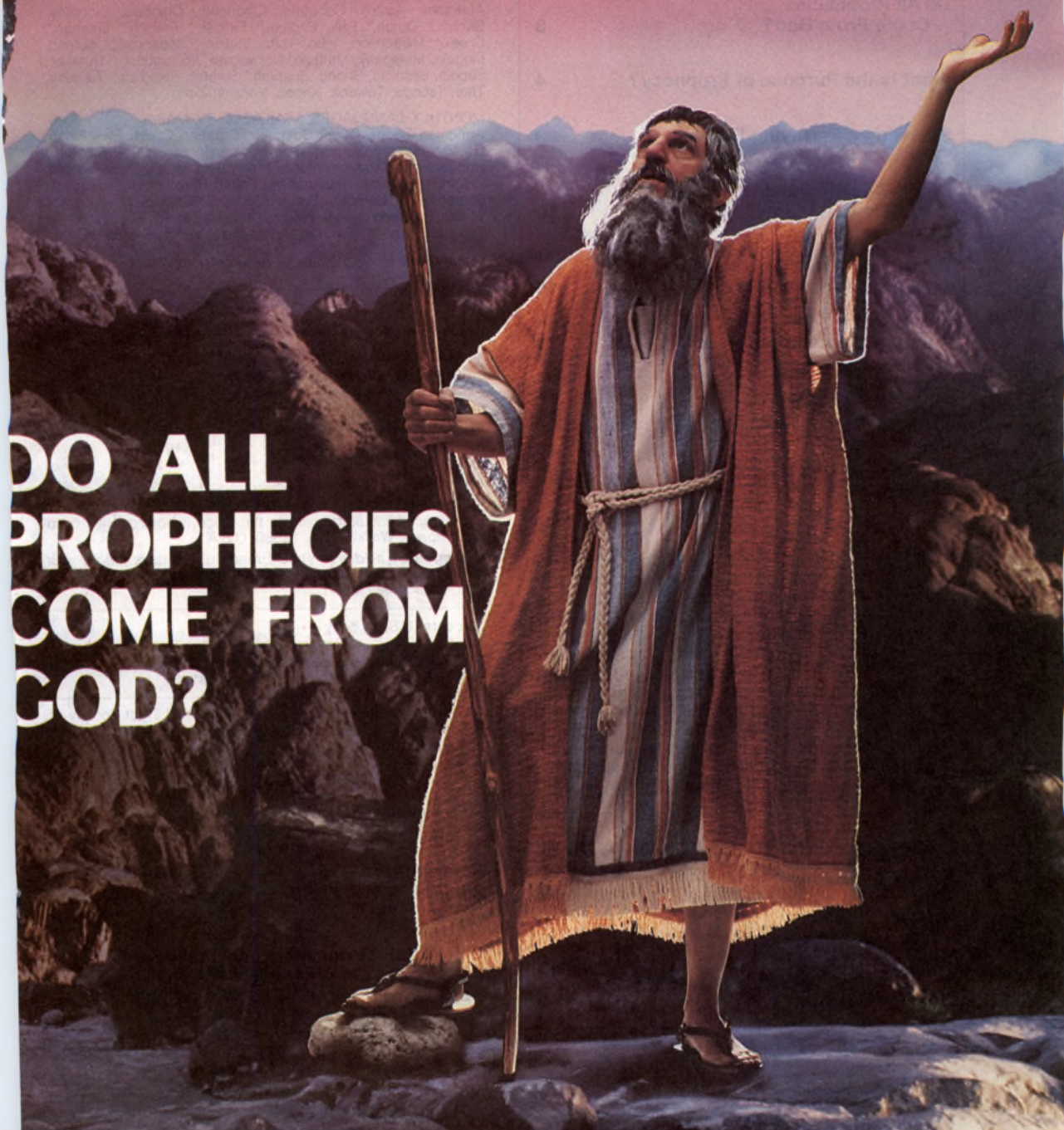


The Watchtower

May 1, 1987

Announcing Jehovah's Kingdom

DO ALL
PROPHECIES
COME FROM
GOD?



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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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DO ALL PROPHECIES COME FROM GOD?

"GOD . . . must be conceived of as being too large and too universal to confine Himself to just one religion, one path or, for that matter, just one people." So wrote a philosopher in *The Guardian*, a Nigerian newspaper. He holds that African traditional religions were revealed by God for the African situation and suggests that other great religions were conceived to fit local circumstances.

Traditionalists see Christianity as a European religion and traditional soothsayers as genuine agents of prophecy. A letter to the Nigerian *Daily Times* said: "Almighty God manifests himself at different times to different peoples . . . The wise men of the world murmur that the Supreme Being is currently manifesting Himself in Africa." Some even hope for an African prophet, similar to Jesus and, some say, Muhammad.

These views give rise to such questions as these: Do all prophecies come from God? Did he reveal the different religious concepts that divide the world? Does he have different religious requirements for different races? Or are there true and false prophets, and true and false religions? What really is true prophecy, and what is the purpose of it?

What Is Prophecy?

Webster's Ninth New Collegiate Dictionary defines prophecy as "the inspired declaration of divine will and purpose 2: an inspired utterance of a prophet 3: a prediction of something to come." This suggests that there can be various sources of prophecies.

In defending traditional religions, a university professor of religious studies, E. Bolaji Idowu, speaks of "the multi-sided concept of God in Africa." His book *African Traditional Religion* explains that this "usually takes its emphasis and complexion from the sociological structure and climate." For example, he says that "whereas in most of Africa, God is conceived in masculine terms, there are localities [particularly in matriarchal communities] where he is regarded as feminine." Could such localized and contradictory notions be inspired by God? Professor Idowu acknowledges that "there is nothing to prevent . . . any . . . race in Africa from developing its own concept of God." This suggests that such religious concepts spring from human ideas and observation rather than from divine revelation. —Compare Romans 1:19-23.

Traditional soothsayers and oracles do not reveal the true God's personality or his will and purpose. They deal with the taboos and rituals demanded by a variety of local "gods." Their predictions are based on mystic knowledge and divination. Therefore, such prophecies are not inspired declarations of the divine will. Almighty God, who inspires true prophecy, is not their source.—2 Peter 1:20, 21; Deuteronomy 13:1-5; 18:20-22.

What, then, is the source of such predictions? Please read the next article for the answer to this question and the others raised earlier in this discussion.

WHAT IS THE PURPOSE OF PROPHECY?

THOSE who claim that their various forms of worship are revelations from superhuman sources also acknowledge that there are good and bad supernatural powers. This acknowledgment raises these questions: Was each of these forms of worship revealed from a good source? Or do they have a bad source? Which one is inspired by the true God?

The First Religion

Mankind is recognized as being one family, and this agrees with the Bible's account of one original human pair, Adam and Eve. Jehovah, the Creator, made himself known to them. He revealed to Adam and Eve their role in his purpose and their true relationship to him. God made Adam his first prophet, responsible to pass divine revelations on to his wife and eventually to their offspring, that is, all mankind.—Genesis 1:27-30; 2:15-17.

This was the only religion, the one form of worship revealed by Jehovah God. It was expressed by obedience to God's will. No rituals, sacrifices, shrines, or oracles were required.

False Religion Appears

The first opposing "revelation" came from an angel who wanted to be worshiped. He offered an alternative to true religion and induced Adam and Eve to join him in rebellion against their Creator. This made him Satan, Jehovah's op-

poser. His "prophecy" pretended to offer self-determination and independence from God. Instead, it caused enslavement to Satan and to sin, bringing death.—Genesis 3:1-19; Matthew 4:8-10; Romans 5:12.

Satan was eventually joined by other rebellious angels, or demons. No doubt these spawned false religious concepts that contributed to the corrupting of mankind. In the days of Adam's grandson Enosh, "a start was made of calling on the name of Jehovah." According to the *Targum of Palestine*, this was done profanely as part of the idolatrous worship of that time.—Genesis 4:26; 6:1-8; 1 Peter 3:19, 20; 2 Peter 2:1-4.

False religion was wiped out in the Flood of Noah's day, leaving just the true form of worship practiced by Jehovah's prophet, Noah. (Genesis 6:5-9, 13; 7:23; 2 Peter 2:5) The demons remained, though, and reintroduced counterfeit prophecies and religious concepts. They caused Noah's descendants to offend Jehovah by building the city of Babel as a center of false worship. But God confused their language and



“scattered them from there over all the surface of the earth.”—Genesis 11:1-9.

What does all of this tell us? We are all descendants of Noah and Adam. So all cultures have a common origin and have retained some concept of God as a vestige of knowledge that has survived from Noah's day. But this basic concept is corrupted by false religious ideas inherited from those forefathers who scattered from Babel (later restored as Babylon) to all parts of the earth. This is seen in common superstitions about spirits of the dead, in ancestor worship, and in the practice of astrology, divination, and witchcraft.—Daniel 2:1, 2.

The Purpose of Prophecy

Does this mean that present-day religions are based only on concepts inherited from that ancient past? No. Satan and the demons still inspire false prophecy to deceive and divide mankind, confuse true revelations about God, and establish false ideas and religions. (1 Timothy 4:1; 1 John 4:1-3; Revelation 16:13-16) The Bible says: “There also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects.”—2 Peter 2:1.

On the other hand, Jehovah has preserved the true religion given in Eden. He has added information to enhance our knowledge of him and of our responsibility in the outworking of his purpose. So true prophecies make known the truth about God, his will, and his moral standards. They clarify man's relationship to him so as to bring mankind back into harmony with his purpose, leading up to its full accomplishment.—Isaiah 1:18-20; 2:1-5; 55:8-11.

At the start of man's rebellion, Jehovah spoke a prophecy that gave hope to the offspring of Adam and Eve. He revealed that there would be a deliverer, a “seed,”

who would destroy Satan and his progeny. (Genesis 3:15) Later prophecies helped to identify this promised “seed,” or God's “anointed one,” and revealed that he would play the principal role in the fulfillment of God's purposes.—Psalm 2:2; 45:7; Isaiah 61:1.

Thus a primary intent of prophecy was to make known God's purposes and the “anointed one,” or “Christ,” through whom they would be fulfilled. Since this chosen one proved to be Jesus, Jehovah's angel said: “Worship God; for the bearing witness to Jesus is what inspires [or, is the spirit of] prophesying.” (Revelation 19:10) Two facts are made clear by this declaration. First, no agent of true prophecy will demand to be worshiped because true worship belongs only to Jehovah God. (Matthew 4:4; John 4:23, 24) Second, the ultimate aim of all true prophecy must be to reveal events and facts relating to Jesus. This recognizes the key role Jehovah assigned him in the outworking of His purpose to sanctify His name and restore earth to its proper place in His arrangement of things.—John 14:6; Colossians 1:19, 20.

For this reason, inspired messages from God pointed primarily toward Jesus. The entire spirit, or intent and purpose, of such true prophecy was to bear witness to him. Furthermore, the realization of the prophecies in Jesus marks them all as true. This is why the Bible says that “the truth came to be through Jesus Christ.” “For no matter how many the promises of God are, they have become Yes by means of him.”—John 1:17; 2 Corinthians 1:20; Acts 10:43; 28:23.

Why to the Israelites?

Jehovah started off his “witness to Jesus” by his prophecy regarding the promised “seed.” God later revealed the earthly lineage of the “seed” as being through

Noah, Shem, Abraham, Isaac (not Ishmael), and Jacob. These men remained loyal to the true religion, proving themselves faithful prophets of Jehovah while all the nations were corrupted by the worship of false gods. (Genesis 6:9; 22:15-18; Hebrews 11:8-10, 16) The lineage continued through descendants of these men—the nation of Israel and particularly the family of David, Israel's most prominent king.—2 Samuel 7:12-16.

Showing why he chose Israel, Jehovah said: "It was not because of your being the most populous of all the peoples . . . [but] because of his keeping the sworn statement . . . to your forefathers," Abraham, Isaac, and Jacob. (Deuteronomy 7:6-8; 29:13) Obviously, only one nation could provide the lineage for the promised "seed." However, true religion was not limited to the Israelites. While revelations of truth were not given to other nations, individuals from among them could join Israel in worship, and some of these were even included in the lineage of the "seed." (Numbers 9:14; Ruth 4:10-22; Matthew 1:5, 6) Separate revelations given along national or racial lines would only have caused greater religious division, whereas it is Jehovah's will to reunite mankind in one worship.—Genesis 22:18; Ephesians 1:8-10; 2:11-16.

God's requirements are the same for all races. Since he is unchangeable in his moral standards and purpose, his dealings with Israel showed how he will deal with similar situations at any given time. (Malachi 3:6) So Israel served as a model for all nations. Through it God demonstrated the benefits of true worship and the folly of false cults. While the Israelites remained faithful to him, he protected and blessed them. When they turned to false gods of other nations, they fell under oppression by those nations, just as Jehovah had warned them.—Deuteronomy 30:15-20; Daniel 9:2-14.

Israel also served as a prophetic model, and David became a prophetic figure of Jesus, who inherited God's Kingdom covenant with David. (1 Chronicles 17:11, 14; Luke 1:32) The Law given to Israel, with its sacrifices and priesthood, foreshadowed the sacrifice of Jesus and pointed to his heavenly Kingdom and priesthood. The Law thus became a "tutor leading to Christ."—Galatians 3:19, 24; Acts 2:25-36; Hebrews 10:1-10; Revelation 20:4-6.

The Book of True Prophecy

This vital information could not be accurately preserved by oral tradition or by separate revelations to various nations. The best avenue of preservation and of transmission to all nations is a written record. And the Bible fills this role. It alone contains God's inspired revelations and preserves the historical and prophetic account of his dealings with humans. It alone points to *Jesus Christ* as God's Agent for salvation and contains the final prophecies regarding the future accomplishment of his Messianic assignment. This is thus the complete inspired written Word of God.—Romans 15:4; 1 Corinthians 10:11; 2 Peter 1:20, 21.

Since the completing of the Bible, those who have introduced new "prophecies," religions, and sects could not be inspired by God. True prophecies were not given to reveal new religions. They kept the one true religion current and made known the future outworking of Jehovah's purpose. Their fulfillment gives proof of his unique Godship and power, showing that he alone can foretell events centuries in advance and unerringly bring them to pass.—Isaiah 41:21-26; 46:9-11.

So all who desire to be acquainted with true prophecy and to practice true religion need to turn to the Bible. It is God's book of prophecy—his complete message to mankind.—2 Timothy 3:16, 17.

**Lineage
of the
promised
"seed"**

Noah

Shem

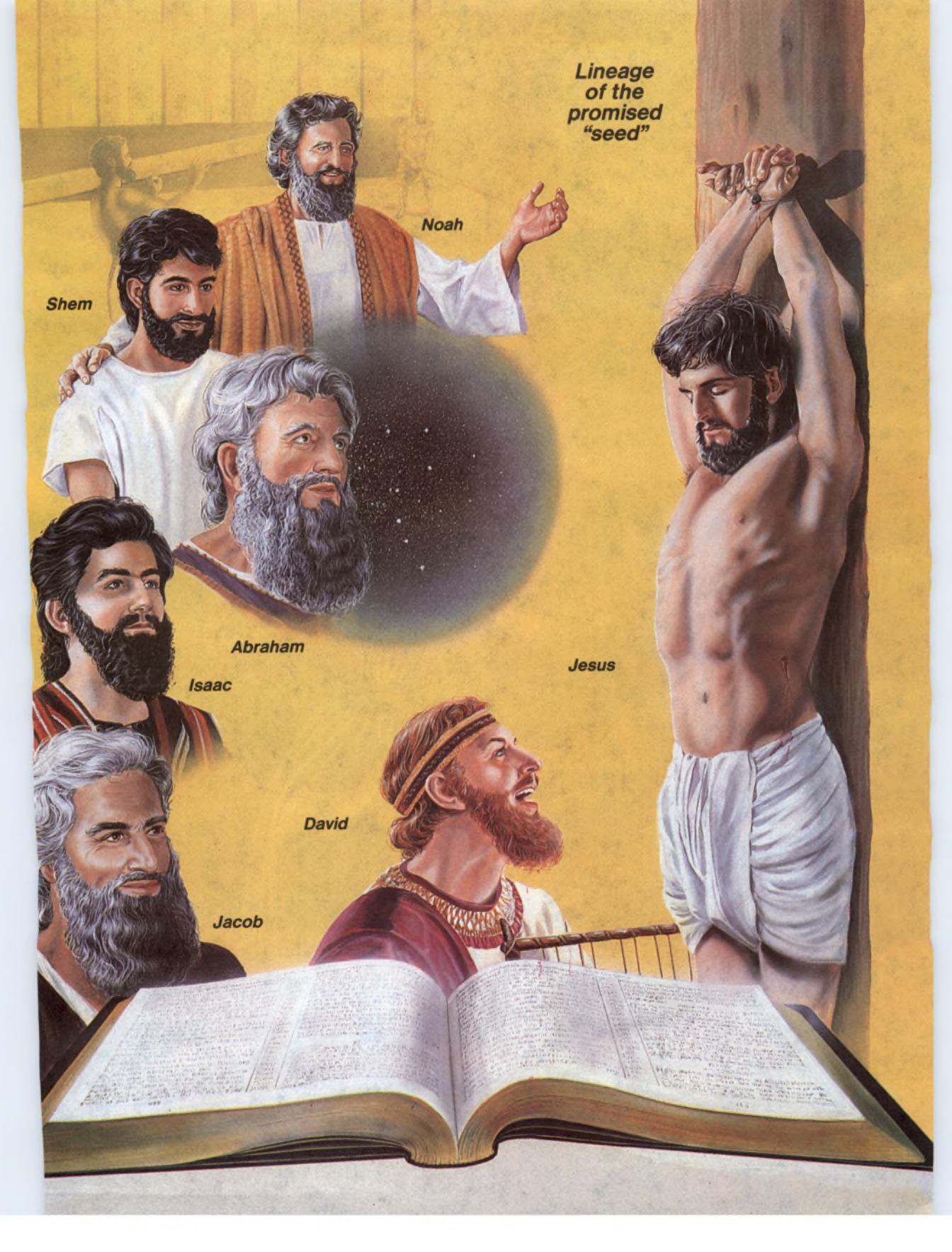
Abraham

Isaac

Jesus

David

Jacob





Silencing a Terrifying Storm

JESUS' day has been filled with activity, including teaching the crowds on the beach and afterward explaining the illustrations privately to his disciples. When evening comes, he says: "Let us cross to the other shore."

Over on the eastern shore of the Sea of Galilee is the region called the Decapolis, from the Greek *de'ka*, meaning "ten," and *po'lis*, meaning "city." The cities of the Decapolis are a center of Greek culture, although doubtless they are also the home of many Jews. Jesus' activity in the region, however, is very limited. Even on this visit, as we will see later, he is prevented from staying long.

When Jesus requests that they leave for the other shore, the disciples take him in the boat. Their departure, however, does not go unnoticed. Soon others board their boats to accompany them. It is not very far across. Actually, the Sea of Galilee is just a large lake about 13 miles (21 km) long and a maximum of 7 1/2 miles (12 km) wide.

Jesus is understandably tired. So, soon after they shove off, he lies down in the back of the boat, puts his head on a pillow, and falls fast asleep. Several of the apostles are experienced sailors, having fished extensively on the Sea of Galilee. So they take charge of sailing the boat.

But this is not to be an easy trip. Because of the warmer temperature at the lake's surface, which is about 700 feet (210 m) below sea level, and the colder air in the nearby mountains, strong winds at times sweep down and create sudden violent windstorms on the lake. This is what now occurs. Soon

the waves are dashing against the boat and splashing into it, so that it is close to being swamped. Yet, Jesus continues to sleep!

The experienced seamen work frantically to steer the boat. No doubt they have maneuvered through storms before. But this time they are at the end of their resources. Fearing for their lives, they wake Jesus up. 'Master, do you not care? We are sinking!' they exclaim. 'Save us, we are going to drown!'

Rousing himself, Jesus commands the wind and the sea: 'Hush! be quiet!' And the raging wind stops and the sea becomes calm. Turning to his disciples, he asks: 'Why are you so fearful? Do you not yet have any faith?'

At that, an unusual fear grips the disciples. 'Who really is this man?' they ask one another. 'For he orders even the winds and the water, and they obey him.'

What power Jesus displays! How reassuring it is to know that our King has power over the natural elements and that when his full attention is directed toward our earth during his Kingdom rule, all will dwell in security from terrifying natural calamities!

Sometime after the storm subsides, Jesus and his disciples arrive safely on the eastern shore. Perhaps the other boats were spared the intensity of the storm and safely returned home. **Mark 4:35-5:2; Matthew 8:18, 23-28; Luke 8:22-27.**

- ♦ What is the Decapolis, and where is it located?
- ♦ What physical features are responsible for violent storms on the Sea of Galilee?
- ♦ When their sailing skills cannot save them, what do the disciples do?

Death-Dealing Famine in a Time of Plenty

"My own servants will eat, but you yourselves will go hungry."—ISAIAH 65:13.

THE specter of famine hovers over the entire world! Commenting on the crisis, an editorial in *The Boston Globe* stated: "A world with nearly a billion persons living close to starvation has to find ways to help the poorest nations to enjoy something approaching the bounty reaped by the richest nations." However, even technically advanced nations, so-called, cannot claim total exemption from food shortages. These have also failed to come up with a program to ensure that all their citizens will be fed. Concerned humanists struggle with the growing problem. Is there a solution?

² The above-quoted editorial admitted: "The most disheartening aspect of undernourishment . . . is that the world has a clear-cut capacity to feed everyone." Yet the scourge of famine and starvation keeps on advancing. Why should this be so? Our loving Creator has provided amply for

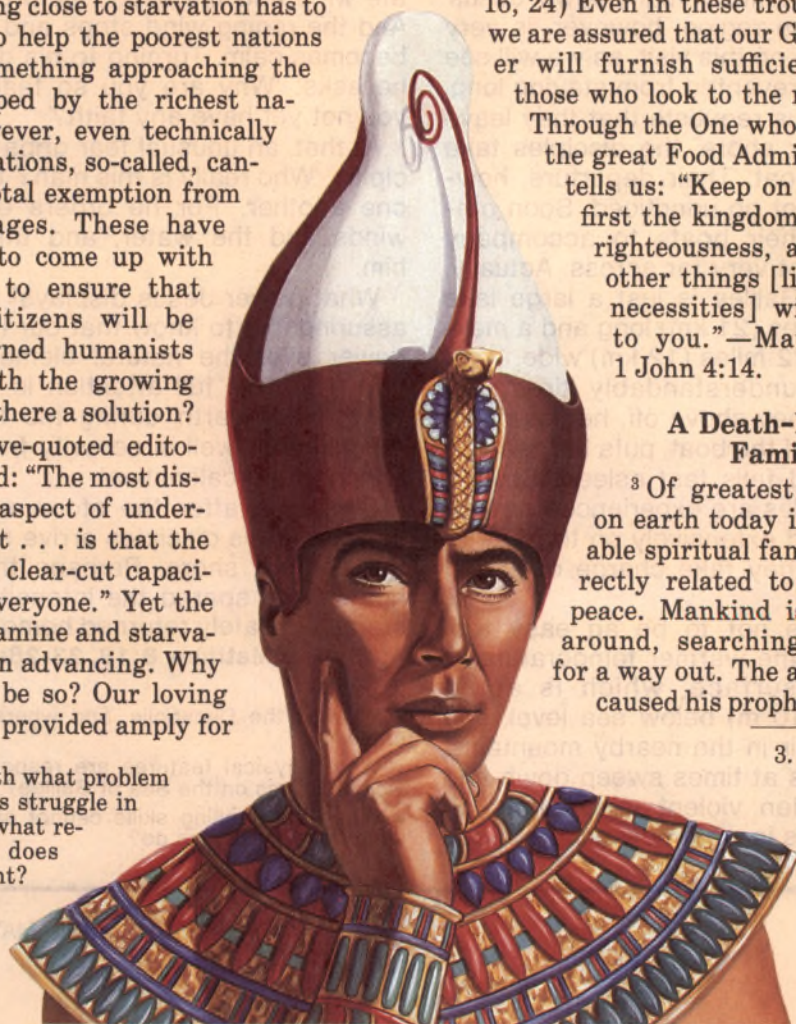
all earth's teeming billions. In preparing the earth as man's home, he made it capable of producing an abundance, more than enough for all. (Psalm 72:16-19; 104:15, 16, 24) Even in these troublous times, we are assured that our Grand Provider will furnish sufficient food for those who look to the right Source. Through the One whom he gave as the great Food Administrator, he tells us: "Keep on . . . seeking first the kingdom and [God's] righteousness, and all these other things [life's material necessities] will be added to you."—Matthew 6:33; 1 John 4:14.

A Death-Dealing Famine

³ Of greatest significance on earth today is the deplorable spiritual famine. It is directly related to the lack of peace. Mankind is staggering around, searching frantically for a way out. The almighty God caused his prophet to write of

1, 2. (a) With what problem do the nations struggle in vain? (b) To what realistic hope does the Bible point?

3. What is the famine of greatest significance, and how was it foretold?



this situation many centuries ago, saying: "Look! There are days coming," is the utterance of the Sovereign Lord Jehovah, 'and I will send a famine into the land, a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah. And they will certainly stagger from sea all the way to sea, and from north even to the sunrise. They will keep roving about while searching for the word of Jehovah, but they will not find it.'"—Amos 8:11, 12.

⁴ However, is there a way out of the impasse? The apostle Paul answers yes, encouraging us with the words: "The God that made the world . . . decreed the appointed times and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us."—Acts 17:24-27.

⁵ If God is "not far off from each one of us," why is it that many grope for him, yet do not find him? It is because they are searching for him in the wrong places. How many who call themselves Christians personally consult the basic textbook of Christianity, the Holy Bible? How many so-called "shepherds" use God's Word to teach the "sheep"? (Compare Ezekiel 34:10.) Jesus told the proud religious leaders of his day that they knew "neither the Scriptures nor the power of God." (Matthew 22:29; John 5:44) However, Jesus both knew the Scriptures and taught them to the people, for whom he felt pity "because they were skinned and thrown about like sheep without a shepherd."—Matthew 9:36.

How a Time of Plenty?

⁶ Jehovah reassures and encourages those sincerely seeking to know him. In

4, 5. (a) Why do some not find God though they search for him? (b) How did Jesus contrast with the religious leaders of his day? (Matthew 15:1-14)

6. As to spiritual plenty, how does Jehovah reassure his servants?

reproving false religious shepherds, he says through his prophet Isaiah: "Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty. Look! My own servants will rejoice, but you yourselves will suffer shame." (Isaiah 65:13, 14) But how does God provide plenty for his own servants? What must we do to share with joy in his provision for the preservation of life, despite today's spiritual famine?

⁷ Since survival depends so completely on our knowing God's requirements and acting in faith on them, we should gladly go to God's Word, seeking to know his will for us and to discern his manner of dealing with us. (John 17:3) To this end, we will now consider a Biblical drama that parallels what is happening today. The central character in this drama is the patriarch Joseph. As Jehovah made wise provision for His people through Joseph, so He lovingly leads those who search for Him today.—Compare Romans 15:4; 1 Corinthians 10:11, *Reference Bible* footnote (*); Galatians 4:24.

Joseph, Preserver of Life

⁸ As a preserver of life, Joseph the son of Jacob played a striking role. Does this depict something in later times? Well, consider Joseph's endurance of undeserved treatment by his brothers, his coping with tests and trials in a foreign land, his unshakable faith, his maintaining integrity, and his being exalted to the position of wise administrator in a time of catastrophic famine. (Genesis 39:1-3, 7-9; 41:38-41) Do we not see a parallel in the life course of Jesus?

⁹ It was through adversity that Jesus became the Bread of Life amid a world that

7. What ancient drama was lovingly provided for our encouragement today?

8, 9. (a) What parallels do we find in later times for Joseph and for Jacob and Pharaoh? (b) How may we ourselves be involved in the fulfillment?

is starved "for hearing the words of Jehovah." (Amos 8:11; Hebrews 5:8, 9; John 6:35) In their relations with Joseph, both Jacob and Pharaoh remind us of Jehovah and what he accomplishes through his Son. (John 3:17, 34; 20:17; Romans 8:15, 16; Luke 4:18) There were others also who shared in acting out this real-life drama, and we will consider their parts with interest. We will no doubt be reminded of our own dependency upon the Greater Joseph, Christ Jesus. How thankful we are that he preserves us from death-dealing famine during these worsening "last days"! —2 Timothy 3:1, 13.

The Drama Unfolds

¹⁰ In Joseph's day, no human could have known in advance what Jehovah had in store for His people. But by the time Joseph was called on to fulfill his vital role, Jehovah had already trained and perfected him as to his qualifications. With regard to his early life, the account reads: "Joseph, when seventeen years old, happened to be tending sheep with his brothers among the flock, and, being but a boy, he was with the sons of Bilhah and the sons of Zilpah, the wives of his father. So Joseph brought a bad report about them to their father." (Genesis 37:2) He showed loyalty to his father's interests even as Jesus was unswervingly loyal in tending his Father's flock amid a "faithless and twisted generation." —Matthew 17:17, 22, 23.

¹¹ Joseph's father, Israel, came to love him more than all his brothers and favored him by having a long, striped shirtlike garment made for him. Because of this, Joseph's half brothers "began to hate him, and they were not able to speak peacefully to

him." They found further reason to hate him when he had two dreams that they interpreted to mean he would dominate over them. In like manner, the leaders among the Jews came to hate Jesus because of his loyalty, his persuasive teaching, and Jehovah's obvious blessing upon him. —Genesis 37:3-11; John 7:46; 8:40.

¹² In time, Joseph's brothers were tending sheep near Shechem. Joseph's father was properly concerned because it was there that Shechem had defiled Dinah, so that Simeon and Levi, with their brothers, had killed the men of that city. Jacob asked Joseph to go and see about their welfare and report back to him. Despite his brothers' animosity toward him, Joseph immediately set out to find them. In like fashion, Jesus gladly accepted Jehovah's assignment here on earth, even though it would mean great suffering during his perfecting as the Chief Agent of salvation. In his endurance, what a fine exemplar Jesus became for all of us! —Genesis 34:25-27; 37:12-17; Hebrews 2:10; 12:1, 2.

¹³ Joseph's ten half brothers saw him coming at a distance. Immediately their anger flared up against him, and they schemed to get rid of him. At first they planned to kill him. But Reuben, out of fear for his responsibility as firstborn, prevailed upon them to pitch Joseph into a dry water-pit, expecting to return later and free him. Meantime, however, Judah persuaded his brothers to sell him as a slave to some Ishmaelites whose caravan was passing. The brothers then took Joseph's long garment and dipped it into the blood of a male goat and sent it to their father. When Jacob examined it, he exclaimed: "It is my son's

10. (a) How was Joseph prepared for the responsible role he was to play? (b) What qualities did he display early in life?

11. (a) Why did Joseph's half brothers come to hate him? (b) What similar situation involved Jesus?

12. (a) Why was Jacob concerned about the welfare of his sons? (b) What parallel do we find between Joseph's course and that of Jesus?

13. (a) How did Joseph's half brothers vent their hatred? (b) To what may Jacob's sorrow be compared?

long garment! A vicious wild beast must have devoured him! Joseph is surely torn to pieces!" Jehovah must have felt similar grief over Jesus' suffering as he fulfilled his assignment on earth.—Genesis 37:18-35; 1 John 4:9, 10.

Joseph in Egypt

¹⁴ We must not conclude that the fulfillments of the dramatic events involving Joseph take place in exact chronological sequence. Rather, we find back there a series of patterns that are for our instruction and encouragement today. As the apostle Paul states: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope. Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ."—Romans 15:4-6.

¹⁵ Joseph was taken to Egypt, and there he was sold to an Egyptian named Potiphar, the chief of Pharaoh's bodyguard. Jehovah proved to be with Joseph, who continued to live by the fine principles that his father had instilled in him, even though he was far away from his father's house. Joseph did not abandon Jehovah's worship. His master, Potiphar, got to appreciate Joseph's outstanding qualities and placed him over

his entire household. Jehovah kept blessing the house of Potiphar because of Joseph.—Genesis 37:36; 39:1-6.

¹⁶ It was there that the wife of Potiphar tried to seduce Joseph. He kept refusing her. One day she grabbed hold of his garment, but he fled, leaving it in her hand. Before Potiphar, she accused Joseph of making immoral advances, and Potiphar had Joseph thrown into prison. For a time he was put in fetters of iron. But throughout the adversities of his prison experience, Joseph continued to prove that he was a man of integrity. Thus, the keeper of the prison placed him in charge of all the prisoners.—Genesis 39:7-23; Psalm 105:17, 18.

¹⁷ In the course of time, Pharaoh's chief cupbearer and chief baker displeased him and were imprisoned. Joseph was assigned to minister to them. Again, Jehovah maneuvered matters. The two court officials had dreams that perplexed them. After emphasizing that "interpretations belong to God," Joseph told them what the dreams meant. And just as Joseph had indicated, three days later (on Pharaoh's birthday) the cupbearer was restored to his position, but the chief baker was hanged.—Genesis 40:1-22.

¹⁸ Though Joseph had implored the cupbearer to speak to Pharaoh in his behalf, two years passed before the man remembered Joseph. Even then, this was only

14. How may this ancient drama benefit us today?

15. Why did Joseph and the house of Potiphar prosper?

16, 17. (a) How did Joseph meet a further test of integrity? (b) Joseph's experience in prison shows what direction of matters?

18. (a) How did Joseph come to be remembered? (b) What was the substance of Pharaoh's dreams?

A columnist in The Sunday Star (Toronto, March 30, 1986) said of the so-called mainline churches: "Where they are failing badly is in making contact with the deep spiritual hunger of today's men, women and young people"

because of Pharaoh's twice having perplexing dreams in one night. When none of the king's magic-practicing priests could unravel their meaning, the cupbearer told Pharaoh that Joseph could interpret dreams. So Pharaoh sent for Joseph, who humbly pointed to the Source of true interpretations, saying: "God will announce welfare to Pharaoh." Egypt's ruler then related the dreams to Joseph, as follows:

"Here I was standing on the bank of the river Nile. And here ascending out of the river Nile were seven cows fat-fleshed and beautiful in form, and they began to feed among the Nile grass. And here there were seven other cows ascending after them, poor and very bad in form and thin-fleshed. For badness I have not seen the like of them in all the land of Egypt. And the skinny and bad cows began to eat up the first seven fat cows. So these came into their bellies, and yet it could not be known that they had come into their bellies, as their appearance was bad just as at the start. . . .

"After that I saw in my dream and here there were seven ears of grain coming up on one stalk, full and good. And here there were seven ears of grain shriveled, thin, scorched by the east wind, growing up after them. And the thin ears of grain began to swallow up the seven good ears of grain. So I stated it to the

magic-practicing priests, but there was none telling me."—Genesis 40:23–41:24.

¹⁹ What strange dreams! How could anyone explain them? Joseph did, but not for his own self-glory. He said: "The dream of Pharaoh is but one. What the true God is doing . . . he has caused Pharaoh to see." Then Joseph went on to reveal the powerful prophetic message of those dreams, saying:

"Here there are seven years coming with great plenty in all the land of Egypt. But seven years of famine will certainly arise after them, and all the plenty in the land of Egypt will certainly be forgotten and the famine will simply consume the land. . . . And the fact that the dream was repeated to Pharaoh twice means that the thing is firmly established on the part of the true God, and the true God is speeding to do it."—Genesis 41:25–32.

²⁰ What could Pharaoh do about this impending famine? Joseph recommended that Pharaoh make preparation by setting a discreet and wise man over the land to store the surplus harvest of the good years. By now Pharaoh had recognized Joseph's outstanding qualities. Removing his signet ring from his own hand and putting it upon the hand of Joseph, Pharaoh thus appointed him over all the land of Egypt.—Genesis 41:33–46.

²¹ Joseph was 30 years old when he stood before Pharaoh, the same age as Jesus Christ when he was baptized and began his life-giving ministry. The article that follows will show how Joseph was used by Jehovah in foreshadowing Jehovah's "Chief Agent and Savior" in time of spiritual famine with special reference to our own day.—Acts 3:15; 5:31.

19. (a) How did Joseph show humility? (b) What message was conveyed by the interpretation of the dreams?

20, 21. (a) How did Pharaoh react to the warning? (b) At this point, how may Joseph and Jesus be compared?

How Do You Answer?

- ☐ In what twofold way is famine a menace today?
- ☐ What fine qualities did Joseph cultivate while with his half brothers?
- ☐ What can we learn from Joseph's early experiences in Egypt?
- ☐ Jehovah's concern for Joseph and the famine-stricken people assures us of what?



Preserving Life *in Time of Famine*

IMEDIATELY after his appointment as food administrator, Joseph toured the land of Egypt. He had matters well organized by the time the years of plenty began. Now the land yielded its produce by the handfuls! Joseph kept collecting the foodstuffs from the field around each city, storing it up in the city. He kept “piling up grain in very great quantity, like the sand of the sea, until finally they gave up counting it, because it was without number.”—Genesis 41:46-49.

² The seven years of plenty ended, and the famine began as Jehovah had foretold—a famine not just in Egypt but “over all the surface of the earth.” When the famished people in Egypt began to cry out to Pharaoh for bread, Pharaoh told them: “Go to Joseph. Whatever he says to you, you are to do.” Joseph sold grain to the Egyptians until their money ran out. Then he accepted their livestock in payment. Finally, the people came to Joseph, saying: “Buy us and our land for bread, and we together with our land will become slaves to Pharaoh.” So Joseph bought all the land of the Egyptians for Pharaoh.—Genesis 41:53-57; 47:13-20.

Provision for Spiritual Feeding

³ Just as the grain distributed by Joseph meant life to the Egyptians, so true spiritual food is essential for sustaining Chris-

tians who become slaves of Jehovah by their dedication to Him through the Greater Joseph, Jesus Christ. During his earthly ministry, Jesus foretold that his anointed footstep followers would bear the responsibility of dispensing these provisions. He asked: “Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so.”—Matthew 24:45, 46.

⁴ The faithful remnant of this “discreet slave” class today go to any Scriptural lengths to see that Jehovah’s dedicated witnesses, as well as interested people out in the world, receive life-sustaining spiritual food. This trust is recognized as a sacred duty and is performed as a sacred service to Jehovah. Moreover, the “slave” has organized congregations and supplied these with Bible literature in such quantity that they have ample Kingdom “seed” for scattering publicly in their assigned fields. This corresponds to Joseph’s day, when he gathered the people into cities and provided them with grain not only for sustenance but also for sowing with a later harvest in view.—Genesis 47:21-25; Mark 4:14, 20; Matthew 28:19, 20.

⁵ Even when the public preaching work

1. What wise action did Joseph take during the years of plenty, and with what result?
2. At what personal sacrifice were the people able to obtain sustenance?
3. What agency did Jesus foretell for providing food at the proper time?

4. How does the provision made by the “slave” class today correspond with what was organized in Joseph’s day?

5. (a) What special attention does the “slave” pay to household needs in time of crisis? (b) How does the “overflow” of spiritual provisions in 1986 compare with supplies back in Joseph’s time?

is under ban and Jehovah's Witnesses are persecuted, the 'faithful slave' views this providing of spiritual food as a sacred trust. (Acts 5:29, 41, 42; 14:19-22) When disaster strikes, such as by storms, floods, and earthquakes, the "slave" sees to it that both the physical and the spiritual needs of God's household are supplied. Even those in concentration camps have been reached regularly with the printed word. National boundaries are not permitted to stop the flow of spiritual food to those needing it. Keeping up the supply requires courage, faith in Jehovah, and often considerable ingenuity. Worldwide during 1986 alone, the "slave" produced an overflow of 43,958,303 Bibles and hardcoverd books, as well as 550,216,455 magazines—truly a "very great quantity, like the sand of the sea."

Retaliation, Punishment, or Mercy?

⁶ Eventually the famine came to the land of

6, 7. (a) How did the famine result in the ten half brothers' prostrating themselves before Joseph? (b) In what ways was Joseph himself now on trial?

Canaan. Jacob sent the ten half brothers of Joseph down to Egypt to buy grain. But he did not send Benjamin, Joseph's only full brother, for fear, as he said, that "a fatal accident may befall him." Since Joseph was the one who did the selling, his brothers came to him and prostrated themselves before him. Though they did not recognize their brother, Joseph knew them.—Genesis 42:1-7.

⁷ Joseph now remembered his earlier dreams concerning them. But what was he to do? Should he retaliate? In their time of great need, should he forgive the treatment he had received at their hands? What of his father's ago-

In a world engulfed by spiritual famine, the Greater Joseph provides plentifully for all who come to him in faith

As the ten half brothers showed submission to Joseph, a great crowd now acknowledges Christ



nizing grief? Should this be forgotten? How did his brothers now feel about the great wrong they had committed? Joseph, too, was on trial in this matter. Would his actions be in line with the attitude that the Greater Joseph, Jesus Christ, would show later, as described at 1 Peter 2: 22, 23: "He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering,

he did not go threatening, but kept on committing himself to the one who judges righteously."

⁸ Since Joseph could see Jehovah's hand in the outworking of events, he would be careful to observe God's laws and principles. In the same way, Jesus was always eager to 'do the will of his Father' as he dispensed everlasting life to 'every-one exercising faith in him.' (John 6:37-40) As "ambassadors substituting for Christ," his anointed disciples also fulfill their sacred trust in "speaking to the people all the sayings about this life." —2 Corinthians 5:20; Acts 5:20.

⁹ Joseph did not reveal himself to his brothers right away. Instead, he spoke to them harshly through an interpreter, saying: "You are spies!" Since they had mentioned a younger brother, Joseph demanded that they prove their truthfulness by bringing this one down to Egypt. Joseph overheard them saying repentantly to one another that this turn of events must be in recompense for their

8. By what would Joseph be guided, illustrating what with regard to Jesus and His disciples?

9, 10. (a) What course did Joseph now take, and why? (b) How did Joseph show compassion comparable to what Jesus would show?



Like the 70 souls of Jacob's household, the complete number of Jehovah's "sheep" arrive in a good "land" —the spiritual paradise we now enjoy

selling him, Joseph, into slavery. Turning aside, Joseph wept. Nevertheless, he had Simeon bound as hostage until they returned with Benjamin.—Genesis 42:9-24.

¹⁰ Joseph was not retaliating for the wrong done to him. He wanted to determine whether their repentance was genuine, from the depths of their hearts, so that they might be shown mercy. (Malachi 3:7; James 4:8) With a compassionate attitude, comparable to the one Jesus would display, Joseph not only filled their sacks with grain but also returned their money to them in the mouth of each one's sack. Additionally, he gave them provisions for their journey.—Genesis 42:25-35; compare Matthew 11:28-30.

¹¹ In time, they finished the food they had bought in Egypt. Jacob asked the nine sons to return and buy more. Previously, he had pleaded with regard to Benjamin, saying: "My son will not go down with you men, because his brother is dead and he has been left by himself. If a fatal accident should befall him on the way on which you would go, then you would certainly bring down my gray hairs with grief to Sheol." However, after much persuasion and Judah's offer to become personally responsible for Benjamin, Jacob reluctantly agrees to allow them to take the boy with them.—Genesis 42:36-43:14.

¹² When Joseph saw that Benjamin had come with the brothers, he invited them to his house, where he spread a feast. For Benjamin he provided a portion five times that of the portion for each of the others.

11. (a) In time, what was Jacob forced to do, and why did he finally agree? (b) How do Romans 8:32 and 1 John 4:10 likewise assure us of God's love?

12, 13. (a) How did Joseph impose a test to reveal the heart attitude of his brothers? (b) How did the result give Joseph a basis for showing mercy?



The modern-day Benjamin class have been specially favored by Christ, receiving an abundance of "food at the proper time"

Then Joseph made a final test of his brothers. Again, he returned all their money in their individual sacks, but his own special silver cup was placed in the mouth of Benjamin's sack. After their departure, Joseph sent his house manager to accuse them of theft and to search their sacks for his cup. When it was found in Benjamin's sack, the brothers ripped their mantles apart. They were led back to face Joseph. Judah made an impassioned plea for mercy, offering to become a slave in Benjamin's place so that the boy could be returned to his father.—Genesis 43:15-44:34.

¹³ Convinced now of his brothers' change of heart, Joseph could no longer control his emotions. After ordering everyone else to go out from him, Joseph declared: "I am Joseph your brother, whom you sold into Egypt. But now do not feel hurt and do not be angry with yourselves because you sold me here; be-

cause for the preservation of life God has sent me ahead of you . . . in order to place a remnant for you men in the earth and to keep you alive by a great escape." He then said to his brothers: "Go up quickly to my father, and you must say to him, ' . . . Come down to me. Do not delay. And you must dwell in the land of Goshen, and . . . I will supply you with food there, for there are yet five years of famine; for fear you and your house and everything you have may come to poverty.' "—Genesis 45:4-15.

¹⁴ When Pharaoh heard the news about Joseph's brothers, he told Joseph to have wagons taken from the land of Egypt to bring his father and all of his family to Egypt because the best of the land was to be theirs. Hearing all that had happened, Jacob was revived in spirit and exclaimed: "It is enough! Joseph my son is still alive! Ah, let me go and see him before I die!" —Genesis 45:16-28.

Spiritual Food Aplenty

¹⁵ What does all of this mean for us today? Ever conscious of our spiritual need, we look to One far greater than the kindly Pharaoh of Joseph's time. It is the Sovereign Lord Jehovah who provides sustenance and guidance through these dark days of a world starved for Bible truth. We have exerted ourselves in the interests of his Kingdom, bringing our tithes, as it were, into his storehouse. How generously he has opened to us "the floodgates of the heavens," pouring out a blessing "until there is no more want!"—Malachi 3:10.

¹⁶ At Jehovah's right hand is his Food

14. What joyful news was conveyed to Jacob?

15. To whom do we now look for spiritual sustenance, and how may we be assured of an abundance?

16. (a) Where only is life-preserving "food" to be found today? (b) How has the sowing of "grain" in behalf of famished mankind been expanded?

Administrator, now the enthroned King, the glorified Jesus. (Acts 2:34-36) As the people had to sell themselves as slaves to keep alive, so all today who want to keep living must come to Jesus, becoming his followers dedicated to God. (Luke 9:23, 24) As Jacob directed his sons to go to Joseph for food, so Jehovah guides repentant humans to his beloved Son, Jesus Christ. (John 6:44, 48-51) Jesus gathers his followers into citylike congregations—more than 52,000 strong throughout the world today—where they are fed from a bounty of spiritual food and are supplied with an overflow of "grain," as "seed" for sowing in the field. (Genesis 47:23, 24; Matthew 13:4-9, 18-23) Willing workers are these witnesses of Jehovah! More and more of them are volunteering for full-time pioneer service, with as many as 595,896 of them sharing, as a peak, in this privileged work in one month last year. That averages out at more than 11 pioneers in each congregation!

¹⁷ It is noteworthy that all ten of Joseph's half brothers, now repentant of former attitudes and actions, were united with him down in Egypt, which, along with Sodom, typifies the world in which Jesus was impaled. (Revelation 11:8) This reminds us of Zechariah 8:20-23, which climaxes with a description of "ten men" who say, "We will go with you people," that is, with Jehovah's anointed people, of whom a remnant still serve here on earth.

¹⁸ However, what of Joseph's one full brother, Benjamin, whose hard birth cost the life of Jacob's beloved wife Rachel? Benjamin was specially favored by Joseph, who no doubt felt a closer intimacy with this son of his own mother. This most

17. What other prophetic account has a similarity to the uniting of the ten half brothers with Joseph?

18. The special favor shown to Benjamin resembles what in modern times?

likely accounts for Benjamin's receiving the fivefold portion when all 12 brothers were first reunited at the feast in Joseph's house. Does not Benjamin well portray the remnant of anointed Witnesses today, most of those who survive having been gathered to the Lord's side since 1919? This "Benjamin" class have indeed received a special portion from Jehovah, as his 'spirit bears witness with their spirit.' (Romans 8:16) These, too, have been tested as to their integrity while the Lord's "sheep" have ministered to them.—Matthew 25:34-40.

¹⁹ It is of interest that, when Pharaoh arranged to transport Jacob and his households to Egypt, all the male "souls" who settled there numbered 70, a multiple of 7 and 10. (Genesis 46:26, 27) These two numbers are used significantly throughout the Scriptures, "7" often indicating heavenly and "10" earthly completeness. (Revelation 1:4, 12, 16; 2:10; 17:12) This parallels the situation today, when we may expect that Jehovah will gather into his "land," the spiritual paradise in which we now rejoice, every last one of his family of Witnesses. (Compare Ephesians 1:10.) "Jehovah knows those who belong to him," and even now he is settling them in "the very best of the land," as was Goshen back in Pharaoh's domain.—Genesis 47:5, 6; 2 Timothy 2:19.

²⁰ In Joseph's day, the years of famine followed the years of plenty. Today, they run concurrently. In contrast with the spiritual famine in the land outside of Jehovah's favor, there is an abundance of spiritual food in Jehovah's place of worship. (Isaiah 25:6-9; Revelation 7:16, 17) Yes, although there is a famine for hear-

19. What parallel is to be observed between the moving of the households of Israel to Goshen and the gathering of God's people today?

20. Despite the spiritual famine today, why must we rejoice?

ing the words of Jehovah in Christendom, as Amos foretold, the word of Jehovah does go forth out of heavenly Jerusalem. How that makes us rejoice!—Amos 8:11; Isaiah 2:2, 3; 65:17, 18.

²¹ Today, under the direction of the Greater Joseph, Jesus Christ, we have the great privilege to be gathered into citylike congregations. There we can feast on an abundance of rich spiritual food and also sow seeds of truth and spread the good news that spiritual food is available. This we do for the benefit of all who accept the terms and provisions lovingly arranged for by the Sovereign Ruler, Jehovah. How grateful we can be to our God for the gift of his Son, the Greater Joseph, who serves as the wise Administrator of spiritual food! It is he who has been delegated by Jehovah to act as the Preserver of life in this time of spiritual famine. May each one of us show diligence in rendering sacred service after his example and under his leadership!

21. (a) What great privilege do we enjoy today?
(b) For what should we be grateful, and how may we express our thanks?

Do You See the Parallel?

- ☐ How did Joseph resemble Jesus as Food Administrator?
- ☐ What in the Joseph drama compares with becoming slaves to God through dedication?
- ☐ What quality was shown by Joseph and by Jesus as an example for us today?
- ☐ As in Joseph's time, what thorough arrangement for food distribution exists today?
- ☐ What should our consideration of this drama impel us to do?

Kingdom Proclaimers Report

A Reward for Faithfulness

IT WAS in Italy that, 15 years ago, Mrs. B —, then 15 years old, got to know the truth. However, she did not progress, and so she married an unbeliever. The seeds of truth remained in her heart, though, and about a year ago she accepted a Bible study with one of Jehovah's Witnesses and began to attend meetings. Her husband was violently opposed and threatened to make her leave home. He would hit her so severely that she needed medical attention. One evening he burst into the Kingdom Hall during a meeting, hit a brother, broke the glass in the door, and shouted with rage.

When she returned home, she found that her husband had locked her out of the house. Without losing her courage, she went to the carabinieri (police) station to inform them of what had happened and then went to sleep at an aunt's house. After two days her husband allowed her to come home.

The husband is very well known in the town. He began denouncing Jehovah's Witnesses publicly, saying that they had ruined his family. In this anti-Witness campaign, he was backed up by the clergy. A priest had adhesive stickers stamped with the following words: "JEHOVAH'S WITNESSES: Do not disturb the peace of this family. THANK YOU!" He had these stickers put on doors in the town. Everyone was talking about Jehovah's Witnesses and making them the butt of their mockery and scorn. In spite of this, the brothers took courage and went forth in their

ministry with more zeal than before. Most families had not wanted the stickers on their doors. Some boys, sent by the priest, were given 100 lire for sticking them on the doors, it was reported.

In the meantime, Mr. B — informed his wife that she would have to leave home, as he had already taken steps for a legal separation. But things were beginning to change in this town. A local radio station presented a program, and the reporter described the case as "a maneuver of doubtful taste, of base manners." During the program, our brothers explained that many

families had the stickers imposed on them. This was proved by the fact that they were placed during the night even on some doors of Jehovah's Witnesses and families that were welcoming their visits. The radio reporter praised Jehovah's Witnesses and said that they are people "with an exquisite politeness, and they behave with the utmost kindness."

Finally, the time came for the couple to appear before the judge to begin the legal separation that the husband had requested. The judge praised Mrs. B — for her desire not to separate, and while she was waiting for the lawsuit, he granted her custody of the children. They could continue living in their home, and her husband would have to give her 250,000 lire per month. The husband objected, saying: "The house is my mother's property, and my wife cannot stay there." The judge answered: "You want to be husband and boss. Your wife must always say yes, and for once she said no. So you send the whole town into chaos. If your wife had been unfaithful to you, I could understand, but the fact that she follows one faith instead of another is none of your business."

Mrs. B — is now happily serving Jehovah. (Matthew 5:10) The people of the town have changed their attitude, and wonderful Bible discussions are taking place. They agree that it is not Jehovah's Witnesses that disturb family peace. If there are still stickers on the doors, they no longer have any meaning.



ON September 12, 1893, a baby boy was born in Covington, Kentucky, which is on the south side of the river opposite Cincinnati, Ohio. His happy father, Edward Frederick Franz, and delighted mother, Ida Louise née Krueger, named this son of theirs Frederick William Franz.

That was the start of my 93 years of living. My father, who was born in Germany, professed to be of the Lutheran Church and so had me baptized by the clergyman's laying of his moistened hand upon my forehead. A baptismal certificate was filled out, and it was framed and hung on the wall of our home, along with the baptismal certificates of my two older brothers, Albert Edward and Herman Frederick. Only 20 years later did I learn how unscriptural such a religious formality is.

It was when we had moved to Greenup Street that I saw for the first time a horseless carriage, a two-seater open automobile, being driven up the street. Years later I would first see an airplane. We then lived next to Krieger's Bakery, where my father worked nights as a baker. He would come home in the morning and go to sleep. Then in the afternoon he would be free to spend some time with us boys.

When I became of school age, I was sent first to the parochial school and religious services of St. Joseph's Roman Catholic Church, since it was nearby at 12th

and Greenup streets. I can still recall the school classroom. On one occasion the religious "brother" acting as teacher had me come to the front of the class and stretch out my open palm to receive several whacks with a 12-inch ruler because of a misdemeanor on my part.

I also recall going into the church's unlighted confession box, speaking to the confessor behind the partition, and saying a memorized prayer and confessing how bad a boy I was. After that, I went down to the altar rail and kneeled there as a priest put a piece of bread in my mouth, thus serving me Communion as taught by the church, while reserving the wine for himself to drink later.

This was the start of my formal religious training and my respect for God that would grow in the years to come.

After my completing a year in the parochial school in 1899, my family moved across the Ohio River to Cincinnati, to 17 Mary Street (now called East 15th Street). This time I was sent to the public school and put in the third grade. I proved to be an inattentive student, and I recall that, on one occasion, the student at the desk to my right and I were sent to the principal's office because of our misconduct. There Principal Fitzsimmons had both of us bend over and touch the tip of our shoes with our fingers while he administered a number of strokes with a

Looking Back Over 93 Years of Living

As told by
Frederick W. Franz

rattan switch on our rear end. As you might expect, I flunked.

But my father was unwilling that I should spend two years in the same grade. So when the next school term began, he took me to the Liberty Street school, to the office of the school principal, Mr. Logan. He asked Mr. Logan to enroll me in the fourth grade. Mr. Logan was kindly disposed toward me, and he said: "Well, let's see what the young man knows." After I answered a number of probing questions to his evident satisfaction, he stated: "Well, it seems that he qualifies for the fourth grade." In this way, he personally promoted me to the grade higher than the one that I had flunked. From then on I settled down and applied myself seriously to my schoolwork, and never again did I flunk.

The religious aspects of my young life also changed. Somehow, representatives of the Second Presbyterian Church of Cincinnati got in touch with my mother, and she decided to send Albert, Herman, and me to the Sunday school of that church. At that time, Mr. Fisher was the superintendent of the Sunday school, and young Bessie O'Barr became my Sunday-school teacher. In this way, I became acquainted with the inspired Holy Bible. How grateful I was when my Sunday-school teacher conferred upon me a personal copy of the Holy Bible as a Christmas gift!

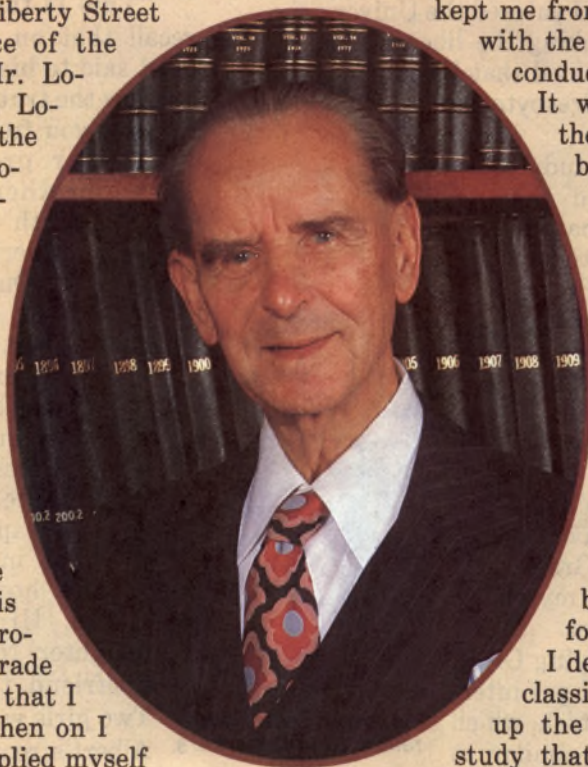
I determined to make it a must in my life to read a portion of the Bible each and every day. This resulted in my becoming very well acquainted with that holy book. And its wholesome influence kept me from becoming involved with the immoral speech and conduct of my classmates. It was no wonder that they looked upon me as being different.

High School and College

After I graduated from the third intermediate school in 1907, my parents permitted me to continue my education and enter Woodward High School, where Albert, my oldest brother, had attended for one year. Like him, I decided to take up the classical course. So I took up the study of Latin—a study that I pursued for the next seven years.

Then came the time of graduation in the spring of the year 1911. I was selected to be the valedictorian for Woodward High School at the graduation exercises that were to be held in Cincinnati's largest auditorium, the Music Hall.

At the time, all three of Cincinnati's high schools—Woodward High School, Hughes High School, and Walnut Hills High School—met together for graduation exercises. The high-school seniors sat on the large platform facing a packed auditorium. The opening speech was assigned to the valedictorian for Woodward High School. The subject that I chose for the



occasion was "School and Citizenship." All three speakers were given a handsome round of applause. I was now in my 18th year of life.

My parents allowed me to go on with my educational career, so I entered the University of Cincinnati, taking the liberal arts course. I had now decided that I was going to become a Presbyterian preacher.

To the continued study of Latin, I now added the study of Greek. What a blessing it was to study Bible Greek under Professor Arthur Kinsella! Under Dr. Joseph Harry, an author of some Greek works, I also studied the classical Greek. I knew that if I wanted to become a Presbyterian clergyman, I had to have a command of Bible Greek. So I furiously applied myself and got passing grades.

In addition to studying Greek and Latin at school, I got interested in learning Spanish, which I found to be quite similar to Latin. Little did I realize at the time how much I would be able to use Spanish in my Christian ministry.

A high point in my academic life was when Dr. Lyon, the university's president, announced to an assembly of students in the auditorium that I had been chosen to go to Ohio State University to take competitive examinations with others to win the prize of the Cecil Rhodes Scholarship, qualifying me for admission to Oxford University in England. One of the contestants outranked me with regard to field athletics, but because of my comparable grades, they wanted to send me, along with him, to Oxford University. I appreciated that

I had measured up to the requirements for gaining the scholarship, and, normally, this would have been very gratifying.

"This Is the Truth!"

We recall that on one occasion Jesus Christ said to his disciples: "You will know the truth, and the truth will set you free." (John 8:32) The year previous, 1913, my brother Albert got "the truth" in Chicago. How did Albert get "the truth"?

One Saturday night in the spring of 1913, Albert had gone to bed early in the dormitory of the YMCA, where he was living while working in Chicago. Later, his roommate burst into the room to explain a difficulty. He was invited that night to the home of a Mr. and Mrs. Hindman, and their daughter Nora was to have a girlfriend there at the house. Two girls would be too much for Albert's roommate to handle by himself. With alacrity, Albert

rose to the occasion. During the course of the evening, Albert's roommate was getting along quite famously with the two young ladies. But Mr. and Mrs. Hindman concentrated on Albert, introducing to him the teachings of the Watch Tower Bible and Tract Society.

Albert then sent me a booklet entitled *Where Are the Dead?* written by a Scottish doctor, John Edgar, a member of the Glasgow Congregation of the International Bible Students. At first, I laid the booklet aside. Then one evening, having a little time on my hands before going to choir practice, I began to read it. So inter-



*In lower center with
fellow Bethel workers
1920*

esting did I find it that I could not lay it down. I kept on reading it as I walked about a mile to the Presbyterian church. Since the church door was still locked, I sat on the cold stone steps and kept on reading. The organist came along and, noting how absorbed I was in what I was reading, said: "That must be something interesting." I replied: "It sure is!"

Since I so enjoyed the new truths I was learning, the thought occurred to me to ask the preacher, Dr. Watson, what he thought of this booklet. So that very evening, I handed him the booklet and asked: "Dr. Watson, what do you know about this?"

He took the booklet, opened it up, and then sneered: "Oh, that must be some of that Russell stuff. What does he know about eschatology?" I was really taken aback by his contemptuous attitude. As I took the booklet back and turned away, I thought to myself: "I don't care what he thinks about it. This is the TRUTH!"

Before long, on one of his visits back home, Albert brought me the first three volumes of *Studies in the Scriptures*, written by Charles Taze Russell. Albert also got me acquainted with the local congregation of Bible Students, which happened to meet right next door to the Presbyterian church. I was delighted with what I was learning and soon decided that the time had come for me to sever my connection with the Presbyterian Church.

So later, when Albert again was visiting us, we went to one of Dr. Watson's Sunday night lectures. Afterward, Albert

and I walked down to where he was shaking hands with the departing parishioners. I said to him: "Dr. Watson, I'm leaving the church."

He said: "I knew it! I knew it! Just as soon as I saw you reading that Russell stuff. That man, Russell, I wouldn't allow him to step inside my door!" He then added: "Fred, don't you think we had better step up to my vestry and have prayer together?" I told him: "No, Dr. Watson, I've made up my mind."

With that, Albert and I walked out of the church. What a glorious feeling it was to be free from bondage to a religious system that was teaching falsehoods! How good it was to be taken into the congregation of the International Bible Students, who were so loyal to God's Word! On April 5, 1914, in Chicago, Illinois, I symbolized my consecration—as we used to call dedication—by water baptism.

I have never regretted that, shortly before the announcements by the educational authorities regarding the outcome of the examinations for the Cecil Rhodes Scholarship, I wrote a letter to the authorities and advised them that I had lost interest in the Oxford University scholarship and that they should drop me from the list of contestants. This I did even though my professor in Greek at the university, Dr. Joseph Harry, informed me that I had been chosen to receive it.

Two months later, or on June 28, 1914, the murder of Archduke Ferdinand of Austria-Hungary and his wife took place at Sarajevo in Bosnia. On that very



With N. H. Knorr
1961

same date, the International Bible Students were having the third day of their general convention at Memorial Hall, Columbus, Ohio. Just one month later, or on July 28, 1914, the first world war of all human history broke out. We Bible Students were expecting the end of the Gentile Times of 2,520 years by October 1 of that year.

With my father's permission, I had left the University of Cincinnati in May 1914, just a couple of weeks before the end of my third term there as a junior classman. I immediately arranged with the Watch Tower Bible and Tract Society to become a colporteur, or pioneer, as such a full-time minister is called today. By then I had become actively associated with the Cincinnati Congregation of the International Bible Students.

Later I became an elder of the Cincinnati Congregation. So when the United States of America got involved in World War I on the side of the Allies, and the young men were drafted for the army, I was exempted as a minister of the gospel.

Getting to Know Brother Russell

Among the incidents in my life that I look back on with fondness were the times I had the joy of meeting the Society's first president, Charles Taze Russell. I first became personally acquainted with him the day before the premiere exhibition of the *Photo-Drama of Creation* at the Music Hall on Sunday, January 4, 1914. That Saturday an elder of the Cincinnati Congregation met me outside the Music Hall and said: "Say, Brother Russell is in there, and

if you go backstage you can see him." Very eagerly I went in and subsequently found myself speaking to him face-to-face. He had come to inspect arrangements for that initial presentation of the *Photo-Drama of Creation*.

Then in 1916 he happened to be making a train connection in Cincinnati and had several hours' layover. A sister and I, being told about it, hastened to the railroad station, where we found him along with his secretary. He had brought his lunch along with him, and when lunchtime came, he shared it with us.

Upon finishing lunch, he asked if anyone had a Bible question. I asked about the likelihood of Adam's being resurrected in view of the fact that he was an unrepentant, willful sinner. With a twinkle in his eye, he replied: "Brother, you are asking a question and answering it at the same time. Now, just what was your question?"

"The Finished Mystery"

On Tuesday, October 31, 1916, Charles Taze Russell died, without having produced the seventh volume to his series of *Studies in the Scriptures*. When on his deathbed, aboard a train returning from California, he was asked by his secretary about the seventh volume, he replied: "Someone else will have to write that."

In the following year, 1917, the seventh volume did appear as a commentary on the prophetic books of Ezekiel and Revelation, together with a lovely explanation of the Bible book The Song of Solomon. The Society planned a tremendous circulation of the new book. Accordingly, they



Addressing a convention in Japan 1978

sent cartons of this seventh volume to certain ones in the congregations throughout the United States. Many cartons were sent to my home at 1810 Baymiller Street, Cincinnati, Ohio, and stored while we awaited further instructions as to how the contents were to be distributed.

There were eight pages of *The Finished Mystery* that contained quotations of what prominent figures had adversely declared regarding warfare. Under incitement by the religious organizations of Christendom, Catholic and Protestant, the United States government raised objections, so pages 247-54 were cut out. Thereafter, when *The Finished Mystery* was offered to the people, an explanation was made to them as to why these pages were missing. The United States government did not remain satisfied with this move, and under further incitement by the religious organizations of the land, it banned the entire seventh volume of *Studies in the Scriptures*.

I recall that on one Sunday morning I was working at the rear door of our house. Men came walking down the walkway alongside the house, and the leader pulled back his coat lapel, showed me his metallic badge and demanded entrance into the house. So I was obliged to take them inside and show them the cartons containing copies of *The Finished Mystery*. After a few days, they sent a truck and took them all away.

Later we learned that Joseph F. Rutherford, the Watch Tower Society's second president, and six of his associates serving at the Brooklyn headquarters were erroneously convicted of interfering with the war effort of the United States. They were sentenced to serve 20 years at the Atlanta Federal Penitentiary on each of four counts, the sentences, however, to run concurrently. The war ended on November 11, 1918, and then on March 25, 1919, Brother Rutherford and his associates were re-

leased on bail. They were later completely exonerated. The book *The Finished Mystery* was also removed from under ban and authorized to be circulated freely once again.

How reviving it was to our spirits when the Society arranged for our first postwar convention at Cedar Point, situated on the tip of a resort peninsula near Sandusky, Ohio, for September 1-8, 1919! It was a most joyous privilege for me to attend that convention.

Invited to Bethel

In the following year of 1920, President Rutherford accepted an invitation to address a public audience in Cincinnati, Ohio. I was doing colporteur work at the time, and Brother Rutherford invited me to write him a letter applying for service at the Brooklyn Bethel headquarters.

I sent the letter, and after receiving a favorable reply, I entrained for New York City. On Tuesday night, June 1, 1920, I arrived there and was met by Leo Pelle, an old friend from Louisville, Kentucky, and he conducted me to the Bethel home. The next day, Wednesday, I was formally assigned to room with Hugo Riemer and Clarence Beatty in an attic room, becoming number 102 of the Brooklyn Bethel family.

The Society had established its first printing plant at 35 Myrtle Avenue, in the basement of which was installed our first rotary printing press, which we called the Battleship because of its size. We were turning out the Society's new magazine entitled *The Golden Age*—later named *Consolation* and now *Awake!* As the magazines came up through a slot in the floor and were conveyed on a wire system over a sloping board, I gathered them up, jogging them and stacking them for later trimming and handling.

On Saturday morning, when the printing press was not turning out magazines, a number of us brothers would wrap up the

magazines in brown folder sheets containing the names and addresses of subscribers. Then we would seal them for handling by the post office. I continued doing this work for a number of months until Donald Haslett, who was serving on the Colporteur Desk, left to marry Mabel Catel. Then I was transferred from 35 Myrtle Avenue to the Society's office at 124 Columbia Heights to serve at the Colporteur Desk.

Also, as a member of the New York Congregation, I was assigned to conduct a book study at the home of the Afterman family in the Ridgewood area of Brooklyn.

Radio and Convention Privileges

I continued serving at the Colporteur Desk until 1926. In the meantime, the Watch Tower Bible and Tract Society had established on Staten Island its first radio station, WBBR. That was in 1924. I had the joyous privilege of serving on the Society's programs, not only delivering speeches but also rendering tenor solos, and even playing the mandolin to piano accompaniment. Further, I sang second tenor in our WBBR male quartet. Of course, Brother Rutherford, as the president of the Society, was the featured speaker over WBBR and had a vast listening audience.

It was in the year 1922 that a general convention of the Watch Tower Bible and Tract Society was held for the second time at Cedar Point, Ohio. Here we were most powerfully exhorted by Brother Rutherford to "advertise, advertise, advertise, the King and his kingdom."

One of my highly prized privileges in the '20's was serving with Brother Rutherford at the international convention in London, England, in 1926. There he delivered his public talk in the Royal Albert Hall of London before a large audience after I had sung a tenor solo to the accompaniment of the hall's famous organ.

The following night he spoke to a Jewish audience on "Palestine for the Jews—Why?" and I sang a solo from Handel's *Messiah*, "Comfort Ye, My People." Some thousands of Jews attended that special service. At the time, we were mistakenly applying prophecies from the Hebrew Scriptures to the fleshly, circumcised Jews. But in 1932 Jehovah opened our eyes to see that those prophecies applied to spiritual Israel.

And how thrilling it was for me to be at the Columbus, Ohio, convention in 1931 when Brother Rutherford submitted the 'new name' Jehovah's Witnesses, and all of us adopted it enthusiastically! Immediately afterward, all the congregations of Jehovah's people around the globe adopted that 'new name.'—Compare Isaiah 62:2.

Friday, May 31, 1935, found me serving as the orchestra conductor in the pit right underneath the podium of the platform from which Brother Rutherford gave his epoch-making discourse on Revelation 7: 9-17, correctly identifying for us the membership of the "great multitude" there depicted. The so-called Jonadab class was especially invited to be present, and the reason therefor became apparent when Brother Rutherford showed that the "great multitude" (*King James Version*),

In Our Next Issue

- What Has God Done for You?
- Peace at Last!—When God Speaks
- "Treasures of the Holy Land"

or "great crowd," was to be made up of the "other sheep" of "the good shepherd" Jesus Christ. (John 10:14, 16, KJ) It was a thrilling occasion. How heart stirring it was to me when the next day, Saturday, June 1, 840 conventioners got immersed in water to symbolize their dedication to God through Christ with an earthly paradise outlook in view! From then on, the number of Christ's "other sheep" went on to outnumber, by far, the dwindling membership of the "little flock" of spirit-begotten sheeplike disciples of the Fine Shepherd, Jesus Christ.—Luke 12:32.

However, when World War II broke out in 1939, it seemed as if this meant the end of the gathering of the "great crowd." I recall Brother Rutherford's saying to me one day: "Well, Fred, it looks as if the 'great multitude' is not going to be so great after all." Little did we realize the great ingathering that was yet ahead.

The Society introduced the portable phonograph in 1934, and recordings of President Rutherford's lectures were used to introduce the Bible literature. When his recordings, translated into Spanish, came out, I concentrated on using them in reaching Spanish-speaking people in the neighborhood of our factory at 117 Adams Street. Then, by return visits, I helped interested persons to learn Bible truths, and by this means I was eventually privileged to organize the first Spanish-speaking congregation in Brooklyn. I have belonged to the Brooklyn Spanish Congregation, number one, ever since it was formed.

Changes in the Society's Presidency

At Brother Rutherford's death on January 8, 1942, Nathan H. Knorr succeeded him to the presidency of the Society. Despite the raging second world war, his public address in the summer of 1942 on the subject "Peace—Can It Last?" re-

versed our outlook for the immediate future. Shortly thereafter, Brother Knorr opened up the Watchtower Bible School of Gilead at Kingdom Farm on Monday, February 1, 1943, with a hundred students composing the first class. I had the privilege of serving on the program for the inaugural occasion. Brothers Eduardo Keller, Maxwell G. Friend, Victor Blackwell, and Albert D. Schroeder served as teachers.

In his opening address, Brother Knorr advised us that the Society had enough money to keep the school running for five years. But lo and behold, today Jehovah God Almighty has kept the school operating for nine times that length of time!

It was a tremendous privilege to be associated with Nathan H. Knorr. Little did I realize when he got immersed after the discourse that I gave to the baptismal candidates on July 4, 1923, alongside the Little Lehigh River outside his hometown of Allentown, Pennsylvania, that he would become the third president of the Watch Tower Bible and Tract Society.

Under Brother Knorr's presidency, I traveled extensively, speaking to large gatherings of the brothers around the world—including Latin America and Australia—encouraging them to remain faithful. On one such occasion, in 1955, when there was a ban on the work of Jehovah's Witnesses in Spain, I served a secret assembly in the woods outside Barcelona. Our gathering of Spanish brothers was surrounded by armed secret policemen, and the men were taken in trucks to the police headquarters. There we were detained and interrogated. As I was an American citizen, I pretended not to know Spanish. Also, two sisters had escaped and informed the American Consulate about my arrest, and they, in turn, got in touch with the police. Wishing to avoid an

international incident and adverse publicity, they finally dismissed us foreigners and, later, the other brothers. Afterward, a number of us gathered together at the home of the Serrano brothers and rejoiced greatly over Jehovah's deliverance of his people. In 1970 Spain granted legal recognition to Jehovah's Witnesses. Today we have a branch office near Madrid, and this past year the organization in Spain included over 65,000 Kingdom publishers, with congregations throughout the land.

On June 8, 1977, Nathan H. Knorr passed away, finishing his earthly course, and I succeeded him to the office of president of the Society. Brother Knorr had served for more than 35 years in the presidency, longer than either of the two preceding presidents of the Society, Russell and Rutherford. As a member of the Governing Body of Jehovah's Witnesses, I have been assigned to serve on the Publishing Committee and on the Writing Committee of the Governing Body.

It is a great privilege and pleasure indeed to continue on serving in the Society's offices at 25 Columbia Heights. This calls for a regular workday walk between

the general offices and the Bethel home—an excellent physical exercise for the aging body. Although I am 93 years of age and my eyesight is failing, I am very happy that Jehovah has blessed me with good health, so that I have not missed a day of work because of sickness for 66 years at Bethel, and I am still able to serve full-time. It has indeed been a divine favor for me to be here since the year 1920 and see the growth and expansion of the organization at Brooklyn headquarters and around the world.

With full confidence in the Universal Sovereign, Jehovah God, and his Field Marshal, Jesus Christ, who is over the innumerable hosts of seraphs, cherubs, and holy angels of heaven, I look forward, at this writing, along with millions of fellow Witnesses, to what the Bible shows still lies ahead: the destruction of Babylon the Great, the world empire of false religion, and the war of the great day of God the Almighty at Armageddon, culminating in the victory of victories on the part of the Universal Sovereign, Jehovah God, who is "from eternity to eternity." Hallelujah!—Psalm 90:2, *Byington*.

Questions From Readers

■ Is it fitting to speak of a coming "new world"?

This question may properly be asked, since the Greek word often translated "world," *ko'smos*, basically means *mankind*, and God is not going to make a new race of mankind. Moreover, in the Bible we do not find the expression *kai-nos ko'smos* (literally, "new world").

But the Biblical use of *ko'smos* allows for a Christian to speak of a "new world" when referring to the coming Paradise restored on

earth. *The New International Dictionary of New Testament Theology* explains: 'The noun *kosmos* denoted originally building, but more especially it denotes order.' This dictionary adds that the word also has specific senses, such as "ornament and adornment," "the regulation of life in human society," and "the inhabitants of the earth, humanity."

In the Christian Greek Scriptures, *ko'smos* is often used in the

sense of the entire human family. We thus read that "all have sinned [that is, *all* Adam's imperfect descendants] and fall short of the glory of God." (Romans 3:19, 23) On the other hand, "God loved the world [*ko'smos*] so much that he gave his *only-begotten* Son, in order that *everyone* exercising faith in him might . . . have everlasting life." (John 3:16) Yes, Christ's sacrifice is available to everyone in the human family who exercises faith.



**Righteous mankind will restore
Paradise in the new world**

If that were the only Biblical use of *ko'smos*, it would be incorrect to speak of an approaching "new world." Why? Because some of mankind will survive the coming great tribulation. These ones will then have the opportunity to live in the restored Paradise. So God will not create a new race of humans, a new mankind, a new world of people. However, the Bible does not use *ko'smos* only to mean all mankind.

For instance, sometimes the Greek word signifies all humans who are alienated from God. Hebrews 11:7 says that "by faith Noah . . . condemned the world [*ko'smos*]." He obviously did not condemn every last person, all of mankind; Noah and seven of his family survived the Flood. Similarly, Jesus prayed: "I make request, not concerning the world [*ko'smos*], but concerning those you have given me . . . The world has hated them, because they are no part of the world, just as I am no part of the world."—John 17: 9, 14; compare 2 Peter 2:5; 3:6.

Let us, though, focus on still another sense in which the Bible uses *ko'smos*. This is to signify the framework, order, or sphere of

human life.* We encounter such a use in Jesus' comment: "What benefit will it be to a man if he gains the whole world [*ko'smos*] but forfeits his soul?" (Matthew 16:26) Clearly, Christ was not referring to a person's 'gaining the whole world of mankind,' nor to 'the whole world of people alienated from God.' It was not humanity that a materialistic person might gain, but it was what people have, do, or arrange. This was true also of the apostle Paul's observations about a married person's 'being anxious for the things of the world.' Likewise, a Christian should not be 'using the world to the full.'—1 Corinthians 7:31-33.

In this sense, *ko'smos* has a meaning similar to that of the Greek word *ai-on'*, which can be rendered "system of things" or "age." (See *Aid to Bible Understanding*, pages 1671-4.) We find in some cases that the two words can almost be interchanged. Consider two examples of similarity between *ko'smos* and *ai-on'*: (1) Paul wrote that he was forsak-

en by Demas, who "loved the present system of things [*ai-on'*]." But the apostle John counseled against 'loving the world [*ko'smos*],' from which originate "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." (2 Timothy 4:10; 1 John 2:15-17) (2) John 12:31 speaks of "the ruler of this world [*ko'smos*]," who is identified at 2 Corinthians 4:4 as "the god of this system of things [*ai-on'*]."

Consequently, *ko'smos*, or "world," can be used regarding all mankind as well as the framework of the human sphere. For this reason, we can fittingly and with equal correctness speak of the coming of a "new system of things" or of a "new world." This will be a new framework, world order, or sphere of human life. Most inhabiting the restored earthly Paradise will have lived in the old system of things. Yet they will have survived it or have been resurrected. So they will be the same humanity. In the absence, however, of the world of mankind alienated from God, and with a new arrangement, or order, based on God's revealed will prevailing, that restored Paradise will be a new world.

* The above-quoted dictionary points out that even in ancient, non-Biblical Greek "*kosmos* is the basic term for the world-order, the world-system."

Did You Miss Them?

■ Are the Dead Alive?

■ The Global Power Struggle
—Who Will Win?

■ Are We Living in the
“Time of the End”?

■ AIDS—Who Are at Risk?
How Can You Protect Yourself?

■ Terrorism—Is Anyone Safe?

■ Drinking and Driving

The above are just a few of the subjects covered in *The Watchtower* and its companion magazine *Awake!* during the past year, and they represent the type of subjects planned for you in the months ahead.

Illustrating the value of *Awake!*, when a driver's education supervisor obtained a copy of the issue “Drinking and Driving,” he ordered more than 400 copies for use in their driver's education program.

DON'T MISS THE NEXT 12 MONTHS