



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LVIII SEMIMONTHLY No. 3

FEBRUARY 1, 1937

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

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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.

## "JEHOVAH OF HOSTS"

The testimony period "Jehovah of Hosts" embraces the nine days February 6-14, 1937. This midwinter campaign will specialize on booklets, and all those on Jehovah's side will offer a 10c combination consisting of two booklets with colored cover and the new booklet *Protection*. Let Jehovah's people take this coming campaign to heart, faithfully making all due preparation therefor. Consult forthcoming issues of the *Informant* for additional instructions. The "man with the inkhorn" promptly reported the matter, and likewise each one will report his activities and the results in this campaign.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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

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

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## "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.

## "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.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

FEBRUARY 1, 1937

No. 3

### JEHOVAH'S PROVISIONS

#### PART 1

*"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."*  
—Rom. 6: 23, R.V.

**J**EHOVAH at the very beginning knew that all humankind would reach the point of dire extremity and that they would seek life and that which sustains life, and he made abundant provision for those who would give heed to his Word. To the perfect man created in his own image God announced his law and made known that the transgression thereof would result in death. Satan led man into death and then flung a challenge into God's face that no man could get everlasting life under the provision that God had made, because no man would obey or keep the law when put to the test. That challenge put in issue the word and the name of Jehovah. Necessarily all creation of heaven would know that the supremacy of Jehovah was defied by Satan, and therefore all would ask: Who will win? A part of the angelic creation pinned their faith to Satan and went with him in the way of defiance and wickedness. The others remained true and steadfast in faith and obedience to Jehovah God. Although God declared his purpose to destroy Satan and all his wicked rulers, and at the time entered judgment to that effect, he gave Satan a suspended sentence and permitted him to remain alive for a season and have full freedom of action, declaring that in due time He would exhibit his own supreme power and would cause his name to be proclaimed throughout all the universe and thereby fully vindicate his name. The Bible contains the record of God's word or purpose and announces that what he has declared shall be accomplished. "I have purposed it, I will also do it." "My word . . . shall not return unto me void." (Isa. 46: 11; 55: 11) A few men have held steadfastly in faith to God and in obedience to his Word. The greater number have come under Satan's rule and have followed in his way of wickedness. Now humankind have reached the point of dire distress, fear and perplexity. God's provision is man's only hope, and about this man should know. The testimony of his name must now be declared, to the end that all who are of good will and honest heart may know of his provision and that all may know that Jehovah is supreme, the almighty and eternal God.

<sup>2</sup> For centuries God has caused to be proclaimed throughout the nations his unchangeable rule, to wit: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6: 23, R.V.) Comparatively few men have given heed to that rule. Most of them have followed the philosophy of men, which originated with Satan. All persons desire to live, but most of them have been made blind concerning the way of life by reason of Satan's ministers' haranguing them and telling them that there is no death but that at the time of dissolution the soul of the one who is a member of "the church", or of the "Catholic population", and whose sins have not been expiated passes on to "purgatory", where for a money consideration the term of suffering may be shortened, and that then the everlasting abode will be in the bliss of heaven.

<sup>3</sup> Jehovah God is the fountain of life. No creature can live save by the permission of God. Jehovah sent his beloved Son to earth, made in the likeness of imperfect man, and permitted the Devil to put upon Christ Jesus all manner of tests, even causing him to be wrongfully and wickedly charged with the heinous crimes of sedition and treason, put through a mock trial, convicted upon perjured testimony, and sent to the ignominious death of hanging upon a tree. Through it Jesus remained true and steadfast to God his Father, always maintaining his integrity toward God. Jehovah raised Christ Jesus out of death and bestowed upon him the greatest of all gifts. Concerning the Lord Jesus it is written: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." (John 5: 26, R.V.) Jehovah's provision for the human race is that he has bestowed upon Christ Jesus eternal life and immortality with full power and authority to give life to those who obey God's commandments. For this reason Jesus said: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world." (John 6: 51, R.V.) "Jesus saith unto him, I am the way, and the truth, and the life:

no man cometh unto the Father, but by me." (John 14:6) There is no other way to get life.

<sup>4</sup> Jehovah has furnished an abundance of proof and recorded it in his Word that he knew the end from the beginning. Today the proof given, together with the understanding and appreciation thereof, is being made clear to those who love and serve Jehovah, and upon them is laid the obligation to make known those truths to others by proclaiming throughout the earth the name of Jehovah and making known his provisions for man.

#### PROPHETIC DRAMAS

<sup>5</sup> Long centuries ago Jehovah caused men to play their respective parts in dramas which prophetically foretold his purpose and the manner of carrying it into execution, and which dramas God directed himself. Now he is unfolding the meaning of those dramas to his faithful and obedient servants. These prophetic dramas throw light from different viewpoints upon Jehovah's purpose and his manner of carrying out the same, and this light shining into the face of Christ Jesus and reflected into the temple company causes them great joy. Among those prophetic dramas long ago performed and recorded is that of Joseph and his brethren, the revelation of which causes a flood of light to shine into the mind and heart of everyone who knows and serves Jehovah; and likewise he illuminates those who come to know God and Christ Jesus as the truth is proclaimed.

<sup>6</sup> Every child who has received instruction in the Bible has been told of Joseph and his brethren, but none have understood the significance thereof, for the reason that no man can have an understanding and appreciation of such prophetic dramas until God's due time to make them clear. God himself brings about the conditions that fulfill these prophetic pictures; and then, when all the players are upon the scene and the part that each one plays is observed, the prophecy is illuminated by the Lord so that those who love righteousness and meekness may understand. It seems well here to give a brief synopsis of the prophetic drama of Joseph and his brethren and then to examine the Scripture texts in detail. It is a beautiful picture, and thrills the heart of everyone who loves and serves Jehovah God. It discloses Jehovah's marvelous provision and loving-kindness toward creatures, and it is of the greatest importance to have a proper understanding and appreciation of the provisions God has made.

<sup>7</sup> JACOB was the grandson of Abraham, and by the grace of God had inherited the birthright from his grandparent. The circumstances surrounding the birth and early experiences of Joseph enable one to get a better view of the prophetic drama as it unfolds; and hence we give some consideration to his parentage. The earthly father of Joseph was Jacob, and Jacob's father was Isaac. When Isaac was 131 years old and

his son Jacob was a man of mature years, Isaac gave Jacob the birthright blessing. Esau, the twin brother of Jacob, persecuted Jacob because Isaac had bestowed the blessing upon him, and Jacob fled to Laban, in the land of Syria, and there took to wife Leah, a daughter of Laban. Later Laban also gave Jacob Rachel to wife. Because of the barrenness for a time of his wives Jacob, with their consent, had two concubines. He had children by all four women. For a long season Rachel was barren, and in that time Leah had given birth to six sons by Jacob. The barrenness of Rachel had greatly distressed her. But in due time God heard her prayer and took away her reproach: "And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son."—Gen. 30:22-24.

<sup>8</sup> Isaac was yet alive when his grandson Joseph was born, and lived for twenty-nine years thereafter. A few years after the birth of Joseph Jacob had another son by his beloved wife Rachel, and the birth of that son cost Rachel her life. As she was dying Rachel named her second son, calling him Ben-oni, which means "the son of my sorrow". But Jacob his father begot his son and called his son Benjamin, meaning "the son of my right hand".

<sup>9</sup> Jacob had twelve sons by the four different women aforementioned. His sons by Leah were Reuben, the firstborn; and Simeon, Levi, Judah, Issachar, and Zebulun. (Gen. 35:23) Jacob's sons by his concubine Zilpah were Gad and Asher. (Gen. 35:26) His sons by his concubine Bilhah were Dan and Naphtali; and his sons by his beloved wife Rachel were Joseph and Benjamin. (Gen. 35:24,25) Joseph and Benjamin were full brothers. The other ten sons of Jacob were only half brothers to Joseph and Benjamin. The relationship of the two full brothers was, of course, closer than that of the other ten. Jacob was about 91 years of age when Joseph was born, and 108 years old when Benjamin was born; therefore both Joseph and Benjamin were sons "of [Jacob's] old age". (Gen. 37:3) When Jacob was journeying to the land of his nativity after years of his absence in Syria, God sent his angel and informed Jacob that thereafter he should be known by the name *Israel*: "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."—Gen. 32:28.

<sup>10</sup> When Joseph was a lad of seventeen years he was a shepherd boy feeding his father's flocks. His half brothers were feeding the flocks of his father at Shechem. Jacob, now called Israel, sent his son Joseph to Shechem to ascertain the condition of his brethren and the flocks and to bring back a report thereof to his father Jacob. Arriving at his destination, Joseph learned that his brethren had gone to Dothan. Joseph

then went to seek his brethren at Dothan; and when they saw Joseph coming they immediately formed a conspiracy against Joseph that they might get rid of him. His half brothers hated Joseph because their father loved Joseph more than them and had manifested this love by his treatment of Joseph. Additionally, Joseph had dreamed two dreams and had told his brethren about the dreams, and that increased their envy and hatred against him. Carrying out their conspiracy, they seized Joseph and threw him into a well or pit. Jacob had provided Joseph with a beautiful coat of many colors. They took this coat and dipped it in the blood of a goat, indicating that Joseph had been killed. Then they sold Joseph to merchantmen going to Egypt and returned to their father with the stained garment, representing to him that Joseph had been slain by wild beasts. Israel was convinced that his son Joseph was dead. Joseph was carried away to Egypt and sold as a slave to one of Pharaoh's officers. (Gen. 37:1-28) Joseph then served as a slave for a time, and until God's due time to use him in another way. He was exalted by Pharaoh to the highest place next to the king in Egypt and became the most important man of Egypt, saving that nation from starvation and death.

<sup>11</sup> The name "Joseph" has a two-fold meaning, which the record discloses. At the time of his birth his mother Rachel said: "God hath taken away my reproach"; and she called his name "Joseph", which means "remover", that is, remover of reproach. And then Rachel said: "The Lord shall add to me another son"; meaning "increaser". Thus she foretold that the one whom Joseph foreshadowed would be the Vindicator of his Father's name, would remove or take away the reproach of His name, and would be an increaser, and would increase the number of those who would maintain their integrity toward God and magnify his name.

#### PLAYERS AND PARTS

<sup>12</sup> Away back in the centuries past, in the lands of Canaan and Egypt Jehovah staged a great prophetic drama by which he foretold the manifestation of his loving-kindness toward mankind. In that drama each person played his respective part, not knowing the real meaning of his acts. Jehovah God directed the drama, and every part of it has a deep significance. The players and the parts that each one played, and the pictorial significance thereof, can now be understood, because it is God's due time to reveal the meaning thereof to those who love and serve him. The revelation of this and other prophetic dramas makes glad the heart of the man of God and enables him to rejoice in the knowledge of the fact that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope".—Rom. 15: 4.

<sup>13</sup> In this time when darkness covers the earth and

gross darkness the people, when there is great distress and perplexity amongst men, the revelation of this prophetic drama to Jehovah's witnesses and the transmission of that knowledge by them to those who mourn will bring joy to those of Zion and peace and gladness to those who hear and who seek righteousness and meekness, giving them assurance that Jehovah has made ample provision for every time of need for those who love and serve him. A brief synopsis of the opening part of the drama is set out first. Now the principal players are named, with a brief statement of the meaning of the parts played by them.

<sup>14</sup> JACOB, later called Israel, in this prophetic drama pictures or represents Jehovah God. To him Jehovah said: "In thee and in thy seed shall all the families of the earth be blessed," even as Jehovah had said to Jacob's grandfather, Abraham.—Gen. 28: 14.

<sup>15</sup> RACHEL, the wife of Jacob whom he specially loved and who for years was barren, in the drama pictured or represented Zion, God's "woman", that is to say, Jehovah's organization, that gives birth to his beloved children.—Isa. 54: 1-7.

<sup>16</sup> JOSEPH, the beloved son and firstborn of Jacob by his wife Rachel, in the prophetic drama pictured or represented Christ Jesus, the beloved Son of God. Joseph, during the seven years of famine in Egypt and in the land round about, in a typical or miniature way was the "seed" of Jacob in whom all the families of the earth who obey him shall be preserved alive and blessed. (Gen. 41: 55-57) Joseph therefore particularly typified or pictured Christ Jesus, the "seed of Abraham" according to the promise. (Gal. 3: 8, 16) The church of God, which is that company of persons taken out of the world for the name of Jehovah and made members of the body of Christ, is included in the part of the drama played by Joseph, and this is particularly so with reference to the remnant. These, of course, appear in a subordinate way to the Greater than Joseph in the fulfillment of the prophecy. These are made a part of the seed of promise because they are members of the body of Christ.—Gal. 3: 29.

<sup>17</sup> BENJAMIN, together with his full brother Joseph, in this prophetic drama played the part representing or picturing Jehovah's royal family, of which Christ Jesus is the head son. At the birth of Joseph, and after Rachel had named him, she said: "The Lord shall add to me another son." In that she spoke prophetic words concerning Benjamin's birth, which would come later; therefore in the drama Joseph pictures not only Christ Jesus himself, but also the original remnant that survive the test at the coming judgment of the Lord at the temple, which began in 1918, resulting in bringing forth the "faithful and wise servant" class. That original remnant was also foreshadowed by Mordecai and Naomi. Benjamin more particularly played the part representing or foreshadowing that part of the remnant brought forth

after 1922, and which part of the remnant was also pictured by Esther and Ruth, and these too are made a part of the elect servant or royal house. Hence Joseph and Benjamin together pictured Jehovah's royal house in the entirety. Their mother, Rachel, was especially loved by Jacob, and gave birth to these two sons; and in this she foreshadowed Zion, God's universal organization in its capacity of bringing forth Jehovah's royal family. As Jacob loved Rachel most, so Jehovah loves most his organization Zion, for she brings forth the royal family, and he loves his royal offspring most, which is the kingdom of heaven class.

<sup>18</sup> Until the birth of Benjamin Joseph was his father's only begotten son by Rachel his beloved wife and was always the favorite son of his father. Likewise Christ Jesus is Jehovah's "only begotten Son" and favorite (John 3:16), "the firstborn of every creature" (Col. 1:15), "my beloved son, in whom I am well pleased." (Matt. 3:17) "I will make him my firstborn, higher than the kings of the earth." (Ps. 89:27) According to Jehovah's purpose Joseph was the logical one to be the typical seed of Israel, Isaac and Abraham, in whom all would be blessed who receive blessings. (Gen. 28:13, 14) Christ Jesus is the only logical and qualified "Seed of Abraham", in whom all the families of the earth who receive blessings must be blessed. That promised blessing began at Pentecost in A.D. 33 and continues unto the end of the thousand-year reign of Christ. The fact that Joseph and Benjamin were both sons of Jacob's old age pictures the barrenness of God's organization for four thousand years, from Eden till the baptism of Christ Jesus at the Jordan, when he was brought forth and acknowledged as the beloved Son of Jehovah, in whom he is well pleased. (Matt. 3:17) When Christ Jesus was begotten of the spirit at the Jordan, then Zion, that is, God's organization, like Rachel could say: "God hath taken away my reproach." There was born out of God's universal organization Christ Jesus, his Father's great Vindicator who would in time take away the reproach that had fallen upon the name of Jehovah and upon his organization also involved in his name. Thus Joseph pictured the greater One, Christ Jesus, who is 'the remover of reproach'. The two sons, Joseph and Benjamin, foreshadowed the complete Christ, and the death of Rachel at the birth of the second son, Benjamin, seems clearly to picture that Jehovah's organization completes her function in bringing forth the members of the royal family when she gives birth to the last members of the remnant, which last members were pictured by Ruth and Esther.

<sup>19</sup> JOSEPH'S BRETHREN, that is, the ten half brothers who in the first part of the prophetic drama envied and hated Joseph, appear to picture those persons in the religious organizations that have envied and ill-treated the true followers of Christ Jesus because they

observe that the true followers of Christ Jesus have had greater favor from God. In the latter part of the prophetic drama, when these half brothers became reconciled to Joseph and sought his favor, the part played by them pictures those who are not members of the body of Christ, and hence not spirit-begotten, but are of good will toward God and Christ Jesus; hence they picture the Jonadab class, the "great multitude" or "other sheep" that Christ Jesus brings into his Father's fold. (John 10:16) These are the earthly children of God's organization. Zion, which is God's organization, in her capacity of bringing forth these earthly children was pictured or foreshadowed by the three other women of Jacob, that is, Leah and the two concubines, the mothers of the ten half brothers of Joseph and Benjamin. Those here specifically named are the principal players. The others, who were subordinate players in the drama, the part they played and whom they represented, will appear in the detailed examination of the text. The Biblical account of the drama should be first read. It appears in Genesis, chapters thirty-seven to fifty inclusive.

#### THE DRAMA

<sup>20</sup> The statements hereinbefore made concerning the players and the parts pictured by them must appear to be somewhat dogmatic, and for that reason the detailed examination of the text should be had in order that we may more fully appreciate God's gracious provisions. When the text of God's Word is set alongside the physical facts which are well known to be true, and when both are in full accord and full harmony, then we may be sure that we have an understanding of the fulfillment of the prophecy. Jehovah had directed the drama long ago and made the record thereof for the benefit of the remnant, and we should confidently expect that he would give a revelation to his remnant before Armageddon, that the hope of such faithful ones might be made strong in these perilous times. The Lord at his temple, which is hidden from and hence dark to the people outside thereof, illuminates his prophecies, and illuminates the mind of the temple company, and gives them instruction. Therefore Jesus says to the temple company: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." —Matt. 10:27.

<sup>21</sup> It follows that when the remnant receive from the Lord the truths illuminating the prophecies, then and there the obligation is laid upon the remnant, or Jehovah's witnesses, to go out and make known these facts and the Scriptures showing the fulfillment of the prophecy to those who are hungering and thirsting for righteousness. Such are the ones that mourn and desire to be comforted and to whom the remnant are sent as anointed servants of God to bring them comfort. Such are the people of good will, and the obligation is upon the remnant to make known God's provisions

for all those who diligently seek to know and to do his will. The remnant will in obedience to the Lord's commandment make known to the Jonadabs what they "hear in the ear".

<sup>22</sup> Consideration should now be given to the Scripture texts beginning with Genesis 37:1: "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." Jacob, like his grandfather Abraham, "looked for a city [the kingdom organization] which hath foundations, whose builder and maker is God." (Heb. 11:10) Joseph dwelt in the land of Canaan with his father and was his father's beloved son and, like his ancestors, would be looking for the kingdom of God's building. His antitype, Christ Jesus, said to the Jews who were against him: "Ye are from beneath; I am from above; ye are of this world; I am not of this world." "My kingdom is not of this world." (John 8:23; 18:36) Concerning his disciples, who were like Benjamin to Joseph, Jesus said: "They are not of the world, even as I am not of the world." (John 17:14) Since Joseph and his brother Benjamin were, like their ancestors, looking for the kingdom, therefore all pictured by Joseph and Benjamin are "strangers and pilgrims" to the world under Satan, looking for that better day and a perfect government.—1 Pet. 2:11.

<sup>23</sup> Jehovah, in directing the drama, moved each one of the parties to perform according to His own will. Israel, who pictured Jehovah God, showed his love for his beloved son in this, that he "made him a coat of many colours". (Gen. 37:3) In this manner his father publicly identified Joseph his son as his favorite. The clothing supplied by the father identified the child as holding a certain position or place in the affections of the father. It was the custom amongst the Jews to show their favor to their children by the apparel they wore. "With such robes were the king's daughters that were virgins apparelled." (2 Sam. 13:18) Joseph's coat of many colors identified and designated him as the typical "seed of Abraham" and as the future head of all the tribes issuing from Israel. That future exalted position of Joseph was confirmed by dreams that Jehovah caused him to have and to then relate to his brethren. Joseph's first dream was in substance this: That while he and his brethren were binding sheaves of corn in the field, Joseph's sheaf stood upright and the sheaves of his brethren stood round about and made obeisance to Joseph's sheaf. (Gen. 37:6,7) Then Joseph had another dream, which he told to his brethren, and said to them: "Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me." (Gen. 37:9) The dream told to his brethren angered them because they understood that the promise indicated that Joseph would be exalted above them and even above their own father and mother, and that all should bow down to him. (Gen. 37:6-10) The envy

and hatred of those ten half brothers against Joseph increased. In this part of the drama Jehovah was foretelling the exaltation of Joseph above his brethren, and more particularly foretelling that Jehovah would exalt his beloved Son, Christ Jesus, above all and give him a name above every name and before him every knee shall bow. (Phil. 2:9-11) When Jesus was on earth Jehovah openly manifested his favor to his beloved Son and by that plainly testified that Jesus is the real promised Seed of Jehovah's choice as the Ruler of the world. To Jesus, when on earth, the testimony of God's kingdom was given, and he began his earthly work by preaching "The kingdom of heaven is at hand". Jesus declared that he always spoke as he was instructed by his Father to speak, and thus he carried out his Father's purpose. Jehovah backed up the declarations of his beloved Son by having the Son perform miracles, thus showing his supernatural power. Even the Jewish clergy, who claimed to be the "seed of Abraham", and therefore the brethren of Christ Jesus, recognized Jesus as the heir, although they hated him. They saw that God's favor was specially upon him, and that increased their hatred. Those religionists were like Joseph's half brethren who hated Joseph. (Matt. 21:38; John 8:39-43) Those Jewish religionists hated Jesus without a cause (John 15:25), even as the brethren of Joseph hated him without a cause. Likewise those of the "faithful servant" class are hated by the religionists because the faithful servants are true and faithful to the name of Jehovah God and Christ Jesus. (Matt. 10:25) Those who hate the Lord's remnant on earth the most are the ones who also claim to be the followers of the Lord Jesus.

<sup>24</sup> Joseph was a faithful shepherd boy, looking well to the interest of his father's flock. (Gen. 37:2) In this he foreshadowed the good shepherd, Christ Jesus. (John 10:11) The half brothers of Joseph, the sons of Jacob, were evil shepherds, and Joseph reported their wrongful conduct or evil deeds to his father. The truthfulness of Joseph increased the hatred of the others against him. Likewise when Jesus told the truth, he was hated the more by the religionists of his time and since. Jacob sent his beloved son Joseph from his home at Hebron a distance of seventy-five miles away to Shechem to learn the state of his half brothers and the condition of the flocks that they were tending.—Gen. 37:12-14.

<sup>25</sup> In fulfillment of this part of the prophecy Jehovah sent Christ Jesus, the Good Shepherd, to earth to investigate the Jewish clergy, who were duty-bound to feed the covenant people of God on earth by informing them of God's Word. Those Jewish religionists had become false shepherds and looked after their own selfish interests and neglected their duty to Jehovah and his covenant people. When Jesus came to earth he was, like Joseph, a young man, and the clergy

of the Jews were "the elders in Israel". Jesus found them to be wicked and neglecting his Father's flocks, and he reported the matter to Jehovah his Father. Because of his faithfulness in so doing Jesus brought down upon his head the malicious hatred of the Jewish clergy, who also incited others to hatred and to persecute Jesus.—John 5: 16-18; 8: 13-44.

<sup>26</sup> The two dreams which Joseph had were, of course, divinely arranged as a part of the prophetic drama, and they foretold the exaltation of Joseph above his brethren and others of his family relationship according to the flesh. Joseph did not manifest conceit because of these promises, nor did he deport himself in a proud and arrogant manner, but he spoke plainly to his brethren and told them; "and his brethren [aside from the infant Benjamin] envied him; but his father observed the saying [kept the saying in mind]."—Gen. 37: 5-11.

<sup>27</sup> The dreams not only foretold the exaltation of Joseph, but foretold the opening to Christ Jesus of the heavenly things, that is, the unseen things of God's holy Word, which told of the coming exaltation of Christ Jesus, Jehovah's King and Vindicator, above every other creature in the universe. (Matt. 3: 16) The exaltation of Christ Jesus was further foretold by the vision of transfiguration in the mountain. (Matt. 17: 1-5) Jesus had told his disciples of his future glory and power. (Matt. 16: 27, 28) When Jesus stood before his accusers he said: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26: 64) The Jewish clergy hated Jesus and sought to kill him because he said that Jehovah was his Father, and that his Father loved him. (John 8: 17-47) Faithfully obedient to Jehovah's commandments, Jesus did "bear witness unto the truth" concerning himself and the kingdom of God, as foretold in the prophecies of God's Word. Even the political ruler Pilate knew that the chief priests had "delivered him for envy". (Mark 15: 10; Matt. 27: 18) All this was in fulfillment of that part of the prophetic drama showing the feeling of Joseph's half brethren to Joseph. Those half brethren of Joseph had led the flocks of their father from Shechem some fifteen miles northwest to the place called Dothan, which means "two wells". Joseph had been sent by his father to find them, and so he followed on in search of his father's flocks then in charge of those evil shepherds. (Gen. 37: 14-17) Likewise Jesus, "the Good Shepherd," was faithful in carrying out his Father's commandment, willingly facing danger, and giving his life for the sheep. He went in search of his Father's flocks then in charge of the Jewish clergy, who claimed to be the "seed of Abraham".

<sup>28</sup> Those unfaithful shepherds or half brothers of Joseph "conspired against him to slay him", with the possible exception of Reuben and Judah. Even those

two were in the conspiracy, but they were not in favor of slaying the lad, but standing by and consenting to the others' taking a wrongful action against Joseph made all of them parties to the conspiracy and the crime committed. They stripped Joseph, taking away his beautiful coat of many colors, and then cast him into an empty well or pit, their purpose being to kill him later. Having done this, then they had a feast together, congratulating themselves on their accomplishment in getting rid of Joseph. At the suggestion of Judah, instead of killing Joseph, they sold him "for twenty pieces of silver" to a band of Midianites and Ishmaelites, merchants bound for Egypt. Their conclusion was that now they were rid of their brother who had tormented them with the truth and that they had also profited by receiving some filthy lucre from the merchantmen. In order that they might further carry out their conspiracy and deceive their father Israel, they killed a he-goat, instead of Joseph, and took the blood of that goat and smeared it over the beautiful garment, and then carried it in that condition to Jacob, representing to him that his beloved son, Joseph, had been slain by wild beasts.—Gen. 37: 18-35.

<sup>29</sup> Joseph, being less than twenty years of age, his selling price was twenty pieces of silver according to the law. (Lev. 27: 5) During the twenty-two years following this selling, Joseph was to Jacob as though he were dead. His father had no knowledge that he had been sold into Egypt and was yet alive.

<sup>30</sup> This part of the prophetic drama was fulfilled by what came upon Jesus. His Jewish brethren, according to the flesh, conspired to kill Jesus and repeatedly attempted to carry out that conspiracy, and finally did execute the conspiracy in bringing about the death of the Lord Jesus. (John 5: 16-18; 11: 53; Matt. 27: 1) Like Reuben toward Joseph, some amongst the Jews were not favorable to the killing of Jesus, and among them there was "a man named Joseph, a counsellor", who had not consented to the murder of Jesus. (Luke 23: 5-51) As it was suggested that Joseph be sold into Egypt, so Judas sold Jesus to the enemy clergy for thirty pieces of silver. Jesus being thirty-three years of age, and therefore at maturity, the price for him was thirty pieces of silver, which the commercial religionists paid for his lifeblood, and then delivered Jesus to the executioners of Satan's world, which "spiritually is called . . . Egypt, where also our Lord was crucified". (Rev. 11: 8; Matt. 26: 14-16; 27: 3-5) After stripping Jesus of his identity as God's favorite Son, which they did by their malicious lies, the Jewish clergy then caused him to be murdered as a wicked sinner. As Joseph's half brethren killed the he-goat and used its blood for deception, so the Jewish clergy brought about the death of the Lord Jesus Christ. Joseph's brethren sought to effectually deceive their father, and for a time succeeded. Likewise

the Jewish clergy sought to deceive. Even though Jesus was raised from the dead by the power of Jehovah and that fact was repeated amongst the people, the Jewish clergy vigorously denied that Jesus lived again, and schemed to induce all to believe him still dead. (Matt. 27: 62-66; Luke 23: 50-53; John 19: 31-42) Joseph completely disappeared from the land of his nativity and was supposed by his father to be dead; and thus ended the first act of the great prophetic drama.

#### SECOND PART

<sup>31</sup> The scene is now transferred from the land of Canaan to the land of Egypt, where Joseph was a slave or bond servant. Joseph's career in Egypt requires a transfer in application of the prophetic drama from Jesus personally to Christ Jesus and the members of his body, the church, over which Christ Jesus is Head and Lord. The prophecy particularly now applies to "the feet of him", otherwise called "the remnant", his true followers yet on earth. Long after the selling of Joseph into Egypt one of God's faithful witnesses wrote and the record of his testimony is this: "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house." (Acts 7: 9, 10) This is further proof that the drama was directed by Jehovah God, was and is a prophecy, and was recorded long ago for the benefit of the remnant now on earth, that they might be encouraged and have their hope increased. In corroboration of this Jehovah's prophet wrote: "He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: he was laid in iron; until the time that his word came; the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom." (Ps. 105: 17-22) Thus was foretold that the feet members of Christ Jesus would be bound and hurt with fetters, that they would be held in restraint and suffer until God's due time to lift them up with their Lord and Head. The loving-kindness of Jehovah is manifested in this, that he caused these minor details to be recorded long ago and now makes them known for the benefit of his faithful ones on earth.

<sup>32</sup> Arriving in Egypt, Joseph was made a slave in the house of Potiphar, captain in Pharaoh's guard, that is, the man who was the chief executioner of the king: "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." (Gen. 39: 2) Joseph was a slave and a man of no reputation in Egypt at that time, yet he had God's favor all the time. Likewise the faithful followers of Christ Jesus upon earth,

particularly of the remnant, have been made of no reputation among men and have suffered many indignities because of their faithfulness. They likewise have an assurance that God is with them, and this makes their burdens easy to be borne. Potiphar saw that Joseph was a good man and dependable, and he made Joseph a trusted slave for his service. Likewise worldly men have seen that those devoted to Jehovah are more trustworthy than other men and more dependable when assigned to a specific duty. These faithful followers of Christ Jesus have learned that whatsoever they do, they do as unto the Lord.

<sup>33</sup> Applying now the well-known facts and the prophecy to the faithful followers of Christ Jesus on earth, mark how well the two harmonize. The application seems to be properly made during the period of time when Christ Jesus was 'preparing the way before Jehovah', and before he came to the temple. From about A.D. 1878 forward Jehovah's faithful servants under Christ Jesus were engaged in a pre-kingdom service. They saw that the kingdom was near, and they went forth proclaiming the second coming of Christ and the kingdom of God under Christ Jesus, although the matter was not then so clearly understood by them. As Joseph was a slave in the house of Potiphar, so the faithful followers of Christ Jesus on earth were in subjection to men because of not discerning who constitute "the higher powers". (Rom. 13: 1) They have believed that the political rulers of earth constitute the powers ordained of God, and were hence the higher powers. They faithfully performed whatsoever was committed to them, and men of the world saw that these true Christians were more reliable and dependable than others. As Joseph was made a trusted servant because of his dependability and faithfulness, so during the period of time when Christ Jesus was preparing the way before Jehovah there was developed a class of men and women, the true followers of Christ Jesus, who honestly and faithfully performed whatsoever was committed into their hands and were noted as dependable. This class was on earth when Christ Jesus finished the work of preparing the way before Jehovah and at the time he appeared at the temple for judgment. It is to this class the words of Jesus are addressed: "Blessed is that servant [class], whom his lord, when he cometh [to the temple], shall find so doing." (Matt. 24: 45, 46) At the time "the higher powers" was not particularly an issue and was not given very much consideration. But the time must come when the integrity of God's people must be put to a test and when they must know who constitute "the higher powers" and devote themselves fully to the true higher powers.

<sup>34</sup> No doubt Joseph was a well-developed and handsome young man as well as entirely trustworthy. He was strong, upstanding and vigorous. He had found favor in the sight of his master Potiphar and for that

reason had been given the freedom of his house. His integrity now was put to the test. Would he remain true and steadfast to God, or would he compromise himself? Potiphar's wife was used to put Joseph to the test, even as Satan's "woman", his organization, is used to put the sons of God now on earth to a severe test, affording the opportunity to prove their integrity. Potiphar's wife attempted to seduce the young man Joseph and cause him to have intercourse with her. He resisted her, and yet she persisted in her efforts to seduce him. When Potiphar's wife had failed to involve the young man Joseph and he fled from her when his garment was torn from his back by her, then she falsely accused him of the crime of assault with intent to rape. That was a serious charge; and the circumstantial evidence being against Joseph then, though wholly false, Potiphar the master caused Joseph to be thrown into prison "where the king's prisoners were bound". (Gen. 39: 6-20) In this test Joseph had strictly maintained his integrity.

<sup>35</sup> Fornication and adultery are typical of illicit spiritual relationship of the child of God with Satan's "woman" or organization. (Jas. 4: 4) Jehovah's faithful servants under Christ Jesus have repeatedly repulsed the unclean and licentious advancement of Satan's "woman", that is, his organization. Although often enticed, they have kept themselves "unspotted from the world" by refusing to have anything in common with the organization that rules the world. They have refused to be seduced by Satan's woman. They have persistently refused to join with the religious organizations and have anything in common with those organizations and to thereby commit spiritual fornication. They have shunned the corrupt political affairs of this world and have steadfastly held to their service of God and Christ Jesus.

<sup>36</sup> Potiphar's wife was moved by revenge to make the false accusations against Joseph. For revenge, like the adulterous and wicked woman, the clergy have falsely accused God's faithful children of violating their liberty and with the crime of assault upon the organization of the world. They delight to continue to accuse Jehovah's witnesses as communists. This false accusation was particularly true in the time of the World War, and is still true. Although the "faithful servant" class adhere strictly to the truth, as commanded by Jehovah, and fight only for the truth and the vindication of Jehovah's name, the clergy, like Potiphar's wife, resort to lies and maliciously charge God's people with crimes, causing them to be imprisoned and otherwise restrained. The clergy and allies, who are the "mighty men" of Babylon, have always refused to come into the open and fight, and that is particularly true now. Unable to meet the truth, as proclaimed by God's people, the clergy resort to lies and strike in the dark. Potiphar's wife knew that she had no just cause against Joseph and that she

must fight him by taking undue advantage by reason of her standing with her husband, and for envy and with express malice, she struck Joseph in the back. Likewise the clergy know they have no defense and they strike Jehovah's witnesses in the dark, always hiding behind someone else and relying upon their reputation and standing amongst the political and commercial elements of Satan's organization. Concerning the clergy and their allies of the present day, and their method of fighting, Jehovah says: "The mighty men of Babylon [Satan's organization] have forborn to fight, they have remained in their holds; their might hath failed; they became as women." (Jer. 51: 30) The result is that Jehovah's witnesses are cast into prison, charged with the offense of sedition, treason, obstructers of the governments, hostile and dangerous to the state or organization of the world. (Matt. 24: 9; Mark 13: 9) Particularly were such false charges laid against God's faithful people during the World War, and many of them were imprisoned because of their faithfulness to God and their maintaining their integrity toward him. At that time the "evil servant" class, having become a part of Satan's "woman", betrayed the faithful ones into the hands of the clergy, even as Judas betrayed Jesus into the hands of the Jewish religionists.—Matt. 24: 9-12.

<sup>37</sup> The crime with which Joseph was charged by the woman was a capital offense. It was a charge easily made and easily proved with circumstantial evidence, and against which Joseph had no defense except his own honest word. Pharaoh's baker was beheaded for an offense of less enormity than that charged against Joseph. Joseph doubtless would have been likewise executed, but God was with him and placed his protecting hand over him, preventing his execution. Jehovah maneuvered matters so that Joseph was placed in a higher-class prison, that is, in the royal prison. No doubt Joseph for a time was treated like other prisoners, because it is prophetically written of him: "They hurt his feet, and he was laid in irons." (Ps. 105: 17, 18) The Lord showed his favor toward him, and then Joseph was made a trusted slave in the prison: "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did the Lord made it to prosper." (Gen. 39: 22, 23) In this prison house Joseph was a type of Christ Jesus representatively through his feet members on earth, who were restrained and thrown into prison, and this was particularly true during the World War.

<sup>38</sup> Whatever punishment is inflicted upon the faithful feet members, the remnant, Christ Jesus counts that as inflicted upon himself. (Matt. 25: 36-40) During the World War Jehovah's servants were subjected

to many indignities, imprisoned and ill-treated, even as Joseph was ill-treated at first. Then Jehovah relieved them of much of their suffering and preserved their lives, although his faithful ones had been imprisoned with the purpose of killing them and hence, as written, they were "appointed to die". (Pss. 79: 11; 102: 20) Christ Jesus, the beloved Son, was at that time at the temple. The holy spirit as comforter and guide had been taken away because of the Lord's personal presence at the temple, who now guides and comforts his own whom he has gathered unto himself. (2 Thess. 2: 7; John 14: 16-18) Therefore God was with the antitypical Joseph class at this time and showed them favor, and he continues to show them favor, even to this day. As there were committed to the hand of Joseph as a trusted slave or bond servant all the other prisoners, even so the Lord has committed to his "faithful and wise servant" class the privilege and duty of ministering to all other prisoners, that is to say, to those pictured by Ruth and Esther first, and who have since been made a part of the servant class, and also to the people of good will, or Jonadabs, who are now being loosed and brought into the liberty of God's kingdom. Thus the Lord has made the work of the "faithful servant" class, whom Joseph at this point of the drama pictured, to prosper. He has committed into their hands all his goods. They pray for prosperity and receive prosperity, as God had promised. (Ps. 118: 25) Joseph maintained his integrity toward God. The remnant, the members of the body of Christ, who continue faithful, will maintain their integrity towards Jehovah, and, doing so, they are certain to have a part in the vindication of his holy name. The great prophetic drama proceeds, showing that Jehovah had much more in store for Joseph to perform, and foretells that God, through Christ Jesus, has committed into the hands of his faithful servant class much work to be done to the honor of his name. He now reveals these truths to the "faithful servant" class, that they may be strong in hope, knowing that, continuing in faithful service, they will in due time participate in the vindication of Jehovah's holy name.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. Account for the provision made by Jehovah for those who would give heed to his word. How were the word and name of Jehovah put in issue? What has been Jehovah's procedure in regard thereto, and why? With what result? What, then, is the testimony now to be given? and what is the purpose thereof?
- ¶ 2. When and to whom does the rule at Romans 6: 23 apply? Have men given heed to that rule, and why?
- ¶ 3. How is eternal life the free gift of God? Explain the phrase here, "in Christ Jesus our Lord."
- ¶ 4. To whom, and how, has Jehovah given proof of his foreknowledge and made known his provisions for man? and for what purpose has this been done?
- ¶ 5, 6. What was Jehovah's purpose in the events directed by him in ancient times, and in his providing record thereof in his Word? When, and to whom, has Jehovah revealed the application of those prophetic dramas? How, and for what purpose?
- ¶ 7, 8. Relate the circumstances surrounding the birth and early experiences of Joseph. Of Benjamin.
- ¶ 9. Point out the parentage and relationship of the twelve sons of Israel.
- ¶ 10, 11. Relate the course of events by which Joseph became the most important man of Egypt. Point out the prophetic significance of the name "Joseph".
- ¶ 12, 13. Show that this and other prophetic dramas and the record thereof serve the purpose for which Jehovah provided them.
- ¶ 14, 15. Whom does Jacob picture in this prophetic drama, and how? Rachel?
- ¶ 16, 17. Joseph, in his part of the drama, pictures whom, and how? Benjamin? Benjamin together with Joseph?
- ¶ 18. What was foreshown (a) in Joseph's being his father's favorite son, and, until the birth of Benjamin, being his father's only son by Rachel? (b) In the fact that Joseph and Benjamin were both sons of Jacob's old age?
- ¶ 19. Who were pictured by Joseph's ten half brothers? and how is this shown?
- ¶ 20, 21. To whom, how, for what purpose, does Jehovah give an understanding of his prophecies? How may we know that we have the correct understanding of a prophecy?
- ¶ 22. With related scriptures, show that in the circumstances seen in Genesis 37: 1 the position of Joseph and Benjamin was prophetic.
- ¶ 23-25. Explain the prophetic picture presented (a) in the record at Genesis 37: 3. (b) In the dreams had by Joseph, and the effect upon his brethren when told to them by him. (c) In Joseph's being his father's faithful shepherd son, and in the evil report by his brethren, who also were shepherds. (d) In Joseph's commission from his father as recorded at verse 14.
- ¶ 26. What was the significance to Joseph of his dreams here recorded?
- ¶ 27. Point out the prophetic significance of Joseph's dreams here on record, and of the hatred and envy manifested toward him by his half brethren.
- ¶ 28-30. Relate, in substance, the record concerning Joseph according to Genesis 37: 14-36. Apply the prophetic picture.
- ¶ 31. The opening of the second part of the drama presents what change of scene, and requires what transfer in application of the prophetic picture?
- ¶ 32, 33. Apply that part of the prophetic picture recorded at Genesis 39: 2.
- ¶ 34, 35. How do the persistent efforts of Potiphar's wife to seduce Joseph, and his maintaining his integrity, find application as a prophecy?
- ¶ 36. Potiphar's wife, failing in her efforts to seduce Joseph, then pursued what course? Point out the course of affairs fulfilling this part of the picture.
- ¶ 37, 38. What is the evidence that at that time, also in the fulfillment of the prophetic picture, "the LORD was with Joseph"?

#### JEHOVAH IS RIGHTEOUS

*in all his ways, and gracious in all his works. Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry and will save them. Jehovah raiseth up them that are bowed down; Jehovah loveth the righteous; Jehovah preserveth the strangers; he releeveth the fatherless and widow; but the way of the wicked he turneth upside down. Jehovah will reign for ever, thy God, O Zion, unto all generations.*

*Praise ye Jehovah.—Psalms 145, 146.*

## JUDGMENT

**T**HE Lord God Almighty sitting upon his throne, over and above all the forces of his organization and coming out of the north and moving forward to the destruction of the unfaithful city of Jerusalem, was seen in vision by God's prophet Ezekiel. Concerning this Ezekiel says: "And above the firmament that was over their [the cherubim's] heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."—Ezek. 1: 26-28.

The duty of pronouncing God's judgment and of the execution thereof is laid upon Christ Jesus, who is God's Chief Executive Officer. That this vision refers to the time of the coming of the Lord Jesus to the temple of Jehovah for judgment is further supported by what the prophet later saw and about which he wrote, to wit: "Afterward he brought me to the gate [of the temple], even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city [prophecy that the city should be destroyed (*margin*)]; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house."—Ezek. 43: 1-5.

At the time of this, his first vision, Ezekiel pictured and foreshadowed those in the covenant with God and in line for the kingdom and whom the Lord Jesus Christ found faithful upon coming to his temple and to whom he committed his kingdom interests on the earth, and to which class he refers as the "faithful and wise servant". (Matt. 24: 45, 46) This "faithful servant" class had its vision made clear concerning the Elijah and Elisha works of the church in the autumn of 1919. This was five years after Jehovah had placed his anointed King upon his holy hill in Zion and the "man child", the new government, had been born. That new government was a part of God's universal organization, and it was then, through the functioning of that government, that Jehovah began his reign over the earth. This was particularly shown

by Jehovah's being seated upon his throne above all his organization, as described by Ezekiel. Therefore, five years after the beginning of the kingdom the "servant" class of the Lord on earth began to clearly see that God had another work for the "faithful servant" to do before the end. The kingdom had begun, and the first great work would be the clearing out of Satan's organization, and before the Lord would do that he would cause the members of the "faithful servant" class on earth to give notice by a world-wide campaign of testifying to the Lord's purposes. It is thus seen that the physical facts exactly fit the prophecy and show that Ezekiel had his first vision five years after his captivity and that the "faithful and wise servant", whom Ezekiel foreshadowed, had his vision of the kingdom-Elisha-work five years after the King was enthroned.

For a number of years God's people had waited for the vision to speak. Since about 1889, when Volume II of *Studies in the Scriptures* was issued and it was seen that there was a typical significance attached to Elijah and his work, the faithful had waited, expecting the year 1914 to mark the complete fulfillment of the prophecy. They had expected Armageddon to follow immediately after 1914 and the church to be glorified. Of course, it was not due time until after 1918 to have a clearer vision of the prophecy. Like the prophet Habakkuk, God's covenant people had waited, and, while waiting, there were some curious speculations indulged in by them, which were mere guesses, of course, and therefore not true, because it was not God's time for them to understand. Habakkuk, referring to the "servant" class, wrote: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2: 1-3.

It was in 1919 that the "faithful servant" class began to see the significance of the Elisha work. The "servant" more fully saw in 1922 the meaning thereof. It was in that year that God's covenant people came to a realization that they had been negligent in giving the testimony to the Lord's name and that 'the Lord was angry with them', but that the time had come to 'turn away his anger'. (Isa. 12: 1) In that year the faithful saw the Lord had come to his temple, and with joy and zeal peculiar to the house of the Lord they went forward to do the Elisha work in advertising the King and the Kingdom.

The vision was so marvelous and awesome to Ezekiel that he 'fell down upon his face, and heard a voice of one speaking to him'. (Ezek. 1: 28) When the Lord, through the columns of *The Watchtower*, disclosed the vision of the Lord's coming to the temple, and its

meaning, the faithful appreciative ones, designated as God's "young men", like Ezekiel, fell down and worshiped in devotion to Jehovah. To these faithful ones the vision continued to increase in beauty and grandeur, and they have seen and now see that the great work of God's anointed people on earth is to make a proclamation of the truth looking to the vindication of Jehovah's name. The "faithful servant" has since continued to hear the voice of the Lord and to joyfully respond thereto in going forward with the work committed into their hands.

While the young man Ezekiel was prostrated before the Lord he heard a voice of one saying to him: "Son of man, stand upon thy feet, and I will speak unto thee." (Ezek. 2:1) "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day." (Ezek. 2:2, 3) Then and there Ezekiel was given a commission to bear a message to the people of Israel. Since *anointing* is symbolic of a commission granted and bestowed upon the anointed ones, this would represent the anointing of the faithful ones who were approved and taken into God's organization. Those whom the Lord found faithful at the examination upon coming to the temple, as pictured by the parable of the talents, would here be pictured as receiving the anointing or commission.—Matt. 25: 21.

When the Lord came to his temple in 1918 he found two classes of servants: one that was moved by a selfish desire to be honored in the kingdom, and another unselfishly devoted to the Lord in doing his will. The first he later designates as the "evil servant", and the other as the "faithful and wise servant". It is after the division and separation takes place that the "faithful and wise servant" is known and designated as "the remnant". The "faithful and wise servant" is anointed and commissioned to care for the interests of the kingdom, and this is designated by the words of Jesus that 'he would make him ruler over all his goods'. (Matt. 24:47) This prophecy would indicate that such anointing took place in 1919; and that the general outpouring of the holy spirit, according to the

prophecy of Joel, occurred in 1922, when all in the earthly division of the organization of the Lord were commissioned to go forth with the message of truth.—Joel 2: 28, 29.

Ezekiel saw the Lord approaching to destroy Satan's organization, and the "faithful servant" class saw in 1919 that the church, pictured by Elisha, must now do a vigorous slaying work in connection with the Lord's destruction of "organized Christianity". Shortly thereafter the *Golden Age* magazine was issued, and issue No. 27 of that magazine laid bare the wicked deeds of "organized Christianity". Several million copies of this number of the magazine were placed in the hands of the people. The "faithful servant" class then got on its feet and went to work. The anointing was a commission to speak God's vengeance against those who had reproached his name. In the commission given to Ezekiel "there was written therein lamentations, and mourning, and woe". Likewise God's anointed and commissioned people were now commissioned to speak the vengeance of Jehovah against those who had reproached his name. (Ezek. 2:10) The anointed people of the Lord were therefore commissioned to publish these truths so that they could be heard and read and understood.

Time was required for the organizing of the work, and it seems certain that the "servant" class might have been more energetic than they were. Doubtless many were held back because of fear and something was required for such that they might have their eyes fully opened to the responsibility of the work they were commissioned to do. It is well known that some of the groups of God's covenant people at that time hesitated to distribute No. 27 of the *Golden Age* magazine, manifestly because of fear. It exposed the duplicity of the clergy, and some feared to incur their displeasure. In the latter part of 1920 the Watch Tower Bible and Tract Society began the distribution of the message contained in No. 27 of *The Golden Age*. Companies that failed or refused to distribute that message lost the privilege, and others were sent into their territory to make the distribution. By 1922 God's people had come to a clearer understanding of their duties and the work took on a greater impetus, and those who were privileged to do it went at it zealously and fearlessly.

## PHONOGRAPH CAMPAIGN

**B**ELOW are given reports received from members of the Bethel family engaged in the educational campaign with the portable phonograph:

Twenty-five hours of exclusively phonograph witness work, in December, yielded blessings beyond all comparison. In the preceding seventeen months there were 1.55 placements per hour in the 384 hours devoted to witnessing. By the phonograph method the placements, in the month just ended, were down to 1.14 per hour, but the blessings went up 100 percent.

The phonograph method removes prejudice, awakens the sleeping, reawakens the dormant, creates new interest, convinces the people of the unselfishness of Jehovah's people, creates an excellent impression in the neighborhood, causes the people to read the books they already have, changes the witness work from racing to visiting, makes the territory last several times as long, and blesses the worker with beautiful and oft-repeated truth.

Four weeks, to the day, after a Polish farmer near Madisonville, Pa., refused to talk about the truth or to receive the

witness into his home he and his wife and two grown sons listened to four records with great interest and appreciation and promised to read a free booklet. Their prejudice is gone, probably for ever.

In the same neighborhood, a young farmer and his wife, members of a church the pastor of which is particularly vicious in his attacks on the truth (even to the extent of following witnesses down the street and openly warning against reading the literature), heard six records and obtained four bound books. He is only just now working, after many months' idleness.

In the same neighborhood, where a woman claimed she had most of the books, did not read them, did not intend to, and would give them away at the first opportunity, her husband heard six records and manifested intense interest and appreciation. Indications were he will now read the books.

In Kempton, Pa., a man and wife, Lutherans, resented anybody calling with spiritual food: they already had all they needed or wanted. Neither chair nor table was offered. Two records were played on the floor of the porch. One mentioned *Preparation*, and when the book was then shown, the man, though out of work, obtained it.

In Friedensburg, Pa., a woman who had many of the books declined to hear the phonograph or to obtain more literature. At the roadside stand, alongside, her husband (and four of her children) heard six records, and the man obtained the *Riches* combination, and went into the house from which the witness had just been excluded, to get the wherewithal to contribute.

In the same neighborhood a man sore on the world, and particularly on the Devil's churches, after grudgingly hearing two lectures, said the biggest hypocrites are in the churches and, as for him, he listens every chance he gets to "the man from Brooklyn". He promised to read a booklet, even though his wife protested.

At Oceanside, N.Y., a woman had just joined the Lutheran church and did not wish to get "mixed up", but when she heard two lectures she concluded the Lord had sent the witness. She already had *Riches*, and obtained *Creation*.

In same neighborhood where a most capable witness had just called and left nothing by the usual methods, along came the phonograph witness, by accident, thirty minutes later. The playing of seven records resulted in placement of a *Riches* combination.

At Jericho, N.Y., a Sunday morning call in an antique shop resulted in a most enjoyable half hour, playing the phonograph before an open fire. Two bound books were placed. Playing the records placed the books here also.

In same neighborhood an Irish Catholic gentleman, a watchman, demurred that he already had 250 phonograph records of his own and every night, all night, listened to the radio, as he had nothing else to do. He finally consented to hear one record, "Purgatory." At its end he said, "Well, now, that would make you think; wouldn't it?" and obtained the *Riches*.

At Flushing, N.Y., an Irish Catholic woman granted admission to the witness "from the Watch Tower, with choice male quartettes and lectures from the best radio programs in New York city". She was puzzled and kept wanting to know the objectives; but, by taking a hint from Esther (*Preservation*, pages 120-122), this information was withheld until the right time. When she had no more time to spare, she was shown four bound books, *Riches*, *Creation*, *Government*, *Preparation*, with the information that these were the books mentioned in the lecture. She promptly obtained them, and, two minutes after the interview was closed, came out on the sidewalk to know if she might have another set on the same terms!

The stirring call of the year text, together with the instructions to make good use of the phonograph, should be a great stimulus and blessing to the Lord's people and a great blessing in the witness work. At the same time it is becoming a terrible

plague to the clergy and their allies. They are cowards who cannot stand being exposed. In a home where I was the other evening, a "reverend" came in and sat down. I turned to him, saying, "We are having a Bible study; will you wait?" Just then he had caught sight of the *Riches* books and quickly grasped the situation and jumped up as though someone had stuck a pin into him, saying, "No, no! Oh no!" and out of the house he went. That was all I saw of him.

It never dawned on me the help the phonograph can be, although, since the first time they were suggested by the Society, I have carried one almost every time I went to the territory.

Two weeks ago I stepped into a home, but as soon as the lady realized who I was she went into a fit, shouting at me to "get out! get out!" Her two daughters ran to her asking "Mother—what's wrong?" Her reply was "Rotherford! Rotherford! Our worst enemy!"

Thinking over this incident on my way home that evening, I could remember lots of cases where the people were bitter against "Rotherford and Jehovah's witnesses" in general, but I don't remember a single instance where people were rude or disrespectful after hearing the phonograph records. On the other hand, there is a ring of sincerity and authority that commands respect, setting the people thinking to their own good, and causes them to take literature where with ordinary witnessing methods they would simply say "no" and that would be the end of the matter.

In the past two months, above my regular work, I have put in fifty hours in witnessing and evening calls; and I must say the phonograph has taken me into more homes in that time than in a whole year previously and, as for giving testimony, I am sure it is even more effective than the radio, because of the personal contact and also having the literature right there.

A few days ago, while witnessing, a man refused to listen and then said, "Don't go to that house: the lady wouldn't be bothered; and besides, she is blind." I wasn't taking instructions from him, and went to the door in question. The lady was not only blind, but sick in bed, too; a neighbor let me in. There was no radio in the home, and this poor soul had no way of hearing the message of truth and could not even read the Braille system.

She gladly heard the phonograph and expressed appreciation and her desire that I should come again, which I will do, considering it a privilege to bring a little comfort to such a one; and what better method than by phonograph?

As in this case, the phonograph adapts itself to almost every circumstance, and my report shows that more than 200 people have listened quietly to Brother Rutherford's clear, masterly explanations of their favorite texts and problems that have puzzled many for years—this number in the past two months. Words cannot express what was behind the nods, smiles, remarks and gestures that accompanied the playing of the records. One lady's face, last Saturday, was a study in itself. Her face was hard, and she let me talk and talk till I had to ask her if she knew what I was saying, and I was surprised to hear her say, "Yes, perfectly." She remained cold as ice, and shrugged her shoulders when I asked her to let me put on a record. I opened up the machine anyway, and started it going. When halfway through she came over and sat down by the machine. When it finished she picked up a *Riches* and asked, "Does this book explain what the record has said?" "Why, certainly; and much more." She took the book and agreed that I call back.

When Jesus said, "My yoke is easy, and my burden is light," he did not mean that we can serve by just relaxing and sitting at home. Making good use of the phonograph calls for a lot of hard work, and although we don't always see the results of our labors right away, we do indeed get immediate results to our own good, because such work as this can only sharpen our own appreciation of the service and is therefore something that

we need as well as the people to whom we carry the message. I find it good to keep the names of all who have had back calls, and call on them as new books and booklets come out, taking the phonograph along, too, of course. Rain spoils the phonograph, but some of the brethren are sewing up a little cover made out of some waterproof material—even an old raincoat. I have such a cover; and it lets one make back calls, as well as witness, in bad weather.

I have also found that some who are attending meetings and taking part in the witnessing took many months to wake up to their privileges; so it would be a mistake to make one or two calls and then forget all about them. One gentleman, a Mr. S., heard the phonograph a few times but remained tangled up in his church activities. I lost track of him when he changed his address. About nine months later, I called on two people (a couple I had contacted months previously) to try to get them to come along to a meeting, and, to my surprise, Mr. S. had invited them to one of our study meetings in the neighborhood and they went there. I find that I handicap myself by moving around to different territories that are not convenient to each other, and intend to confine my activities as near one locality as possible, and as enough interest is worked up it is easier for a study to be started; and, after all, that is the aim we should have as we start witnessing.

For Catholics I find a happy combination with the "Purgatory" record is the use of the Douay Bible. The scriptures are

about the same, and to anyone who can think at all, a few pointed texts from it shakes their dependence on the priests greatly. I show them the large embossed cross on the cover, then the endorsement by Cardinal Gibbons, then read from the preface, which states that this is considered the most genuine and authentic Bible there is. The more prominent texts I use are Genesis 2:7, Ecclesiastes 9:5,10; 3:19-22; Psalm 146:4 (which is Psalm 145:4 in the Douay), Revelation 12 (re war in heaven and woe to earth), Revelation 14 (re church, etc.), etc.

It is evident that the past two years have been a preparation period for this grand instrument and only now are the Lord's servants realizing the effectiveness of letting well-prepared records tell the message, instead of stammering lips, and I again express my gratitude to Jehovah for the privilege of using one of the new light portables, so easily carried.

The most interesting run of phonograph back calls I have had was when a party of eight worked a few blocks, taking as many names as possible for the purpose of calling back. I followed up about twenty such names, practically all of which showed interest, took the *Riches* and some other literature, and had at least three weekly back calls. A study was started with as many as eleven at one meeting; and I feel sure that if such a system were worked out and adopted, in city territory especially, the results would be gratifying and entuse the workers to more evening work and help them to realize the advantages of the Lord's new instrument, the portable phonograph.

(Continued from page 48)

**NEW JERSEY**  
 Asbury P. WCAP Su 12:45pm  
 Su 2:45pm Su 9:00pm  
 Camden WCAM Su 11:00am  
 Su 12:15pm Su 3:15pm  
 Mo 2:30pm We 2:30pm  
 Newark WHBI Su 9:55am  
 Su 6:25pm Su 9:00pm

**NEW MEXICO**  
 Carlsbad KLAH Su 10:55am  
 Su 1:00pm Su 5:00pm

**NEW YORK**  
 Brooklyn WBBR Su 9:10am  
 Su 4:30pm Su 7:30pm  
 Brooklyn WBBR Su 10:15am  
 Su 6:30pm Mo 10:30am  
 Tu 10:30am Tu 6:30pm  
 We 10:30am We 6:30pm  
 Th 10:30am Th 6:30pm  
 Fr 10:30am Fr 6:30pm  
 Buffalo WGR Su 10:00am  
 Su 10:45pm  
 Buffalo WKBW Su 5:55pm  
 Freeport WGBB Su 10:25am  
 Su 12:30pm Su 5:55pm  
 New York WBNX Su 5:30pm  
 White Pl. WFAS Su 6:00pm  
 Tu 10:55am Sa 10:55am

**NORTH CAROLINA**  
 Greensboro WBIG Su 10:30am  
 High P't WMFR Su 10:45am  
 Raleigh WPTF Su 3:15pm  
 We 3:15pm Fr 3:15pm  
 Wilm'gton WMFDSu 10:30am  
 Su 12:25pm Su 4:30pm

**NORTH DAKOTA**  
 Valley C'y KOVC Su 12:30pm  
 Su 1:30pm Su 2:45pm

**OHIO**  
 Akron WJW Su 11:30am  
 Su 3:25pm Su 10:15pm  
 Cleveland WHK Su 11:00pm  
 Tu 1:45pm Th 1:45pm  
 Fr 1:45pm

Columbus WBNS Su 7:45am  
 Su 12:30pm Mo 3:15pm  
 We 3:15pm Fr 3:15pm  
 Greek Su 8:30am  
 Columbus WCOL Su 10:00am  
 Tu 3:45pm Th 2:30pm  
 Sa 1:45pm  
 Columbus WHKC Su 5:25pm  
 Mo 1:55pm Tu 1:55pm  
 We 1:55pm Th 1:55pm  
 Fr 1:55pm  
 Portsm'th WPAY Mo 11:00am  
 We 11:00am Fr 11:00am

**OKLAHOMA**  
 Elk City KASA Su 10:50am  
 Su 12:25pm Su 5:00pm  
 Enid KCRC Su 10:15am  
 Su 1:25pm Su 3:00pm  
 Muskogee KBLX Su 10:30am  
 Su 2:15pm Su 5:55pm  
 Oklah'a C. KFXR Su 12:25pm  
 Su 6:15pm Su 7:25pm  
 Ponca City WBBZ Su 9:55am  
 Su 1:25pm Su 4:55pm  
 Shawnee KGFF Su 1:30pm  
 Su 2:55pm Su 5:55pm  
 Tulsa KVOO Su 9:30am  
 Su 3:55pm Mo 4:55pm

**OREGON**  
 Astoria KAST Tu 7:00am  
 Th 2:55pm Sa 11:55am  
 Portland KWJJ Su 10:45am  
 Su 4:15pm Su 9:00pm

**PENNSYLVANIA**  
 Easton WEST Su 10:25am  
 Su 11:55am Su 9:25pm  
 Greensb'g WHJB Su 10:15am  
 Su 4:00pm  
 Harrisb'g WKBO Su 12:45pm  
 Su 3:55pm Su 5:55pm  
 Philad'a WTEL Su 12:30pm  
 Su 1:25pm Tu 5:30pm  
 Pittsburgh KQV Su 10:45am  
 Pittsb'gh WWSW Su 10:45am  
 Su 5:00pm Su 9:00pm  
 Wilkes-B. WBRE Su 10:40am  
 Su 2:45pm Su 6:30pm

Wiliamsp. WRAC Su 6:15pm  
 Su 7:45pm Th 7:30pm  
 York WORK Su 12:25pm  
 Su 3:00pm Su 6:25pm

**SOUTH CAROLINA**  
 Greenville WFBC Su 10:00am  
 Su 3:30pm Su 9:30pm  
 Spart'b'g WSPA Su 10:30am  
 Su 2:00pm Su 4:40pm

**SOUTH DAKOTA**  
 Huron KGDY Su 9:25am  
 Su 12:30pm We 5:55pm  
 Pierre KGFX Su 10:00am  
 Tu 4:00pm Th 4:00pm  
 Sioux Falls KSOO Su 9:10am  
 Su 9:45am Su 4:30pm  
 Watert'n KWTN Su 10:00am  
 Su 12:15pm Su 1:55pm

**TENNESSEE**  
 Bristol WOPI Su 10:45am  
 Su 1:10pm Su 4:25pm  
 Jackson WTJS Su 10:30am  
 Su 12:15pm Su 2:30pm  
 Knoxville WNOX Su 10:30am  
 Su 12:55pm Su 9:45pm  
 Memphis WNBR Su 12:40pm  
 Su 3:25pm Su 5:10pm  
 Memphis WREC Su 10:00am  
 Su 3:55pm Su 10:15pm

**TEXAS**  
 Brady KNEL Su 9:30am  
 Su 12:55pm Su 4:30pm  
 Dallas WRRR Su 9:30am  
 Su 4:00pm Su 9:00pm  
 El Paso KTSM Su 9:10am  
 Su 1:15pm Su 6:30pm  
 Ft. Worth KTAT Su 10:15am  
 Su 3:00pm Su 7:00pm  
 Lubbock KFYO Su 10:55am  
 Su 1:55pm Su 4:25pm  
 Midland KRLH Su 10:30am  
 Su 1:30pm Su 5:15pm  
 Pecos KIUN Su 11:00am  
 Su 1:00pm Su 5:00pm  
 Pt. Arthur KPAC Su 9:30am  
 Su 2:15pm Su 4:30pm

San Angelo KGKL Su 9:30am  
 Su 10:40am Su 1:30pm  
 San Antonio KABC Su 9:00am  
 Su 1:00pm Su 5:00pm  
 S. Antonio KMAC Su 7:55am  
 Su 2:55pm Su 7:55pm  
 Weslaco KRGV Su 9:45am  
 Su 1:45pm Su 3:45pm

**UTAH**  
 Price KEUB Su 11:45am  
 Su 1:25pm Su 3:15pm  
 Salt L. City KSL Su 8:30am

**VERMONT**  
 Rutland WSYB Mo 8:30pm  
 We 8:30pm Fr 8:30pm

**VIRGINIA**  
 Harrisonb. WWSA Su 12:15pm  
 Su 2:30pm Su 4:45pm  
 Petersb'g WPHR Su 8:55am  
 Su 10:25am Mo 7:55am  
 We 7:55am Fr 10:15am  
 Sa 7:55am  
 Richmond WRVA Su 12:15pm  
 Roanoke WDBJ Mo 5:00pm

**WASHINGTON**  
 Everett KRKO Su 10:00am  
 Su 1:00pm Su 3:00pm  
 Seattle KIRO Su 10:25am  
 Su 5:25pm Su 9:00pm  
 Spokane KGA Su 9:25am  
 Su 12:30pm Su 5:25pm  
 Tacoma KMO Su 9:00am  
 Su 1:00pm Su 6:00pm

**WEST VIRGINIA**  
 Fairmont WMMN Su 10:30am  
 Su 1:45pm Su 3:00pm  
 Huntington WSAZ Su 1:00pm  
 Su 2:00pm Su 3:00pm  
 Wheeling WWSA Su 10:00am  
 Su 12:30pm Su 6:10pm

**WISCONSIN**  
 Madison WIBA Su 9:30am

# The WATCHTOWER RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown  
in each instance.]

## ARGENTINA

Bahia Blanca LU2 Su 11:30am  
Buenos Aires LR2 Su 10:50am  
Los Andes, San Juan  
LV5 Su 10:30am

## AUSTRALASIA

### NEW SOUTH WALES

Albury 2-AY Tu 9:45pm  
Goulburn 2-GN Su 7:30pm  
Grafton 2-GF Tu 7:30pm  
Gunnedah 2-MO Su 7:00pm  
New Castle 2-HD Su 10:30am  
Su 6:30pm Su 11:40pm  
We 6:30pm  
Sydney 2-UE Su 9:00am  
Su 4:25pm  
W'ga W'ga 2-WG Su 7:45pm

### QUEENSLAND

Brisbane 4-BC Su 7:30am  
Cairns 4-CA Su 7:00pm  
Ipswich 4-IP Su 7:05pm  
Su 7:25pm Su 7:55pm  
Marybor'h 4-MB We 9:45pm  
Townsville 4-TO Su 9:15pm

### TASMANIA

Launceston 7-LA Su 5:45pm

### VICTORIA

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

### WEST AUSTRALIA

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

### BELGIUM

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

## CANADA

### ALBERTA

Calgary CFCN Su 5:45pm

### BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

### ONTARIO

Cobalt CKMC Su 3:15pm  
Hamilton CKOC Su 10:00am  
Su 1:30pm Su 8:30pm  
Polish Su 6:20pm  
(1st and 3d Sundays)

### CHINA

Shanghai XHHE Su 5:00pm

## CUBA

Caibarien CMHD  
Spanish Mo 1:15pm  
Camaguey CMJF Su 11:45am

Havana CMQ Su 5:45pm  
Eastern Standard Time  
Also shortwave COCQ 9740kc  
Spanish Su 5:30pm  
Santa Cl'a CMHI Su 11:15am  
(1st and 3d Sundays)  
Spanish Su 11:00am  
Spanish Th 11:00am  
(1st and 3d Thursdays)

## FRANCE

Radio Lyon Sa 6:50pm  
French We 7:25pm  
French Sa 7:25pm

## PARAGUAY

Asuncion ZP1 Su 10:30am

## SPAIN

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

## URUGUAY

Montevideo CX10 Su 12:15pm  
(Radio Internacional)

## UNITED STATES

### ALABAMA

Birm'ham WAPI Su 10:15pm  
Su 4:30pm We 5:15pm  
Decatur WMFO Su 12:00 nn  
Su 2:00pm Su 4:00pm  
Dothan WAGF Su 9:30am  
Su 1:45pm Su 3:00pm  
Gadsden WJBY Su 1:15pm  
Su 3:00pm Su 5:55pm  
M'tgomery WSFA Su 4:00pm  
We 4:00pm Fr 4:00pm  
Selma WHBB Su 10:10am  
Su 12:25pm Su 4:10pm

### ALASKA

Anchorage KFQD Mo 9:10pm  
We 9:10pm Sa 9:10pm  
Ketchikan KGBU Mo 7:15pm  
Th 7:15pm Sa 7:15pm

### ARIZONA

Jerome KCRJ Su 9:25am  
Su 12:05pm Su 4:05pm  
Phoenix KOY Su 10:00am  
Su 12:15pm Su 5:30pm  
Tucson KGAR Su 9:30am  
Su 12:55pm Su 5:45pm  
Spanish Su 12:40pm

### ARKANSAS

Hot Sp'gs KTHIS Su 10:15am  
Jonesboro KBTM Su 8:30am  
Su 1:55pm Su 3:55pm

### CALIFORNIA

Bakersf'ld KPMC Su 10:30am  
Su 1:15pm Su 7:00pm  
El Centro KXO Su 10:00am  
Su 12:15pm Su 6:45pm  
Merced KYOS Su 8:45am  
Su 1:45pm Su 3:00pm

Oakland KROW Su 10:00am  
Su 2:00pm Su 7:00pm  
Tu 9:00am Tu 2:00pm  
Tu 11:00pm We 8:15pm  
Fr 9:30pm Sa 10:00pm

## COLORADO

Alamosa KGIW Tu 7:30pm  
Th 7:30pm Sa 7:30pm  
Col'o Spr. KVOR Su 10:30am  
Su 12:45pm Su 4:00pm  
Durango KIUP Su 1:00pm  
Greeley KFKA Mo 9:30am  
Mo 1:00pm Mo 6:25pm  
Sterling KGEK Su 2:30pm

## CONNECTICUT

N. Britain WNBC Su 8:00am  
Su 8:10am Su 10:00am

## DELAWARE

Wilmington WDEL Su 1:15pm  
Su 5:45pm Su 9:30pm

## DISTRICT OF COLUMBIA

Washington WOL Su 10:00am  
Su 1:00pm Su 6:30pm

## FLORIDA

Jacksonv. WMBR Su 9:55am  
Su 12:30pm Su 5:30pm  
Lakeland WLAK Su 9:30am  
Su 12:30pm Su 5:00pm  
Orlando WDBO Su 11:00am  
Su 12:30pm Su 5:00pm  
Tallahassee WTAL Su 10:00am  
Su 1:00pm Su 4:00pm

## GEORGIA

Albany WGPC Su 10:00am  
Su 12:05pm Sa 7:00pm  
Athens WTFI Su 9:25am  
Su 11:00am Sa 7:00pm  
Atlanta WATL Su 10:50am  
Su 2:00pm Su 9:25pm  
Augusta WRDW Su 11:00am  
Su 2:00pm Su 4:30pm  
Griffin WKEU Su 9:40am  
Su 2:45pm Su 4:30pm  
Rome WRGA Su 10:50am  
Su 5:00pm Su 8:50pm  
Waycross WAYX Su 9:15am  
Su 10:45am Su 12:45pm

## HAWAII

Hilo KHBC Su 10:00am

## IDAHO

Boise KIDO Su 10:55am  
Su 6:00pm We 4:00pm  
Idaho Falls KID Su 10:00am  
Su 1:00pm Su 4:00pm  
Nampa KFXD Su 10:00am  
Su 11:40am Su 7:15pm  
Pocatello KSEI Su 10:15am  
Su 3:10pm Su 4:45pm

## ILLINOIS

Harrisb'g WEBQ Su 4:45pm  
Su 6:45pm Su 9:00pm  
Rockford WROK Su 9:15am  
Su 12:55pm Su 3:45pm  
Tuscola WDSZ Su 9:35am  
Su 11:55am Su 1:50pm

## INDIANA

Evansville WGBF Su 9:30am  
Su 2:40pm Su 3:55pm  
Hammond WWAE Su 10:15am  
Su 3:25pm Su 10:00pm

New Albany WGRC Su 9:25am  
Su 12:25pm Su 4:15pm  
T. Haute WBOW Su 12:00 nn  
Su 2:00pm Su 4:00pm

## IOWA

Council Bluffs KOIL Su  
Davenport WOC Su 10:00am  
Su 12:15pm We 4:15pm  
Des Moines KRNT Su 10:00am  
Su 4:00pm Su 10:00pm

## KANSAS

Coffeyville KGGF Su 1:55pm  
Su 2:55pm Su 3:55pm

## KENTUCKY

Louisville WGRC Su 9:25am  
Su 12:25pm Su 4:15pm  
Paducah WPAD Su 10:00am  
Su 2:45pm Su 8:30pm

## MAINE

Augusta WRDO Su 10:00am  
Su 1:15pm Su 5:00pm  
Bangor WLBZ We 9:55am  
We 12:55pm We 5:10pm  
Presque I. WAGM Su 9:45am  
Su 12:30pm Su 1:55pm

## MARYLAND

Baltimore WCAO Su 10:30am  
Su 12:45pm Su 10:45pm  
Baltimore WCBM Su 9:00am  
Su 12:15pm Su 6:15pm  
Frederick WFMD Su 10:30am  
Su 1:30pm Su 5:00pm  
Hagerst'n WJEJ Su 10:25am  
Su 1:40pm Su 9:15pm

## MASSACHUSETTS

Boston WMEX Su 9:25am  
Su 4:10pm Su 8:10pm  
Boston WORL Su 10:05am  
Su 2:05pm Su 3:05pm

## MICHIGAN

Detroit WJR Su 10:00am  
Kalamazoo WKZO Su 8:20am  
Su 9:00am Su 9:55am  
Muskegon WKBZ Su 10:30am  
Su 3:15pm Su 5:55pm

## MINNESOTA

F'gus Falls KGDE Su 10:00am  
Su 1:45pm Su 7:15pm  
Min'apolis WDGY Su 9:30am  
Su 2:00pm We 5:30pm

## MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm  
Su 3:30pm Su 5:30pm

## MISSOURI

Columbia KFRU Su 10:30am  
Su 1:30pm Su 2:45pm  
St. Joseph KFEQ Su 10:00am  
Su 1:35pm Su 3:40pm

## NEBRASKA

Lincoln KFAB Su 9:30am  
Omaha KOIL Su

## NEW HAMPSHIRE

Laconia WLNH Su 10:10am  
Su 2:10pm Su 6:55pm

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