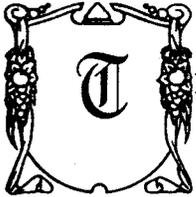


HOME BIBLE STUDY

“THE WORD OF TRUTH”



THE Bible is God's "word of truth". (*John 17:17.*) It is a history of God's creation of things earthly, and gives such information about His heavenly creation as the same relates to man and his home. The Bible is God's revelation of Himself to His intelligent earthly creatures. It is His expressed will, and therefore is the statement of His law for the government of His intelligent earthly creatures. Most of the Bible is a record of things which have taken place, but which also foreshadow greater things to come. That part of the Bible called "prophecy" is the foretelling of things that must occur, before they come to pass. Prophecy is therefore history written in advance. For this reason it cannot be understood by man until it is in course of fulfillment or has been fulfilled.

The Bible discloses Almighty God, "whose name alone is Jehovah", as the great Eternal One, the Maker of heaven and earth, the very embodiment of wisdom, justice, love and power, and the Giver of every good and perfect gift. He is the complete expression of unselfishness. Therefore it is written: "God is love!"

(*1 John 4:8.*) His Word tells why man was created, and why he turned to wickedness and was sentenced to death, and then makes known God's provision to set up a righteous government which shall vindicate God's maligned name, destroy all organized wickedness, and bless obedient humankind.

God's "word of truth" fully and completely contrasts good and evil. It shows why evil or wickedness results in death and why good leads to live everlasting in happiness. It is God's law concerning man, and therefore contains the perfect and complete code of rules of action by which man can be governed and walk in the way of righteousness. This code of rules also names the penalty for violation of the law of righteousness. The Bible was written for the benefit of man and to the glory of Jehovah God.

The prophet Moses wrote the first five books of the Bible. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. There would be no reason for this record to be anything but the truth, for Moses was devoted to God. He was chosen by Jehovah God to make the record, and

in preparing it God's unerring wisdom and spirit guided His servant. In truth and in fact Moses acted merely as a scribe of Jehovah. He was the very kind of man whom we should expect God to select for such a work. He spurned the Devil and his organization with all its allurements, and amid adversity espoused the cause of righteousness. Not only was he alert in mind and learned in all the ways of men, but his chief qualification was his complete devotion to Jehovah. The great truths stated by Moses could not have emanated from the mind of an uninspired man, but were the result of the invisible power of Jehovah God operating upon the mind of man.

What is said as to Moses can be said of all the writers of the Bible. God chose those men for the work because of their faith and faithfulness toward Him. The unlimited divine power that long ago operated to create the visible things of the earth operated to direct and stimulate the mind of Moses and other holy men to make record of God's will concerning man. David, the first king of Jerusalem, was one of these faithful men devoted to Jehovah God, and respecting that part of the Bible which he wrote he said: "The spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

These faithful men of old are called "prophets", and they wrote prophecy. The fisherman Peter, who was chosen by Jesus to be one of His apostles, wrote under inspiration: "For the prophecy came not in old time by the will of man: but

holy men of God spake as they were moved by the holy (spirit)." 2 Pet. 1:21.

That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. That part termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS).

The Hebrews, the people of Israel, used the greatest possible care in safeguarding the Hebrew Scriptures and in informing their people concerning the contents thereof. Of the twelve tribes of Israel the tribe of Levi was set aside to attend to things pertaining to the education of the people in matters relating to God and His Word. From such Levites the priests of God were chosen. These priests were special representatives of Jehovah, and were to minister to Jehovah God and in His name and for the benefit of His covenant people. Ex. 28:1-4.

Upon the priests God laid the obligation to read before the people His law. They were required to inform the people of God's Word spoken through the prophets. (*Lev. 10:10, 11.*) "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:7.

The people were instructed to seek knowledge at the hands of God's representatives: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days,

and inquire; and they shall shew thee the sentence of judgment. (*Deut. 17:9.*) One of the divine purposes is here manifest, to wit, to keep the people informed concerning Jehovah's Word, to the end that at all times there might be some persons on earth who would have knowledge of the Bible and faith in it as His true and sacred Word.

Centuries after the last of the Hebrew prophets the apostle Paul, a Jew and an inspired witness of Jehovah, wrote: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," "the law having a shadow of good things to come." (*Gal. 3:24; Heb. 10:1.*) The purpose of a "schoolmaster", or pedagogue, is to lead to knowledge and to instruct. Here then is the express purpose of the law of God, namely, to impart to the seekers for truth the knowledge concerning Himself and His relationship to man. This confirms the thought that God arranged for the handing down from generation to generation the truths that He desired men to know, and that this transmittal carried forward from Adam to Moses in particular. Thereafter from Moses' time God has caused His Word to be written down by true and faithful men, whom He directed. His Word is our Bible.

All the original writings have been lost and do not exist. This, however, does not at all interfere with the authenticity of the Bible. While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (*2 Chron.*

34:14-16.) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B.C., Jehovah's Word to Moses was brought forth and read to the people. *Neh. 8:1-9.*

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A.D. 900. During the persecution of the Jews in the Middle Ages, particularly in the time of the so-called "Crusaders", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands.

There are now in existence three ancient manuscripts. These are copies of the original Greek tongue or language of "the New Testament" and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscript. These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. The Alexandrine MS. was presented by Cyril Lucar, patriarch of Constantinople (now Istanbul), to King Charles I, monarch of Britain, in the year 1628. It is preserved in the British Museum at London to this day, unless temporarily removed for safekeeping due to Nazi air raids. The Sinaitic MS. was discovered in 1859 by Count Tischendorf, the German scholar, in a Greek

Catholic convent situated at the foot of Mount Sinai in Arabia. This MS. was kept many years in a library at Leningrad, but on December 20, 1933, it was announced in the British House of Commons that the government had purchased this MS. from the Soviet government for more than a half million dollars, half thereof being contributed by the British public. On December 27, 1933, the MS. was deposited in the British Museum. The Vatican MS. is the most ancient of the three MSS., so far as can be judged. It has been kept in the Vatican Library at Rome, at least until the United Nations began bombing Italy. In recent years this MS. was made accessible to scholars. None of these ancient MSS. is entirely complete, but each is nearly so and supplements the others.

The Scriptural text, translated from the original language into another tongue, is called a "version". The ancient versions of the Scriptures consist of translations made in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles. Among such versions is the "Syriac", representing very nearly the language employed by the people with whom the Lord Jesus communicated and among whom He moved. It is a very reliable version. Near the close of the fourth century a learned monk, Eusebius Hieronymus, otherwise known as Jerome, and who lived for many years at Bethlehem, revised the old Latin version of the Bible. His version is called "the Vulgate". It is a translation into the Latin as compared with the Hebrew and Greek MSS. It is often referred to in other versions or translations of the Bible.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year 1383. This version was copied literally from the Latin. Al-

though translated that early and written by hand, it was not printed for nearly 400 years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe version of the Bible that many who used it to instruct others were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than 100 years after Wycliffe's day. Shortly after Tyndale's death there appeared what is known as "Matthew's Bible", really Tyndale's Bible published under a different name. Then followed the publication of what is known as the "Great Bible", published in 1539; and later what is known as the "Geneva Bible", published in 1560. All these were but revised editions of Tyndale's translation. In 1611 the "Authorized Version" was produced. It is otherwise known as the "King James Version", because King James of England was the prime mover in having it prepared.

In the year 1870 a company of distinguished English scholars assembled and began the work of a revision of the Authorized Version of the Bible, and within a short time thereafter an American Committee of learned scholars undertook a like work. In 1881 the first edition of the English Revised Version was published, and in 1885 the American Standard Version was published. Tyndale's translation was largely used by both of these committees. These Revised Versions are doubtless the best of all translations, because they express the thought in plain English.

HOME BIBLE STUDY

MOSES, MEEKEST OF MEN



UTSTANDING among the leaders of the nation of Israel was Moses, the man of God.

He was used by Jehovah God to announce the ten plagues upon Egypt, to institute the passover, to serve as mediator of the law covenant, to lead the Israelites forth from Egyptian bondage a free nation, and to guide them during their forty years of wandering in the wilderness. And not the least of his many service privileges was Jehovah's use of him as His amanuensis in beginning the written Bible. Yet this prominence of Moses among the people of his nation, and his high worldly education, did not induce haughtiness of spirit or highmindedness, neither did he lose appreciation of his relationship to God and His chosen people. Rather God's Word commends him as "very meek, above all the men which were upon the face of the earth". (*Num. 12:3.*) His life of varied experience is more than a gripping account of adventure and drama; it is filled with prophetic import.

Born in 1595 B.C., during a time of crisis for the Hebrew people, Moses' life would have been cut short at its outset had not Jehovah maneuvered it otherwise. The harsh totalitarian Pharaoh of Egypt had

launched a vicious anti-Semitic campaign, it taking the form of a decree of death to all male babes born to the Hebrew women. To Amram, a Levite, and his wife Jochebed was born a son, exceptionally fair. (*Acts 7:20.*) After hiding the babe for three months, the mother deposited it among the flags by the riverbank where the daughter of Pharaoh washed herself. The Egyptian princess found the child, determined to keep it, and committed it to the care of a Hebrew woman. The woman was the child's mother, Jochebed, who had managed events to this end. Hence Moses was reared "in the nurture and admonition of the Lord" by his parents. When the child had grown to an undisclosed age, he was turned over to Pharaoh's daughter, who took him as her son and named him "Moses", meaning "water-saved; drawer-out".

All the advantages of education the Egyptian world had to offer were showered upon Moses. Of him Stephen testified: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." (*Acts 7:22, 23.*) His visit disclosed to him the suffering and oppression of God's people under the Egyptian yoke. His early training

in Godliness, his faith in the God of Abraham, persisted; his contact with pleasure-seeking Egypt had not alienated his affections from the people of Israel. Upon spying an Egyptian slave-master smiting a Hebrew Moses defended his brother and slew the Egyptian.

When faced with the decision, he cast his lot with God's people. Hence of him it is written: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward". (*Heb. 11:24-26.*) Moses took the long-sighted view of faith in the matter, confident of ultimate victory by Theocracy. He did not aspire to material riches or succumb to the enticements of that first world power and live for the moment.

Repercussions due to his stand with Jehovah's afflicted ones were instant. Pharaoh sought to slay Moses, wherefore the man of God fled to the land of Midian. Forty years pass. In this interim he marries Zipporah, the daughter of Jethro, and by her has two sons, Gershom and Eliezer. During this forty-year period he doubtless learns of the severe tests of that man of integrity, Job, the account of which he writes under inspiration of God. While Moses resides in Midian, the Israelites still suffer in Egypt. In course of time the Pharaoh seeking Moses' life dies, and another reigns in his stead, just as wicked as his predecessor. (*Ex. 2:23.*) The cries of Israel reach the ears of Jehovah God, Who, in turn,

remembers His covenant with Abraham, with Isaac, and with Jacob. He acts to release them from bondage.

Moses had shepherded the flock of his father-in-law near to Mount Horeb, or Sinai. There the angel of the Lord appeared unto him in the now-famous burning bush, and Jehovah makes known to Moses what he should do. "The cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (*Ex. 3:9, 10.*) God reveals Himself to Moses as the great I AM, the self-existing One, Jehovah, the God of purpose. (*Ex. 3: 14, 15. A.R.V., margin.*) The Almighty One gives power to Moses to perform miraculous signs, to convince the Israelites that he is sent by God. Even a spokesman, Aaron, is provided for the non-eloquent Moses. Moses departs on his divinely ordained mission, accompanied by his wife and sons, who, it seems, are subsequently sent back, to be reunited with Moses at a later time.—*Ex. 4:20; 18:1-5.*

The several appearances of Moses and Aaron before the arrogant and Jehovah-defying Pharaoh, whereat they demanded freedom of worship for God's people Israel, are recounted in rapid succession. The devastating plagues from God only served to harden Pharaoh's heart. Nine plagues had swept through the land of Egypt; number ten remained. Jehovah instructed Moses concerning borrowing from the Egyptians, slaying and eating the passover lamb, sprinkling its blood on the doorposts, and being ready to march from Egypt on the fourteenth of Nisan. Why? Because

then at midnight Jehovah's death angel would pass through the land and smite the firstborn of Egypt, both man and beast. Only those having the blood sprinkled on their doorposts would be spared. Thereafter, Jehovah said, Pharaoh would let the Israelites go. And so it was. Six hundred thousand men, besides children and a mixed multitude of non-Israelites, marched from that totalitarian land of oppression after a 215-year sojourn there. This memorable night of Nisan 14, in the year 1515 B. C., marked the beginning of the law covenant with the nation of Israel.

There is much surmising as to the length of time occupied by the execution of the ten plagues. They may have occurred within a matter of weeks; it may have been months. The Scriptures definitely establish that they were within a year. Moses was forty years old when he fled to Midian, where he remained another forty years. He was eighty when he first appeared before Pharaoh to show signs and wonders, prior to the plagues. Hence, in view of the fact that he led the Israelites in the wilderness for forty years, and died at the age of a hundred and twenty, his eightieth year must have seen the completion of the plagues and exodus and the beginning of the wilderness trek.—Ex. 7:7; Deut. 29:5; 34:7; Acts 7:23, 30, 36.

Smarting under defeat, Pharaoh and his hosts pursued the freed nation, and when they rashly dashed into the escape-corridor Jehovah had opened in the Red sea for His liberated ones, they suffered annihilation. Safe on the distant bank of the Red sea, Moses led the Israelites in a victory song extolling Jehovah's might in battle.—Ex. 15:1-21.

Then followed the forty years' wandering in the wilderness. In the third month of the year of the exodus Israel camped before Sinai, the mount of God. There the law covenant made in Egypt was inaugurated, the Ten Commandments and divers laws and ordinances given. The tabernacle was completed the first day of the second year after leaving Egypt. (*Ex. 40:17.*) Though miraculously fed, and sometimes watered, there was much murmuring and dissension by the Israelites at times, both against Moses and against the Lord. Even Aaron and Miriam, his brother and sister, were once guilty of sedition. (*Num. 12:1.*) They questioned the authority the Lord had vested in him, raising in this connection Moses' marriage to a Cushite woman, probably Zipporah, though opinion differs on this point. Throughout the trying years Jehovah's watchcare and mercy are abundantly manifested, and victories are granted over enemies of the typical free nation.

In the fortieth year of their wilderness journey they arrived at the plains of Moab by the Jordan, opposite the city of Jericho. On the first day of the eleventh month of that year Moses addressed the children of Israel, declaring to them the covenant of faithfulness. (*Deut. 1:3; 29:1, 9-13.*) After rehearsing the many righteous acts of Jehovah toward them, he pointed out God's requirements that would keep them in the way of life and safeguard them against ensnaring religion. The results of obedience and of disobedience were sharply contrasted. (*Deut. 30:15-20.*) After charging his successor Joshua, writing the "song of Moses", and blessing the twelve tribes, Moses departs to Mount Nebo. From this

vantage point Jehovah grants Moses an inspiring view of the Promised Land, which the man of God was not permitted to enter. (*Numb. 20: 10-12; 27:12-14.*) Thereafter Moses died and was buried by Jehovah; no man knows where. (*Deut. 34:1-7.*) Contrary to religious claims, Moses did not ascend into heaven.—John 3:13.

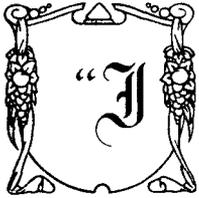
Moses was privileged to write the Pentateuch, the first five books of the Bible. The Genesis account was handed down from father to son, even unto Moses, and Moses himself was familiar with the events of the four subsequent books, having kept an accurate record. (*Ex. 34:27; Num. 33:2; Deut. 31:24.*) He also wrote the book of Job and the 90th Psalm. He was used by Jehovah as a prophet. (*Deut. 34:10.*) In this, as in many other ways, he pre-figured Christ Jesus, whom Jehovah has appointed and raised up as Deliverer, Law-giver, Teacher, and Redeemer of a name-people. Peter correctly applied to Christ, the great Prophet, Moses' words of Deuteronomy 18:

15-19, wherein likeness between Moses and the greater One to follow was noted.—Acts 3:20-23.

Another similarity exists. "I am meek and lowly in heart," said Jesus. Though exalted next to Jehovah as His King, He remains meek. (*Matt. 11:29; 21:5.*) Scripturally, "meek" does not bear the unfavorable meaning of weakness or spiritless submission sometimes attributed to it today. It means being humble and teachable under God's hand. How Moses and Christ Jesus contrast with the heady, harsh present-day Pharaohs who, though religious, are Godless and oppress the meek! Domineeringly they cry out, "Who is Jehovah?" and boast that they will rule. Vain ones! Christ rules, and the "meek shall inherit the earth". Those who would live must "seek righteousness and meekness" as outlined in the educational work now being performed on behalf of all meek ones.—Ps. 37:11; Isa. 57:15; 61:1; Zeph. 2:3.

HOME BIBLE STUDY

THE CREATOR OF PEACE AND EVIL



FORM the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." No self-contradiction is in that statement of the Most High God, as recorded at Isaiah 45:7. (*Am. Rev. Ver.*) It has been misunderstood by religionists, and by reason thereof Jehovah God has been misrepresented. Jehovah is good, and all His ways are right. (*Ps. 25:8.*) Every good and perfect thing proceeds from Him. (*Jas. 1:17.*) Hence many have taught that it would be impossible for Him to create anything that would be *evil*. The difficulty arises from wrongly understanding the term *evil*. Worldly dictionaries define *evil* as "anything having bad moral qualities, corrupt, wicked or wrong". To be sure, Jehovah God could not create anything or practise anything that possesses bad moral qualities or that is corrupt or wicked or that is wrong, because "all His works are perfect". (*Deut. 32:4.*) God is His own interpreter of His Word on this question.

Another translator, Rotherham, renders Isaiah 45:7 in this manner: "I am Jehovah, and there is none else: forming light and creating darkness, making prosperity and creating misfortune." That God creates evil there cannot be the slightest doubt, because his Word so says. There is a wide difference, however, between evil and that which is morally wicked or wrong. According to the Scriptures *evil* in this and like texts means that which brings adversity or hurt, afflic-

tion or sorrow. It is not necessarily morally wrong.

Death is a great evil. It is the very opposite of life, and no greater misfortune could befall any creature than to lose his life. Death brings adversity, hurt, affliction or sorrow to those who were the friends of the deceased. It was Jehovah God Who provided death as the penalty for the violation of His law, as stated at Genesis 2:17. It was not wrong for Him to do so, but it was right for Him to fix the severest punishment for the deliberate violation of His law. He created man, and His creative work "was very good". (*Gen. 1:31.*) It was God's will that adversity should not befall His creature man; therefore He commanded him not to eat of the fruit of a certain tree, and informed man that if he wilfully violated God's law evil would befall him, which evil or adversity would be death. The evil which God had created and which fell so heavily upon Adam, was not wrong, but right. It was a just punishment for the wilful violation of God's Word. The rightful and just enforcement of that law brought the greatest adversity, sorrow and affliction upon Adam and upon his offspring and has affected the entire human race.—Rom. 5:12.

Jehovah God, as the scripture states, created light. "Light is sown for the righteous", or those who do right. (*Ps. 97:11.*) He created darkness, which is the portion of those who wilfully continue in wrongdoing. (*Ps. 82:5-7; Jude 13; Ps. 107:10; II Pet. 2:4.*) To those who are obed-

ient to Him He opens His hand and fills them with that which is good. (Ps. 104:28.) "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly". "The LORD trieth the righteous: but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; His countenance doth behold the upright." Ps. 84:11; 11:5-7.

This divine rule Jehovah plainly announced to the nation of Israel when He directed Moses to state to that people the terms of His covenant with them. If that people would keep His commandment and obey His voice they should prosper and have His blessing: and if they would turn away from Jehovah and disobey Him evil would befall them. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land." —Deut. 30:15-19; also Deut. 31:27-29.

By His prophets God repeatedly warned the Israelites that He would bring evil upon them for their wrongdoings. (Jer. 6:19.) The Israelites were God's covenant people and were bound by the terms of the covenant to obey and serve God. Because of their wrong-doing God did bring evil upon them as a punishment therefor. Note Judges 2:13-15 on this: "And they forsook the LORD, and served

Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed."

Surely it cannot be contended that it was wrong for God the Creator to punish the Israelites for a violation of their covenant with Him. It was not wrong, but exactly right, for the reason that they had deliberately violated their solemn agreement with Jehovah. God created the evil that befell the Israelites for their wrongdoing, and his action in bringing that evil upon the Israelites was right.

What was God's purpose in thus bringing the evil upon them? Was it merely to give them some experience with evil, that they might thereby learn the baneful affects thereof? No, such was not the reason. The Scriptures plainly state that the "children of Israel did evil in the sight of the LORD" by forsaking God and serving the Devil. (Judg. 2:11.) The evil that they did was a gross sin, and therefore wrong. The Israelites, by the terms of their covenant, were promised life if they would obey God's law, and were told that death would follow a deliberate violation thereof. The only way creatures can possess and hold eternal life is to know and to obey God. By departing from their covenant the Israelites were destroying their opportunity for life. The name and word of God were involved; and, for their good, Jehovah God would keep before them that He is the only true God and the Giver of life. The action of Jehovah in bringing evil upon the Israelites was not selfish, but was because of His love for them and for the upholding of His word and name. He would have them know that they could not

follow or worship the Devil and receive that which they so much desired, namely, life and happiness.

The law of God was expressed to Israel in these words: "Thou shalt have no other gods before me". (*Ex. 20:3.*) His commandment to them was: "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind." (*Matt. 22:37, 38.*) Knowing this clear and positive statement of the law and commandments of God and then going contrary thereto revealed to the true Israelites the hideousness of sin; "that sin by the commandment might become exceeding sinful," because the sin was not merely immorality but the breaking of their covenant with God. Sin is a transgression of God's law, and to know his law and commandment and then to deliberately violate the same increases the enormity of the wrongdoing and makes such enormity manifest. That is the argument of the apostle Paul in Romans 7:12-14. The Israelites had agreed to obey God's law and commandments, and by taking an opposite course they broke their solemn covenant and also broke the law and commandment. For such wrongdoing on their part and as a punishment therefor God brought evil upon them, for their own good. In His so doing, that evil was right.

There is a vast difference between evil and wrongdoing. All wrong or wrongdoing is evil, but not all evil is wrong. An act of injustice is always wrong, and also usually works evil upon another. The administration of justice is right, and often brings evil upon the person against whom it is enforced. Wrong or wrongdoing is always attended by injustice. Evil may be the result of the enforcement of justice or may result therefrom, but wrong could never result from the strict enforcement of justice. Jehovah is the just God, says Isaiah 45:21. The dwelling-place of justice is with Him. "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before thy

face." (*Ps. 89:14.*) In the administration of justice to His creatures evil or affliction must of necessity result to the wrongdoer. That does not at all argue that it is wrong. On the contrary it fully supports the statement of Isaiah 45:7 that God creates evil.

JUSTICE means that which is right and in full harmony with God's law. JUDGMENT means the judicial determination or decree rendered by one having the rightful authority to do so. When the Psalm declares that "justice and judgment are the habitation of Jehovah's throne, the meaning is that all the judicial determinations or decrees rendered or made by Jehovah are right; and this is true even though such judicial decrees for the enforcement of justice bring suffering and sorrow, and therefore EVIL, upon the ones against whom they are enforced. It is the exclusive right of Jehovah to delegate authority to others to render judgment. In delegating such authority to certain ones in His organization of Israel, and commanding that they should administer justice, God declared that there should be no discrimination in so doing. His prophet Moses said, at Deuteronomy 1:17: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto Me, and I will hear it." Here Moses typifies or represents Christ Jesus.

Any judgment or decree made or rendered and enforced because of ill-will, hatred or malice is wrong or unjust. On the contrary, a decree or judgment made or rendered and enforced by one possessing the rightful authority and only in the honest administration of justice is right, even though it results in suffering on the part of the one against whom the decree is enforced. Because the enforcement of a just judgment does bring suffering and affliction it is evil, but is in full harmony with God's

law. Such judgment or decree, however, must always be made and enforced by the one having full power and authority thus to do.

The Israelites were God's people chosen by Him for His organization and they were given instruction in righteousness. What He required of them He requires of all whom He approves, to wit, "to do justly, and to love mercy, and to walk humbly with thy God." (*Mic. 6:8.*) Worldly men have formed nations, made laws, provided for courts or tribunals which have rendered and enforced judgments, but have failed to do so justly because of the imperfection of man and because the nations and peoples of the earth have been and are under the influence and control of the "god of this world", Satan the Devil. (*II Cor. 4:4; John 12:31.*) When God's kingdom is in full sway in the earth, then Christ the King and just Judge will do justly and render all decrees in justice and righteousness. As it is prophetically written of Him: "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (*Isa. 11:4-9.*) All the King's judgments will be right, but they will work evil to the wicked. "The LORD preserveth all them that love Him: but all the wicked will He destroy."—*Ps. 145:20.*

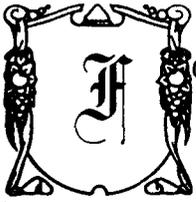
It is wrong, therefore, for anyone to render or to attempt to render and to enforce against others a judgment or decree that would result in evil, unless the person so rendering such judgment or decree has full authority thus to do. It is therefore clearly seen that evil or punishment administered without

authority is wrong, whereas evil resulting from a judgment made or enforced by the rightful authority is right and proper. Hence, too, any judgment or decree that is made, rendered and enforced contrary to God's law is wrong and evil. It is not of God, to Whom the question is raised: "Shall the throne of iniquity have fellowship with Thee, which (throne) frameth mischief by a law? They gather themselves together against the soul of the righteous and condemn the innocent blood. But the LORD is my defence; and my God is the rock of my refuge. And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off." (*Ps. 94:20-23.*) That means evil, but in righteousness, to such wicked and iniquitous lawmakers who work mischief maliciously against God's innocent and righteous servants.

Jehovah is the God of peace, or prosperity, welfare, happiness, health and safety. *Romans 16:20* says, "The God of peace shall bruise Satan under your feet shortly." This implies that He is also the God of war, because He will make war against Satan and will destroy him and his organization. Jehovah God fought for His covenant people Israel of old time, and will now fight for those of His Theocratic organization at His own due time. (*II Chron. 20:15; Zech. 14:3.*) In response to the cries of His oppressed people Jehovah will express His righteous indignation against the oppressors, and He is therefore called the military God, or "Lord of sabaoth", meaning the Lord of hosts. (*Jas. 5:4.*) With equal certainty, says *Psalm 29:11*, Jehovah "will bless His people with peace". His kingdom under Christ Jesus will bring peace to "men of good-will" of the earth, but only after the greatest of all wars, Armageddon. The peace thereafter established shall continue for ever.—*Ps. 72:3-7; Isa. 2:4.*

HOME BIBLE STUDY

THE HOPE OF THE NATIONS



FOR the guidance of the bewildered people today it is written in inspired language, first stated at Isaiah 42:4 and restated hundreds of years later at Matthew 12:20, 21: "Till He may put forth judgment to victory, and in His name shall nations hope." (Young's translation.) The term "nations" means the people of good-will throughout the earth, Jew and Gentile alike.

Many millions profess to be followers of Christ Jesus, and yet most of these are without hope because they are ignorant of the purposes of His Father, Jehovah God. After centuries of operation of a religious system called "organized Christianity" the peoples of "Christendom" are hopeless. Divers and numerous schemes formulated by men and man-made organizations have been placed before the people, and such schemes have promised the people relief and blessings. The people have feared their men as leaders and have trusted in them, and, for that reason, have been led into the snare of the enemy. They have failed to trust in God and in His Word, the Bible. "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (*Prov. 29:25.*) Selfish men have made and promulgated these various schemes, and the invisible

ruler, Satan the Devil, has overreached the men of the world and hence led the whole world into his snare. The nations of the earth are therefore under the domination of that wicked one, the Devil.—I John 5:19.

Only those who have trusted in the Lord and who faithfully serve Him according to His Holy Word have escaped the snares of the wicked one. (*Ps. 119:110; 2 Tim. 2:26.*) Satan by and through his various worldly agencies has blinded the people to the truth of Jehovah's purpose. In times past the people had hope in the schemes of men, but now those schemes have all failed and the people are sad and distressed. (*Prov. 13:12.*) No person can have a substantial hope who is without knowledge of God and His kingdom. The only hope for the peoples of the nations is the name of Jehovah and of His Christ, because it is God's kingdom under Christ that will vindicate Jehovah's name and bring relief to men of good-will.

The greatest of all questions for determination is the vindication of Jehovah's name. All other matters are subsidiary thereto. The salvation of humankind or any portion thereof will be a vindication of Jehovah's name and prove His supremacy, but the salvation of human creatures is not the important thing. Jehovah

could wipe out the entire race and make a new one, and in so doing He would in no wise violate justice. On the other hand, by placing the truth before human creatures and giving everlasting life to those who willingly obey Him, maintaining their integrity toward God, the result is to vindicate His name and it is to the benefit of the creature that obeys. When the wicked are destroyed, and those who love God and are obedient are given life eternal, such proves that Jehovah alone is the Supreme One and worthy of all worship and joyful service. That will settle forever the question of supremacy, and then all creation will see that only the obedient ones are given life everlasting by the Most High. Thus is magnified the name of Jehovah's anointed King, Christ Jesus, through whose name He brings vindication and the hope of life to the obedient.

Jehovah made Christ Jesus His servant or anointed one to vindicate His name. He appointed His Beloved, Jesus, as leader of all who will ever get life. Therefore it is written, at Isaiah 55:3, 4: "Incline your ear, and come unto Me: hear (obey), and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Beloved). Behold, I have given him for a witness to the people, a leader and commander to the people." Those who faithfully and successfully follow the Leader must have faith and confidence in the Leader and must obey His commandments. They must do as the Leader does; and since Christ Jesus maintained His integrity toward Jehovah God, others who live must do likewise. He leads first those whom He associates with Him in His

kingdom in heaven, and afterwards all humans that get life eternal on earth.

Jehovah sent His beloved Son to earth to bear testimony to the truth, and everyone who maintains his integrity toward God must hear and obey the truth as declared by Christ Jesus. (*John 18:37.*) Jehovah by and through Christ Jesus takes out from among men a people for His name. Now, as the great vindicator of Jehovah's name, Christ Jesus commands these taken-out ones to "preach this gospel of the Kingdom as a witness to the nations." (*Matt. 24:14.*) This means that they must obey this commandment in order to maintain their integrity toward Jehovah.

The question of supremacy must now be forever settled, because it is Jehovah's due time to settle it. He has assembled his capital organization Zion and made His taken-out covenant people a part thereof, and to them He says: "I am the first, and I am the last; and beside Me there is no God . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even My witnesses." (*Isa. 44:6-8.*) Jehovah's anointed remnant of witnesses must therefore fully trust Him and fearlessly declare His name. The time approaches now when He will give final opportunity to the people to determine in whom they will trust and whom they will serve. Because He has made Christ Jesus His vindicator Jehovah now speaks to His great Servant and Witness, Christ Jesus, and says: "Thus saith God Jehovah, He that created the heavens, and stretched them forth; He that spread abroad the earth and that which cometh out of it; He that giveth breath

unto the people upon it, and spirit to them that walk therein: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (*Isa. 42: 5-7, S. m. Rev. Ver.*) This prophecy does not say that Christ Jesus is commissioned to open their blind eyes and inform them of the truth, that they may have an opportunity to choose whom they will serve. Those who believe upon the name of the Lord Jesus Christ, the great Redeemer and Vindicator of Jehovah's name, have reason for a hope. They must then be obedient to Jehovah, the Supreme One. Everyone who maintains his integrity toward God will, therefore, to that extent prove Satan to be a liar, and hence have a part in the vindication of Jehovah's name.

When Jesus had endured much suffering and thereby continued to be obedient to His Father He was made the vindicator of His Father's name. For that reason Jehovah made Christ Jesus His "right hand and His holy arm" to accomplish His purpose of proving His own great supremacy. It is Jehovah, therefore, who gains the victory over His enemies; but He gets this victory by and through His beloved Son as His instrument. He makes His Son this instrument or vindicator because the Son was obedient under suffering. In harmony with this Jehovah caused to be written, at Psalm 98:1, 2: "O sing unto the LORD a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the VIC-

TORY. The LORD hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen." This VICTORY SONG His anointed remnant of witnesses, and their earthly companions, are now joyfully singing in the hearing of the "heathen", or the nations. It is Jehovah who saves the obedient ones and gives them everlasting life; and this He does for His own great name's sake. Their salvation is a vindication of His name, and this vindication operates beneficially to everyone who proves his integrity.

All sane persons desire to have life and dwell in peace and enjoy the things God has provided. No human creature can realize such desired blessings until he learns whence they come and what he must do to obtain them. Jehovah God sent His beloved Son to earth that man might believe in Him as God's Vindicator and man's Ransomer and might live and not perish. This means that without knowledge, and hence without belief, mankind must perish. The life of the perfect man Jesus provided the redemptive price for believers, but in order for man to reap the benefits thereof he must know Jehovah God and Christ Jesus and choose to be obedient to the righteous laws of His kingdom. (*John 17:3.*) Jehovah has made provision for the people to learn, and He lays the privilege and obligation upon His servants to now declare to them that their hope is in His kingdom by Christ Jesus.

The crisis is here when the paramount question must be settled. Satan is exercising all his power in his effort to win, but he is certain to lose. Satan would destroy all the people rather than see any of them serve God. Satan

continues to oppress the people and to increase their burdens, and this drives them to desperation, as foretold at Revelation 12:12. The rulers in their efforts to pull the world out of the mire continue to lay greater burdens upon the people. There is absolutely nothing in this world upon which the people can hope; hence honest persons are in despair.

Standing out boldly in contrast with the miserable condition of the old world is Jehovah God's gracious provision for obedient mankind. He has made Christ Jesus His vindicator and has placed the name of Christ above every name save that of His alone, and He calls upon the people to hear His great King and to learn the importance of His name. The remnant of the elect company yet on earth are made the publishers of Jehovah's name and are commanded to point the people of good-will to Jehovah's kingdom and His great King. The name of Christ Jesus stands for the kingdom of Jehovah, which will vindicate Jehovah and bring salvation through the blood of Christ Jesus, and hence "in His name shall nations hope". There is no other name which God has given under heaven in which the peoples of the nations can hope or whereby they can possibly be saved, as Peter stated at Acts 4:12. Jehovah's servants must therefore point the people to this one and only complete hope.

Is it to be expected that Jehovah's servants can give testimony to the name of Jehovah God and His kingdom without being subjected to persecution and suffering? Certainly not! The Devil piled persecutions upon Jesus in an effort to prove his
the question at issue and to

prevent the giving of testimony by Jesus concerning God and His kingdom. Amid great suffering Jesus continued to the end to bear testimony to the truth and to maintain His blamelessness and to thus prove God to be true. Those who are associated with Him, and particularly the anointed remnant and their companions on earth, must likewise suffer at the hands of Satan, because they are bearing the testimony of Christ Jesus the great King. At the same time they must maintain their blamelessness by learning obedience by and through the things they must suffer. (2 Tim. 3:13.) But there is a real joy in tribulation when we know that the tribulation is heaped upon us because we are doing right in obedience to God's commandments.

As Jehovah's servants go forth and with boldness declare the name of Jehovah God and His King and kingdom, it is to be expected that persecutions and sufferings will be their lot. Those who willingly persecute Jehovah's people and oppose God's kingdom are now marking themselves for the slaughter that shall come upon all opposers at the battle of the great day of God Almighty, at Armageddon. They are putting on their garments of identification; and the people must be told that their only hope is in the name of Jehovah God's great Vindicator and they must identify themselves as being on His side. In due time Jehovah will go forth to fight for His own people and thus He will vindicate His Servants who have faithfully maintained their integrity toward Him in proclaiming His name and the name of His King.—Zech. 14:3.

HOME BIBLE STUDY

JOSEPH, WISE FOOD ADMINISTRATOR



IN TIMES past some people have thought that when an abundant supply of food is produced in a

country, the thing to do is to plow under crops and destroy livestock. A different policy seems to be in vogue at present. World food conferences are held, food administrator offices set up, and other measures adopted to grapple with food-shortage problems. A famous food crisis was surmounted in Egypt over thirty-five centuries ago by Joseph, and his policy was not one of food destruction in times of plenty. Joseph, who, in his office of food administrator, had divine guidance, stored up food. His wise course later preserved life, and it, as well as his earlier life history, is prophetic. Hence a review of his life will be both interesting and instructive.

At the time Joseph was born his mother Rachel said: "God hath taken away my reproach"; and she called him "Joseph", which means "remover", that is, remover of reproach. The name also means "increaser". (*Gen. 30:22-24.*) He was the first-born son of Jacob by his wife Rachel, and pictures the first-created and be-

loved Son of God, Christ Jesus. It is Christ that removes reproach from Jehovah's name, and gathers and increases the number of those that worship God. Ps. 50:5; John 10:16.

When Joseph was 17 years old the events of his life that are historically important began to occur. He had moved from his birthplace in Padanaram to the land of Canaan. There he was a faithful shepherd lad, tending his father's flocks with his ten half-brothers. His relations with his brethren were strained. In the first place he was the favorite son of Jacob, as evidenced by the gift of a coat of many colors. He faithfully reported to his father the derelictions of his half-brothers in their care of the flock. Most galling of all, this young brother dreamed dreams that indicated his exaltation above them, even picturing the celestial bodies rendering obeisance to him. (*Gen. 37:1-11.*) Likewise Christ Jesus, the Good Shepherd and most highly favored of God's sons, condemns and exposes the wickedness of the evil shepherds, which truthful reports stir the hatred of such religious ones. And when He, while on earth, declared the prophecies foretelling His exaltation they gnashed their teeth against Him. Phil. 2:9-11.

A climax was reached when Joseph's father sent him to Shechem to see if all was well with the flock. Spying him from afar, the envious half brothers "conspired against him to slay him". In the end they rid themselves of their tormentor by selling him to merchantmen headed for Egypt. (*Gen. 37:13-28.*) Centuries later, in fulfillment of this part of the drama, Jehovah sent His only begotten Son to earth to note the condition of God's flock and to investigate the Jewish clergy, who were duty-bound to feed the covenant people of God by informing them of His Word. The Jewish religionists were his brethren after the flesh, yet they opposed Him and "delivered Him for envy". Mark 15:10.

Arriving in Egypt, Joseph was sold by the Ishmaelites to Potiphar, an Egyptian and officer of Pharaoh. The Lord prospered Joseph and was with him in all that he did. Potiphar noted this, and in time made him overseer of his house and possessions. For Joseph's sake the Egyptian's house was blessed. Thereafter Potiphar's wife tried to seduce Joseph to have intercourse with her. Joseph refused to indulge in such illicit relationship with his master's wife, though she daily importuned him to do so. Failing to seduce Joseph and gain her desires, she "framed" him and charged him with attempting the very crime he had steadfastly shunned. On this false charge he was cast into prison. (*Gen. 39:1-20.*) At this point Joseph pictured the body members of Christ yet on earth. As Potiphars' wife was used to test Joseph, so Satan's "woman", his organization, is used to put the "feet

members" to a severe test of integrity. The world would have Christ's followers conform themselves to its Godless ways and selfish desires, and join in with its schemes. But no spiritual fornication with the Devil's "woman" for them! (*Jas. 4:4.*) Because of this the enemy organization makes false accusations against God's people, even accusing them of sedition because they stand firm for God's kingdom. On such false charges many were imprisoned during the World War.

While in prison Joseph gained a reputation as an interpreter of dreams, the Lord still being with this man of faith. Joseph gave God the credit, saying: "Do not interpretations belong to God?" (*Gen. 40:8.*) Two years pass, with Joseph still in prison. Then Pharaoh dreams. Seven fat-fleshed kine come up out of a river and feed in a meadow. Seven lean-fleshed ones follow, and consume the fat kine. He has a second, similar dream, seven good ears of corn coming up on one stalk, to be later devoured by seven thin ears. All the magicians of Egypt were called in to give the interpretation; all failed! Then the fame of Joseph reached Pharaoh's ears. In reply to Pharaoh's request for an interpretation Joseph said: "It is not in me: God shall give Pharaoh an answer of peace." Gen. 41:16.

Pharaoh relates his two dreams, and, true to the promise of Joseph, God gives the correct understanding through Joseph. The two dreams are one, and in explaining them Joseph said: "What God is about to do he sheweth unto Pharaoh. Behold, there

come seven years of great plenty throughout the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land." (*Gen. 41:28-30.*) Joseph next offered good counsel. He advised Pharaoh to seek out a wise and discreet man to set over the land of Egypt, and outlined a food conservation program to inaugurate during the seven years of plenty, that a surplus might be accumulated for the seven years of famine. He did not advise food destruction to manipulate prices. His aim was to preserve life.

Pharaoh heeded the counsel. To Joseph he said: "There is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (*Gen. 41:39, 40.*) Pharaoh appropriately called Joseph "Zaphnath-paaneah", meaning "savior of the world" or "food of the living". He also gave him to wife Asenath, the daughter of a priest of On, who bore unto him two sons, Manasseh and Ephraim. Joseph performed his duties as Pharaoh's prime minister, filling the granaries of Egypt to overflowing. The seven years of plenty ended; famine set in.—*Gen. 41:45-54.*

All Bible readers are familiar with the trying events of the years that followed. When the Egyptians cried for food, Pharaoh said: "Go unto Joseph; what he saith to you, do." They brought their money and cattle and herds to Joseph. When these resources were exhausted they sold

their lands, and finally themselves, to Pharaoh, all voluntarily. The famine overspread all the earth, and the inhabitants of all countries came into Egypt to buy corn. (*Gen. 41:55-57; 47:14-23.*) Along with them came Joseph's ten half brothers. The charge laid against them of being spies, the test by which they might prove their innocence, their subsequent return with the young lad Benjamin, and the demonstration of a complete change of heart since their cruel treatment of Joseph over twenty years before, and this climaxed by Joseph's revealing himself to his brethren, all has been recounted many times, though seldom with an understanding of its significance. After making himself known to his brethren Joseph said: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . So now it was not you that sent me hither, but God." (*Gen. 45:5-8; Ps. 105:16, 17.*) Beyond question, then, Subsequently Jacob and his household migrated from Canaan to Egypt, Jehovah was maneuvering events, where they were nourished by Pharaoh's food administrator Joseph for the duration of the famine.

What is the significance of all this today? Briefly, it is as follows: The Greater Joseph, Christ Jesus, at the temple looses the seals and interprets the visions and prophecies of God's Word, revealing their meaning. (*Rev. 5:1-5.*) Modern-day religious leaders, like the magicians of Egypt, cannot interpret correctly. In the antitypical fulfillment of Pharaoh's dream the seven years of plenty and seven years of famine run concur-

rently, picturing the condition in two organizations from the time of Christ's coming to the temple, to Jehovah's vindication at Armageddon. In God's organization there is an abundance of spiritual food; in Satan's organization, famine reigns. (*Isa. 65:13.*) As Amos 8:11 says, it is "not a famine of bread, nor a thirst for water, but of hearing the words of the LORD". The people of goodwill still held prisoners in Satan's organization all "ill-favoured and leanfleshed" spiritually, but upon coming into God's organization they "shall hunger no more, neither thirst any more; . . . for the Lamb (the Greater Joseph) which is in the midst of the throne shall feed them."

To the Greater Joseph they must come. He is the "savior of the (new) world" and the "food of the living", the "living bread . . . from heaven". (*John 6:49-51.*) He brings forth "meat in due season" from the Greater Pharaoh's storehouses of plenty, His Word, the Bible. (*Prov. 2:7; Matt. 4:4; Deut. 8:3.*) What must the persons of good-will do to obtain the life-sustaining food from the hands of the Greater Joseph? As did the inhabitants of Egypt, they must come from the world, bringing all their substance to the Lord and presenting their bodies a living offer-

ing in Jehovah's service. A full, complete consecration they make to God, holding back nothing. They realize that nothing they can give can compensate for the blessings of life which will be theirs in the New World. They hail the terms as generous, knowing that all belongs to the Lord in the first place. (*Psa. 24:1.*) Christ Jesus will minister life to those of the human race who comply with the terms of Jehovah.

Years after the famine Joseph was blessed by Jacob, and received the birthright. (*Gen. 49:22-26; I Chron. 5:2.*) He made a trip into Canaan, to bury his father, and then returned to Egypt, where he died at the age of 110 years. By faith he foresaw the time when God would deliver the nation of Israel from Egypt, and requested that his bones be taken along and buried in the Promised Land. (*Gen. 50:22, 24, 25; Ex. 13:19.*) Joseph receives mention in the eleventh chapter of Hebrews for his outstanding faith, and will be rewarded with a "better resurrection". (*Heb. 11:22, 35.*) In the New World he will have administrative responsibilities, serving as one of the "new earth's" princes, applying Theocratic law under the direction of the Greater Joseph in the "new heavens".—*Isa. 32:1; Psa. 45:16.*