The seven-year period upon each organization applies to the total or complete period of time from the coming of the Lord Jesus to the temple and the gathering unto himself those faithful ones, and continuing until the vindication of Jehovah's name at Armageddon. The coming of the Lord to the temple was in 1918, and the gathering into the temple and the outpouring of the spirit of God upon all the remnant were in 1922, and Armageddon is yet future. It was on the 4th day of April, 1936, that the book *Riches*, provided especially for the benefit of the people of good will, began to be circulated in many languages; but the prophecy does not mean that seven years thereafter the prophecy is completely fulfilled. The number seven is a symbolic number, and "seven years" here symbolically represents the entire or complete period of time from the coming of the Lord Jesus to the temple until Armageddon, when the vindication of Jehovah's name is completed.

²⁶ The Scripture text at this point reads: "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God [(margin) prepared of God], and God will shortly bring it to pass." (Gen. 41:32) The many prophecies of Jehovah, recorded in the Scriptures, fully support the fact that all such prophecies proceed from Jehovah, and that includes the prophetic drama here under consideration, and that it is "prepared of God", and that God will bring it to pass and to a complete fulfillment in his own due time. Now God's anointed people behold the prophecy being fulfilled, and therefore it is God's due time to make the meaning thereof known to those who love and serve him. Jehovah through Christ Jesus is now unfolding his prophecies and making them clear to the remnant, that the remnant may have an abundance of food upon which to feed, and that they may have their faith and hope strengthened. To reap the benefit of this unfolding of prophecy Jehovah's witnesses, and all others who come to his organization, must continue to study the prophecies, that they may show themselves approved unto God, meaning that they must exercise faith in his Word and perform the service assigned to them; and performing such service faithfully calls forth God's approval.

ORGANIZING

²⁷ Joseph, moved by the spirit of Jehovah, made recommendation to Pharaoh as to the best way to organize the resources and meet the conditions of affairs that were just ahead. Addressing Pharaoh he said: "Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." (Gen. 41:33) Then Joseph proceeded to suggest to the king how to complete the organization for the gathering in and storing food and preserving it against the evil day then approaching. "Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine." —Gen. 41:34-36.

²⁸ In the fulfillment of this part of the prophetic drama Joseph pictured Christ Jesus, who, having come to the temple after being enthroned, is the "man discreet and wise" and is the one set over all the world, antitypical Egypt. Christ Jesus then, in harmony with his Father's revealed will, directs and organizes the kingdom work, and organizes his faithful ones on earth to participate in that work and in preparing and storing up food and carrying it to the people, which spiritual food is so necessary for the maintenance of those who are seeking the Lord. Note

that Joseph did not recommend to Pharaoh what the people should do to prepare for the coming famine, but his recommendation was what the king's servants should do in perfecting the organization and carrying it to a successful end. The people could believe and accept it and abide by the arrangement or not; therefore each one must choose his own course of action or conduct. Likewise in the fulfillment of the prophecy the provision for the relief and life of mankind does not at all depend upon what men may do. There is but one hope for the world, and that is through Jehovah's organization, of which Christ Jesus the Greater Joseph is the Head. "And in his name shall the Gentiles hope."—Matt. 12:21, R.V.

²⁹ In the fulfillment of this part of the prophetic drama the organization of God's remnant on earth must begin and be carried forward as Jehovah directs by and through the one chosen by him for that purpose, and that chosen one is the Lord Jesus Christ. The facts show that this has been done and is still being done by the Lord himself, directing his people as to what they shall do.

³⁰ The king recognized Joseph as a man 'in whom the spirit of the Lord is', and he exalted Joseph to the highest place in Egypt, next to the king himself. "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt."—Gen. 41:41-43.

³¹ Joseph was put over all Egypt, and only in the throne was Pharaoh greater than Joseph. The people so recognized this arrangement. Joseph was fittingly clothed for his high office and given a signet ring and a gold chain to wear and was made to ride in the chariot immediately behind the king. As he rode amongst the people they "cried [out] before him, Abrech [*margin*]", which word doubtless meant that now Joseph was recognized by them as a great one of Egypt. No longer was he considered as a Hebrew foreigner, sold as a slave into Egypt; no longer was he a vile "jailbird", to be despised; but now he was an honored and honorable citizen, worthy to be of the official family of the royal house, and next to the king himself. Likewise Jehovah exalted Christ Jesus, the Greater Joseph, and gave him a name above every name, and commanded all creation in heaven and earth to worship him, and that every knee should bow before him. Thus Jehovah owned and acknowledged Christ Jesus as "his King", of his own appointment, and next to Jehovah himself. Also Jehovah entrusted all the interests of his kingdom to Christ Jesus, his Greater Joseph. Jehovah, acting by and through Christ Jesus, entrusts his kingdom interests on the earth to

the faithful remnant because they are part of The Christ, and the Lord Jesus Christ, in harmony with his Father's will, so declares unto the "faithful and wise servant". (Matt. 24:47) Christ Jesus brings these faithful ones into the temple and clothes them with the "robe of righteousness", which Jehovah furnishes, and gives them the seal of his authority to represent him. The golden chain upon Joseph foretells that God makes Christ his elect servant and the faithful members of his body a part of the servant. Christ Jesus fills the high office next to Jehovah God, and he carries forward his organization in the earth, as well as in heaven, and gives opportunity to his faithful servants on earth to participate in the work that is carried forward.

MUST OBEY HIM

³² Pharaoh made Joseph his chief representative, and all the people of Egypt were commanded to obey him. "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Potipherah, priest of On. And Joseph went out over all the land of Egypt."—Gen. 41:44, 45.

³³ The name which Pharaoh gave to Joseph means "saviour of the world" or "food of the living". (McClintock & Strong's *Cyclopædia*) The wife that was given to Joseph was not a commoner, but the daughter of a priest. Jehovah approved that union. From this union of Joseph and his wife resulted the birth of two sons, and these two sons were Manasseh and Ephraim. They were made a part of the twelve tribes of Israel according to the will of Jehovah. Joseph was now thirty years of age, the age of maturity. (Gen. 41:44-46) Likewise, all power in heaven and earth was given to Christ Jesus, the Greater Joseph. He is made a "higher power" with Jehovah, and to whom every soul must render full obedience or else suffer destruction, and this particularly applies to the remnant. (Acts 3:23) He, the Greater Joseph, is 'the Savior of the world' and 'the bread of life'. (Matt. 1:21; John 6:35) Jehovah selects for Christ Jesus a bride and sends Christ Jesus to the temple fully authorized and empowered to gather unto himself and take his bride. (Rev. 21:9) The remnant of this bridal company is yet on earth, the resurrection of those that died faithful having preceded them. All of these, like Joseph's wife, are of priestly connection, being God's "royal priesthood".—1 Pet. 2:9, 10.

³⁴ The time to make provision against the oncoming famine was limited. Joseph lost no time, but immediately began to faithfully and zealously carry forward the organization work, making ready the royal granaries and storehouses for food to sustain the people during the seven years of famine that was to follow: "And Joseph gathered corn as the sand of the

sea, very much, until he left numbering; for it was without number."—Gen. 41:49.

³⁵ Joseph looked well to the facilities at hand and made ample provision to feed all who complied with the terms that would be announced. It was during that period of seven years that the two sons aforementioned were born to Joseph and his wife Asenath. In fulfillment of this part of the prophetic drama Christ Jesus, the Greater Joseph, since his enthronement, and particularly since coming to the temple, has been organizing and carrying forward his work to provide life for those who obey him, and directs the work that they must do, and which work must be finished before the wrath of God is expressed against Satan and his organization at the battle of Armageddon. The first of that work is to supply Jehovah's witnesses, the people taken out for the name of Jehovah, with an abundance of spiritual food and to teach them how to use it, and then to organize them and send them forth to minister 'the fruits of the kingdom' thus provided to the people of good will who desire to be fed.

³⁶ The bride of Christ, consisting of the faithful who waited for a long while for the coming of the Lord Jesus Christ and who have now been resurrected and gathered unto the Lord, together with the faithful on earth who have been "caught up . . . to meet the Lord in the air", was foreshadowed by Joseph's wife. As Asenath, the wife of Joseph, was fruitful, bearing him two sons, that completed the twelve tribes of Israel. This indicates that Jehovah's twelve tribes of spiritual Israel, the 144,000, now are completed. (Rev. 7:1-8) The names of Joseph's two sons are significant and show that all blessings of Jehovah's remnant on earth are such as to "make to forget" all the afflictions they must endure as pilgrims, aliens and strangers in this world in order that they might enter into the kingdom. The faithful followers of Christ Jesus know that they must suffer with Christ Jesus and be made of no reputation amongst men. They gladly bear such and forget these sufferings, well knowing that they are not worthy to be compared with the glory that follows. "Manasseh," the name of one of Joseph's sons, means to 'make to forget'. The name of the other son, Ephraim, means "fruitful" or "double fruit", and shows that the remnant of Jehovah's witnesses are loaded with the fruits of the kingdom, by which they first feed themselves and then bear the fruits of the kingdom to others that they may be fed, and this they joyfully do, despite the afflictions Satan through his agents heaps upon them. Thus Christ Jesus, the Greater Joseph, and the one like Joseph, can say in the language of the prophet: "Behold I and the children [including the remnant] which God hath given me." (Heb. 2:13; Isa. 8:18) The two sons of Joseph seem to picture the remnant. Those boys' carrying forward the name of Joseph and his family indicates that Satan does not get rid of the remnant from the earth before

Armageddon, although he desperately wars against them. The Greater Joseph has committed to them his testimony, and to the honor of his Father's name they obey the commandments of God.—Rev. 12:17.

³⁷ This part of the prophecy is a great comfort to the remnant, because it is an assurance from the Lord that he is with them and his hand is over them, and hence they go forward in the land of the enemy, holding high the banner of the kingdom and pointing the peoples of earth to what that banner means and that it represents God's kingdom under Christ, which is the only means of salvation for mankind. During the remainder of their earthly pilgrimage they have the assurance from the Lord's Word that he will feed them abundantly upon the spiritual food necessary for their maintenance and support and by which they may continue strong in the Lord and in the power of his might.

THE FAMINE

³⁸ The seven years of bounteous crops ended and the seven years of famine in Egypt set in, even as Joseph had interpreted the dream of Pharaoh: "And the seven years of plenteousness that was in the land of Egypt were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread."—Gen. 41:53, 54.

³⁹ The famine was sore upon all the world, but in the royal granaries and barns under Joseph's management and control there was no leanness or scarcity of food. That was a part of the prophetic drama; and mark now the facts that have come to pass showing the fulfillment thereof. Christ Jesus, the Greater Joseph, was enthroned in 1914, and since then "the kingdom of the world is become the kingdom of our Lord, and of his Christ". (Rev. 11:15, A.R.V.) From that time onward all things on the earth belong to Christ Jesus, by him either to be destroyed, such as Satan's visible organization that rules, or to be mercifully spared, such as the people of good will who seek righteousness and meekness. But upon even those of good will Christ Jesus permits Satan to continue in power and rule for a time and to bring about terrible conditions of spiritual famine upon them and to threaten all with death. There is no spiritual food in any part of Satan's visible organization, which was pictured by the seven years of famine. The fact that the famine did not hurt Joseph and those under him in Egypt shows that this famine for spiritual food in the earth does not exist in God's organization, and that during the period of famine upon Satan's organization God does not stop feeding his people, but brings to them meat in due season during all the period that the famine is upon the world. There are those who claim to be followers of Christ Jesus, and who claim that when Charles T. Russell died God's supply of food for the spiritual sustenance of those on earth must and did stop. Such a position is entirely unreasonable and

unscriptural. We must keep in mind that Jehovah God, through Christ Jesus, is carrying forward his purposes. The facts show that since 1919 many more have been brought to a knowledge of the truth and have been received into the temple and made a part of God's organization and a part of his remnant on earth. Also those of good will who will compose the great multitude must be fed and they must come to God's organization under the Greater Joseph to receive their food, and Jehovah has provided an abundance to feed them.

⁴⁰ Satan's religious organizations on earth imprison many of the people. This imprisonment consists largely in restraining them by fear and keeping them in ignorance of their privilege of seeking God's provisions for them. These people of good will in prison find old musty and rotten food and nothing else upon which to feed. There, as the prophet Ezekiel puts it, they cry out because of the abominations done and the miserable conditions that exist. Satan's river of commerce fails to bring any satisfying food to these prisoners. They are almost famished. Those who love that which is right, and who have faith in God and in Christ Jesus, hear of God's government under the control of Christ Jesus, the Greater Joseph, and learn that the granaries of that gracious government are full of good, nourishing spiritual food to those who seek the Lord. The cries of the people were heard by Pharaoh, and so likewise the cries of the people in distress are heard by Jehovah: "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do."—Gen. 41:55.

⁴¹ Likewise God now commands the people who are hungry and thirsty for spiritual food to go to Christ Jesus. Jehovah now says to the people who desire the life-sustaining food: "Behold, my servant [Christ Jesus, the Greater Joseph] whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall declare judgment to the Gentiles. . . . And in his name shall the Gentiles hope."—Matt. 12:18-21, *A.R.V.*

⁴² Jehovah sends forth his witnesses today to declare this message of consolation to the hungry souls, and says to them: 'Go unto my Servant, Christ Jesus, and whatsoever he saith unto you, do it, and ye shall live.' Only those who do go to Christ Jesus and obey his commandments shall live. There is no other means of getting life. Here the commandment and admonition is given to the people of good will who shall form the great multitude, which is now being brought forth by the Lord. Concerning them that do go to the Greater Joseph, and who obey his commandments and remain faithful and true, it is written: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall

lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16, 17) Thus God shows to those who seek him the abundant provision he has made for them. Seeing this, the faithful remnant must appreciate not only their privilege but their great obligation to lift up a standard for the people and point them to the granaries and barns of Jehovah, which are packed full of an endless supply of spiritual food. The "famine" is now upon Satan's government of this world and will continue with ever increasing soreness and distress, ending in the battle of the great day of God Almighty. During all that famine period those persons of good will who receive protection and blessings must go to the Lord Jesus Christ, the Greater Joseph, and feed upon the abundance of spiritual food which he under God's command has prepared for them. These physical facts are now before the people, and every sane person will rejoice to see them.

⁴³ Jehovah is now making known to the obedient creatures on the earth the relationship of himself and his royal house to those "other sheep" whom Christ Jesus is gathering, and who form the "great multitude" company. It is written in the Scriptures: "A great multitude, which no man could number," or without number. Jehovah determines the exact number that shall be of the royal house, but as to the great multitude there appears to be no reason why he should determine the number thereof. He could know in advance, to be sure, just how many will be in it, but manifestly he withholds that from himself. He causes the people to hear about his gracious provision for them, and without partiality or undue advantage every one is permitted to accept that provision and live or reject it and remain under condemnation and perish. The way to life Jehovah God has opened, and that one way is for the people to seek the Greater Joseph, Christ Jesus, and feed upon the food which Jehovah provides for them and to learn the truth, and put themselves completely under the control of the Lord, remain there, and joyfully obey him. All those who do as directed and who maintain their integrity toward Jehovah God by remaining true and steadfast will receive his blessings. Such not only will now delight to feed upon Jehovah's gracious provision, but will rejoice to have a part in carrying this good news to others, that they too may join in the praise and honor of Jehovah's name.

⁴⁴ It is then written: "And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came unto Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." (Gen. 41:56, 57) This is further proof of the absolute impartiality of the Lord. God's provision is opened for all the countries of the world. This is further proof

that the feeding of the people during this time of famine is now particularly for the benefit of the great multitude. Concerning them it is written that the great multitude is "of all nations, and kindreds, and people, and tongues", and stands before the throne of Christ Jesus, hailing him as King, Deliverer and Savior of the world, "and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10) Now we know that the angels in heaven, the resurrected members of the body of Christ, and the remnant on earth are rejoicing and singing praises to Jehovah, and the great multitude are now mingling their voices with those others of praise and all are saying: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."—Rev. 7:12.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. For whom has Jehovah made provision? Whom did Joseph here picture? What is Jehovah's purpose in now unfolding his prophecies? Account for Joseph's being confined in prison, and for his being held there for a time.
- ¶ 2. Relate what took place in the prison, which later contributed to Joseph's being placed in an official position with the king.
- ¶ 3. Point out the prophetic significance of the dreams of the two prisoners.
- ¶ 4, 5. Describe the situation in which Genesis 40:7 was fulfilled. Apply verse 8. Who are the meek? How were these pictured in the dream of the cupbearer, and in the time and manner of his release? How does the dream of the baker, and the coming true thereof, find fulfillment?
- ¶ 6, 7. Account for Joseph's being permitted to linger in prison even after the release and reinstatement of the cupbearer. By whom and for whom were the words of Isaiah 63:7-9 written? and when do they apply?
- ¶ 8-10. Relate how Joseph came into favor with Pharaoh. How has this part of the picture had fulfillment?
- ¶ 11, 12. Relate the dreams had by Pharaoh. How has Genesis 41:8 had fulfillment? Describe how, in fulfillment of the

prophetic picture, 'Joseph the interpreter' was brought forth and put in position to 'interpret the dreams of the king'.

- ¶ 13. When and how have the remnant been given a part in the fulfillment of the prophecy?
- ¶ 14, 15. Referring to the dream by Pharaoh: Apply that part concerning the seven well-favored and fat-fleshed cattle and their feeding "in a meadow".
- ¶ 16, 17. How does that part concerning the seven lean-fleshed and ill-favored cattle, and their consuming the others, with the result as stated, find fulfillment?
- ¶ 18, 19. Point out (a) the purpose of Jehovah's providing the Bible and the publications making known the contents and meaning of the Bible. (b) The obligation upon those who have been favored with an understanding of these truths, and the importance of their carrying out the work assigned to them.
- ¶ 20, 21. What was foreshown by the 'seven full and good ears of corn on one stalk'?
- ¶ 22. What was pictured in the seven thin and withered ears of corn, and in their devouring the good ears?
- ¶ 23. Relate Joseph's interpretation of the dreams.
- ¶ 24, 25. Explain whether in the fulfillment of the prophecy the two periods of 'seven years each' run consecutively and apply to the same organization. To what do they apply?
- ¶ 26. What important instruction to God's anointed people, and to others who come to his organization, is seen in Genesis 41:32?
- ¶ 27-29. What did Joseph recommend to Pharaoh as to the best way to provide for the condition of affairs there foreseen? Describe the fulfillment of this part of the prophetic drama.
- ¶ 30, 31. How does that part of the drama recorded at verses 41-43 have fulfillment?
- ¶ 32, 33. Apply verses 44, 45.
- ¶ 34, 35. What is now seen to have been foreshown in the ample provision made by Joseph during the seven years of plenty, and in the matter recorded at verse 50 in this connection?
- ¶ 36, 37. Who was foreshadowed by Joseph's wife? In her bearing Joseph two sons, and in the names of these sons, is seen what prophetic significance? How does this part of the prophecy serve the purpose for which it was provided?
- ¶ 38-40. What was pictured by the seven years of famine, and its being "in all lands"? Apply the statement that "in all the land of Egypt there was bread".
- ¶ 41-43. Describe the situation foreshown at verse 55, and the provision made for those who 'go unto Joseph, and do what he says to them'.
- ¶ 44. What prophetic significance is seen in that part of the picture presented in verses 56, 57?

THE CHURCH IN EPHESUS

JEHOVAH GOD gave to Christ Jesus The Revelation, and he in turn communicated it to the aged apostle John, saying, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. . . . Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou

art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 1:11; 2:1-7.

Unto John the message "to the seven churches which are in Asia" is sent, "from him which is, and which was, and which is to come [that is, from the eternal Jehovah God]; and from the seven spirits [the holy spirit of Jehovah, seven picturing completeness] which are before his throne; and from Jesus Christ, who is the faithful witness," whose blood cleanses us from our sins. (Rev. 1:4, 5) John pictured God's remnant.

The word "Asia" does not mean the Asiatic con-

continent, but refers to Asia Minor, particularly that part that lies along the western coast, which in John's day was a Roman province. The isle of Patmos, to which John was banished, is about twenty miles off the coast of such province. The name "Asia" means "boggy", and would well represent the churches at the time when 'darkness covers the earth and gross darkness the people' and at which time God says to his people: "Thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1.

There are a number of reasons why the "seven churches" could not (as was once thought) refer to epochs of time or to the churches covering a period of time from the apostles unto the present. In the messages Jesus gives warning to Ephesus, Pergamos, Thyatira and Sardis that unless they clean up and improve their condition he will come upon them and judge them. The judgment of the Lord must begin when he comes to his temple for judgment, and not prior thereto. All seven churches or congregations mentioned as being in Asia existed at the same time. Doubtless the unsatisfactory conditions described actually existed among the seven congregations in Asia Minor; but what would be the use of warning these particular congregations of the coming of the Judge if they represented periods of time covering the entire church from Pentecost of A.D. 33 to the kingdom? The seven congregations in Asia Minor went out of existence long before the coming of the Lord to judgment. Also from Pentecost till now the greater number of the professed churches or congregations have existed and have passed away long before the Lord comes to his temple for judgment. History shows that the professed church of Christ never cleaned up or ridded itself of the unsatisfactory conditions mentioned, but that such unsatisfactory conditions were found even in the true church when the Lord came to his temple.

The warning is: "Behold, I come quickly." If the churches or congregations receive benefit from the message sent to them through John, then they must all be in existence at the same time and at the time of the existence of the remnant whom John represented. Furthermore, if the Lord uncovers the meaning of these messages to the churches or congregations after coming to his temple, and after pouring out his spirit, then whatever "the seven churches" represent must be contemporaneous with the life of Jehovah's servant class during the "day of his preparation" for the final battle which will destroy Satan's organization. Jesus said that the wheat and the tares would be permitted to grow together until the end of the world, at which time he would come for judgment and for separating one from the other. There would have been no reason for the message of The Revelation to the congregations which went out of existence centuries before the end of the world, and therefore there does not seem to be any reason why these messages were intended for the church over that long period of time.

If John pictures the servant class at the end of the world (and there seems to be no doubt about that fact), then it follows that "the seven churches" or congregations do not embrace a period of time during the Middle Ages or Dark Ages or the time prior to the Lord's 'sending of his Messenger before his face to prepare the way before him'.—Mal. 3: 1.

There were more than seven congregations or churches in Asia Minor at the time John wrote The Revelation. Seven is a symbolic number meaning completeness in matters pertaining to spiritual things, and therefore "seven churches" would represent all the congregations existing at the same time and in which the conditions described doubtless in fact existed. The irresistible conclusion therefore is that "the seven churches" picture aspects or states of affairs or conditions existing at one and the same time in all the congregations embraced within the message given in the divine record. Every spirit-begotten one is marked by these conditions which have existed among the children of God within that period of time during which 'the way was being prepared for the coming of God's Messenger to the temple', and marked by that which follows when he does come to the temple. This period of time would begin with the beginning of the Elijah work, or preparation of the way before Jehovah, and would end when the Lord is at his temple. Therefore the message to "the seven churches" applies from 1879 on and thereafter. These wretched conditions or states of affairs among the spirit-begotten ones have been such as were illustrated by conditions actually existing among the churches in the Roman province of Asia Minor above mentioned. The Revelation manifestly is intended for the spirit-begotten ones on earth at the second coming of the Lord. Some of these would then meet with the approval of the Lord, while others in the congregations would be less pleasing or wholly disapproved. Let chapters two and three of The Revelation, then, be carefully studied with the thought in mind that the messages therein contained apply specifically from approximately 1879 until the kingdom of God is in full sway.

The church at Ephesus is first addressed, and the angel thereof doubtless is one of the deputies assigned by the Lord to convey the message to the servant class. "Ephesus" (from the Greek) means "permitted". Being the capital city of the province of Rome above mentioned, it may well represent conditions existing in the church from the beginning of the preparing the way of the Lord until the coming to his temple, such conditions applying particularly to the leaders or elders (including "elective elders") of the church. Paul warned the elders of Ephesus and emphasized the importance of their being ensamples to the flock. (Acts 20: 17-35) From 1879 until the pouring out of the spirit upon all flesh the elders occupied the peculiar position of service to the Lord in the congregations. Some were faithful, and others came far short.

These leaders would include those described as "pilgrims" (traveling speakers), who distributed tracts, gave public lectures, instructed the classes, and traveled from place to place, enduring long and wearying journeys, poor lodgings, ill-prepared food, and many other inconveniences. To these the message says: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil." These doubtless were the approved ones amongst the leaders. The term 'evil ones' describes those who say they are servants of God but who are found to be liars.

Among the organizers of the Watch Tower Bible and Tract Society there were some who were wholly devoted to the Lord and continued faithful unto death and were examples of those who met the approval of the Lord. It was the privilege and duty of the original organizer of the Society and president thereof to take the lead in the preaching of the gospel in his time. He and those who stood faithfully with him came in contact with those who claimed to be preachers of the truth and some of whom accepted the truth and went about preaching it and yet afterwards were shown to be liars.

The faithful ones could not bear the 'evil ones'. The known facts fully support this conclusion. The president of the Society, upon whom the responsibility rested for the management thereof, tried these professed ones and found them unfaithful. The 'trying of them' would be testing them according to the Word of God. The faithful ones patiently bore the trials that resulted, for the sake of the Lord's name, and earnestly pressed on with the work committed to them. In that period of time the name of Jesus was emphasized more than the name of Jehovah. Therefore says the message: 'For my name's sake hast thou labored.'

To those among the leaders who were less pleasing to the Lord the message is: "I have somewhat against thee, because thou hast left thy first love." Some of them set their hearts on going to heaven in 1914 and, this failing, they were disappointed and the test was too great for them. Prior to that time they had been laboring in the congregations under the direction of and in harmony with the Watch Tower Bible and Tract Society, but when 1914 passed the zeal of some of these cooled quickly, and upon the death of the president of the Society and "editor" of *The Watchtower* others ceased to identify themselves with the Society and they 'left their first love'. As the apostle Paul had previously said: "They received not the love of the truth." They no longer loved God's organization, but, being selfish, began to try to disrupt the Society and to obtain followers for themselves. They having a love of prominence and desire for a soft job, and being unable to obtain either, their zeal quickly cooled off. Prior to 1914 they expressed themselves as fulfilling the commandment of Jesus in Matthew 24:14 in preaching

the gospel of the kingdom, but after 1916 they had no zeal therefor and no interest therein. The warning of the Lord was: "Repent, and do the first works; or else I will . . . remove thy candlestick out of his place."—Rev. 2:5.

One of the last articles written and published by the original "editor" of *The Watchtower* was a special warning to the elders and leaders. From that article is quoted the following:

"It causes real grief to write that much of the difficulty and danger to the church seems to lie at the door of the elders and deacons—not all, thank God, but apparently a small minority of them, judging from the queries which come to the office from time to time from the bewildered sheep. . . . The true, loyal servants in the church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true elders and . . . those who are untrue."—*The Watchtower* November 1, 1916, page 327.

This is proof as to the Lord's manner of directing the publication of his truth at the appropriate time. Within less than a year of the publication of the foregoing there was a great falling away amongst the elders.

The "candlestick" mentioned manifestly means the opportunity for service to the Lord. The candlesticks (or lamp-stands) were not attached one to another, but were removable. This is agreeable to the parable of the "talents", which talents represent opportunities of service, and which were taken away from the unfaithful when the Lord came to his temple and were delivered to the faithful. (Matt. 25:28) When the test came upon the church in 1917 and 1918 many of those who had been leaders in the church dropped out and they were no longer permitted by the Lord to hold forth their lamp-stand or candlestick; that is to say, their opportunity for service came to an end. "The seven candlesticks" manifestly refers to all opportunities of service having to do with the kingdom interests on earth.—Revelation 1:12, 13; 2:1.

Then the faithful amongst the leaders were told: "Thou hatest the deeds of the Nicolaitanes, which I also hate." The word "Nicolaitanes" has the thought of "boss", or one who lords it over God's people and uses them for a selfish purpose. Both the clergy in the nominal churches and the "elective elders" in the congregations of the Lord who pursue such a course would be included herein.

Then the message is addressed not merely to the elders but to all in the congregation, to wit, "He that hath an ear [to hear], let him hear what the spirit [the spirit of Jehovah using Jesus as his mouthpiece] saith unto the churches." Those who would heed the warning and overcome were told, "To [you] will I give to eat of the tree of life." The "tree of life" is associated with the kingdom. The warning of the Lord is that "if any man shall take away from the words

of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city". (Rev. 22:19, R.V.) It represents everlasting life by means of the unfailing sustenance which the Lord provides for his own. Divine wisdom is likened unto a tree of life. (Prov. 3:13-18) Jehovah is the fountain of life,

and even the body of Christ, the 144,000 immortal ones, will depend upon him that they may not "be hurt of the second death". Hence the tree of life may well refer to the privilege which the church will enjoy in beholding the beauty and glory of Jehovah and inquiring continuously in his temple.—Psalm 27:4.

LETTERS

Further reports from members of the Bethel family engaged in the educational campaign with the portable phonograph:

Since the first of December I have carried the phonograph with me constantly while witnessing, and during twenty hours of door-to-door work have played the records in thirty-two homes, with a total attendance of 63. I have found it much easier to get in by introducing the phonograph before presenting the testimony card, rather than afterwards. I usually approach the people something like this:

"May I come in for a few minutes, please?" (Sometimes it is not necessary to say any more than this before I am invited in.) As soon as I say this I pick up the phonograph as though I were sure they will let me come in. If they hesitate, then I continue: "I have a phonograph here and a very interesting record I'd like to play for you. I am not selling phonographs or records, but I have some short lectures with me on Bible topics that you will listen to with much profit." (If they still hesitate I explain a little more about our work, and assure them I am not selling anything.)

In case they will not let me come in, then I ask if they won't please read the card, which I hand to them, as it explains in a few words why I am calling. By following this method I get more people, on the average, to read the card than I did before, as they seem to be curious to know what I have. I find, too, that the longer I work with the phonograph, the easier it is to get in, as I learn how to overcome their objections. Yesterday, for instance, in nine calls I got in at seven homes and four of them took literature.

When I get inside I try to make myself right at home immediately, and it puts the people at ease. I look for the most convenient place to play the phonograph, and unless there is a good steady table I set it on the floor in front of a chair, and sitting on the chair I can easily operate it. After a little practice one can set up the phonograph very quickly and start the record to playing. While I am getting ready to start I hand the three discs to the party and suggest he pick out the subject he is most interested in. I find more people interested in "Purgatory" than in any other record. If they leave it up to me to make a selection, then I say: "Most people like to hear this record on 'Purgatory', and you will probably find it interesting, too."

After the lecture is over I introduce the literature, mentioning that these books are the ones the speaker tells about. I seldom play more than one record in a home, unless they seem specially interested and want to hear another.

Using the phonograph in the above manner has not lessened my placements any. During the above twenty hours I placed 11 books and 44 booklets, which is about the same average per hour as I had before using the phonograph. However, the ratio of placements to the number of persons called on has increased considerably.

Have had a number of interesting experiences, and one never knows in advance how much can be accomplished in any particular place. When you go in there are often other members of the family or visitors present who turn out to be more interested than the one who meets you at the door. Often, too,

people will drop in after you start playing the lecture, and you have an opportunity to witness to these. For instance, at one place a girl of about 15 or 16 came to the door and said all her folks were out. I offered to play the phonograph for her anyway. Said she didn't think it would be of any use, but that I could come on in if I wanted to. Had hardly started the lecture when a gentleman came in and, on invitation, sat down to listen. He became quite interested. After hearing the record he began asking a number of questions, and stated that he had been a Catholic all his life but he was going to find out from his priest why Catholics couldn't read the Bible, and said, further, he was going to get a Bible and see if the priest was really misrepresenting the Bible. He agreed to let someone call back on him, and after a couple of back calls with the phonograph he and his wife are well on the way to joining themselves with Jehovah's organization.

Here are some experiences with the phonograph lately. I've been using it mostly on ships, and find it a fine means of giving the witness, as the men are generally ready enough to hear it and don't interrupt.

During the last campaign I had the chance to play the phonograph to 58 men, on five ships, and as a result many took *Riches* books who weren't interested otherwise. The men in some cabins were opposed, and, to get rid of me, would send me to other cabins where they knew the men were somewhat tough. But there was always at least one person of good will there; so it was always worth while to go. I found that subjects of general interest to all were best, as "Satan's Organization", "Permissio[n] of Evil," etc. Also found a new use for the "Golfer's Pal": it is quite easy to tick off the attendance on this while the record is running.

On one ship a Malay crew of about 30 listened very attentively to the record, nodding their heads as each point was made. Clad mostly in gaily-colored loincloths, they clustered round the machine. I had with me just one Malay booklet, which one of their number volunteered to read out loud to the rest.

Usually the captain of the ship is the least interested. In one case it was the reverse, for he took me up to his stateroom, heard the lecture, took the combination, and gave his card with instructions to come back when the ship was in again.

I played a couple of Spanish lectures the other day on a South American ship, with the result that in addition to taking a book and half a dozen booklets one man took the record itself, as he got such a kick out of it. This is not the first time that they have taken the records, and I know they use them plenty, too, and discuss the work amongst themselves, so that they're ready for more literature on the next trip.

Last Sunday, on a Belgian boat, I was able to play "Armageddon" both in French and in German, and although the winches were rattling away overhead, all could hear. The baker thought I was from the mission, and didn't thaw out till the end of the lecture, when he got so interested he almost left his dough.

The watchmen and customs men also like to hear, and the phonograph is very useful in thus breaking down prejudice on ships for which we have no pass.

NOTHING FOR US BUT OBEDIENCE

DEAR BROTHER RUTHERFORD:

It is my privilege again to send you the report of attendance at the Bethel study held each Monday evening at Toronto by the family. During November, 1936, the attendance was 15, 15, 14, 14, 15, respectively.

The *Watchtower* dealing with the work of the Lord's anointed, and which shows how each phase of work harmoniously leads up to the vindication of Jehovah's name, was very impressive. In its study it was seen that, having taken the irrevocable step of absolute and complete allegiance to Jehovah and Christ Jesus, there remains nothing for us but obedience to all the commands of "our parents", Jehovah God and his organization. Again, it is necessary that we never refuse or neglect the commandments, so that we may be worthy always of beholding the beauty of the Lord and inquiring in his temple. We were much impressed with the clear way with which every point in this *Watchtower* was presented.

May Jehovah's rich blessing be constantly your good portion, is our continual prayer for you.

Your brother and fellow servant,

F. C. WAINWRIGHT.

FIRMLY FOR JEHOVAH AND HIS KINGDOM

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses assembled at Toledo, Ohio, at the divisional campaign, adopted the following resolution:

Jehovah's witnesses of this division assembled at Toledo wish to convey our love to you, and wish to state that we are firmly for Jehovah and his kingdom, and that we are thankful to Jehovah for the opportunity of declaring his purpose to the people, and that we are glad to bring to light the works of the enemy, especially the Roman Catholic Hierarchy.

We are happy to co-operate with the Lord's arrangements here on earth in giving testimony concerning the kingdom.

WILL CONTINUE TO PUSH FORWARD

DEAR BROTHER RUTHERFORD:

The Evansville (Ind.) division of Jehovah's witnesses assembled in campaign at Evansville November 8, 1936, desire to let you know that we are with you 100 percent in the great fight.

After hearing the Newark "Declaration and Warning" read we unanimously adopt it and desire to have a part in publishing it throughout the earth. With the help of Jehovah we will continue to push forward regardless of any or all opposition.

May Jehovah continue his blessings on you henceforth to the honor and glory of his name.

SERVICE APPOINTMENTS

J. C. BOOTH

Fremont, Nebr.Mar.	5	Fairmont, Nebr.Mar.	18
Columbus, Nebr.	6	Osceola, Nebr.	19
Norfolk, Nebr.	7, 8	York, Nebr.	20, 21
Clearwater, Nebr.	10	Lincoln, Nebr.	23, 24
Grand Island, Nebr.	11	Unadilla, Nebr.	25
Wood River, Nebr.	12	Nebraska City, Nebr.	26
Litchfield, Nebr.	13	Table Rock, Nebr.	27
Sargent, Nebr.	14	Humboldt, Nebr.	28
Lexington, Nebr.	16	Pawnee City, Nebr.	30
Hastings, Nebr.	17	Beatrice, Nebr.Mar. 31, Apr. 1	

M. L. HERR

Summit, Miss.Mar.	3	Marks, Miss.Mar.	19
Vanilla, Miss.	4	Belen, Miss.	20
Braxton, Miss.	5	Clarkdale, Miss.	21
Bolton, Miss.	6	Tutwiler, Miss.	23
Pickens, Miss.	7	Glendora, Miss.	24
Chester, Miss.	9	Holcomb, Miss.	25
Houlka, Miss.	10	Cleveland, Miss.	26
Blue Mountain, Miss.	11	Shelby, Miss.	27
Memphis, Tenn.	12-14	Mound Bayou, Miss.	28
Tunica, Miss.	16	Greenville, Miss.	30
Sledge, Miss.	17	Longwood, Miss.	31
Sardis, Miss.	18	Swiftown, Miss.Apr.	1

JEHOVAH ALONE CAN SHOW US

DEAR BROTHER RUTHERFORD:

Probably the most extremely difficult thing for an extremely selfish person to do is to publicly confess wherein he has been wrong.

The *Watchtower* for December 15 has clearly pointed out wherein the writer has been offering very blemished sacrifices—sick, and lame and blind. I love a sentence in paragraph 13 which says: "As long as one permits selfishness to control him he cannot see and appreciate the revealed Word of God"; and also the sentence following, for it is Jehovah God who alone can show us the right. The word which he has spoken, saying, "Prove all things; hold fast that which is good," has also caused me, through actual experience, to realize that *The Watchtower* is the receptacle from which the "household of faith" partake of "meat in due season"; that there actually is an element in our make-up that fits the picture of an evil-disposed servant, selfishly inclined, not charitably believing all things (1 Cor. 13: 7) until facts prove pro et contra.

Anyone of a hypercritical, sneering disposition had better take heed.

May Jehovah through his strong Son continue to bless and keep you and all who love his name, is the prayer of

Your little brother,

PETE STICKLER, Quebec, Canada.

"GIFTS OF JEHOVAH"

DEAR BROTHER RUTHERFORD:

We want to express our thanks to Jehovah and to you, his instrument, for the riches of his grace in entrusting to us the beautiful book so well named *Riches*.

It seems to us that in this is combined the wealth of all the other books pressed down, heaped together, and running over with additional compound interest. The friendly, conversational style in which the book is written, with its clear-cut explanations, will, we feel sure, be used of the Lord in taking away the veil of unbelief from many faces.

For the gifts of Jehovah in the *Year Book* as well as his wonderful provision for the pioneers in connection with the literature we find no outlet for our appreciation save in joyful service.

That the riches from Jehovah's ample storehouse may be yours increasingly, is the wish and prayer of three Oakland pioneers who love you for your work's sake.

With warm Christian love,

MARY C. JEWELL
HELEN L. JEWELL
ANNA H. BROOKS

G. Y. M'CORMICK

Scotland Neck, N. C.Mar.	5, 6	Hemingway, S. C.Mar.	19
Vanceboro, N. C.	7	Bonneau, S. C.	20
Kinston, N. C.	9	Charleston, S. C.	21, 22
Magnolia, N. C.	10, 11	Cope, S. C.	24
Hayne, N. C.	12, 13	Columbia, S. C.	25, 26
Fayetteville, N. C.	14	Camden, S. C.	27
Cumberland, N. C.	16	Great Falls, S. C.	28, 29
Boardman, N. C.	17	Gaffney, S. C.	31
Wilmington, N. C.	18	Spartanburg, S. C.Apr.	1, 2

S. H. TOUTJIAN

Camas, Wash.Mar.	3	Raymond, Wash.Mar.	13, 14
Hood River, Oreg.	4	Aberdeen, Wash.	16, 17
White Salmon, Wash.	5	Tacoma, Wash.	18, 19
Longview, Wash.	6	Puyallup, Wash.	20, 21
Chehalis, Wash.	7, 8	Enumclaw, Wash.	23, 24
Rochester, Wash.	10	Seattle, Wash.Mar. 25-Apr.	4
Elma, Wash.	11, 12		

A. S. WRIGHT

Westphalia, Kans.Mar.	5	Netawaka, Kans.Mar.	18
Iola, Kans.	6, 7	Topeka, Kans.	19, 21
Eureka, Kans.	9	Manhattan, Kans.	23, 24
Emporia, Kans.	10, 11	Jamestown, Kans.	25, 26
Ottawa, Kans.	12	Jamestown, Kans.	27
Louisburg, Kans.	13	Abilene, Kans.	28, 29
Lawrence, Kans.	14, 15	McPherson, Kans.	31
Atchison, Kans.	17	Hutchinson, Kans.Apr.	1, 2