



**"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—Isaiah**

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"I will stand upon my watch and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2:1.

W.T.B.T.S.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts falling them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

# THIS JOURNAL

## ITS SACRED MISSION

**T**HIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

## TO US THE SCRIPTURES CLEARLY TEACH

**THAT JEHOVAH** is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

**THAT GOD** created the earth for man, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

**THAT JESUS** was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

**THAT FOR MANY CENTURIES** God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

**THAT THE WORLD HAS ENDED;** that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

**THAT THE HOPE OF THE PEOPLES** of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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**TERMS TO THE LORD'S POOR:** All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## MEMORIAL FOR 1930

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1930 is at 12: 46 p.m., March 30.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of April 12. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Saturday, April 12, 1930. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

Immediately following the celebration of the Memorial the secretaries of the classes are requested to report to *The Watch Tower* the number partaking in their respective places.

## 1930 CALENDAR

In order to clear out of our stock the left-over 1930 calendars, we have decided to reduce the charge to 20c each, effective February 15.

## "CREATION" FOR THE BLIND

The Society has through its department for the Blind prepared the *Creation* book in Braille. It is in five volumes and has 614 pages. The price is \$8.75. It can be had by addressing the Department for the Blind, at 1210 Spear St., Logansport, Ind., or by addressing the Society at 117 Adams Street, Brooklyn, N. Y.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LI

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No. 4

### JEHOVAH'S ROYAL HOUSE

*"These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful."—Rev. 17:14, R. V.*

#### PART 3

**J**EHOVAH'S royal house will be composed exclusively of overcomers. According to the *Revised Version* of the above text it is so stated in terms. Other scriptures support that conclusion. (Rev. 2:25, 26; 3:12, 21) Jesus told his disciples that he had overcome the world and that the world would make tribulation for all his faithful followers, but that they should be of good courage. (John 16:33) He also makes it plainly to appear that the "world" is the enemy's organization that is opposed to God's kingdom. (John 12:31; 14:30; 18:36) These scriptures emphasize the fact that there is enmity and a bitter conflict between Satan's organization and God's organization and that in that battle Christ will be completely victorious. Before the coming of the final battle God begets or brings forth from amongst men many sons; he sets before them the high calling or invitation to enter the race for that high calling and to become a part of the royal house. The Scriptures show that some respond to that call and are chosen, while others who are spirit-begotten do not respond to the call and hence are not chosen. Only the called, chosen, and faithful will be with the Lord in his victory.

#### WHO ARE CHOSEN

<sup>2</sup> Jehovah God selects the members of his royal house. His promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) That chosen seed is The Christ. It is Christ, that is to say, the anointed one of God, that is chosen and faithful; and those "that are with him", together with the Head, constitute the seed according to the promise. (Gal. 4:29) By his prophet Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) The word here rendered "elect" means selected, choice or chosen. Concerning the same class Jesus said: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) This 'gathering of the

elect' here mentioned Jesus applies specifically to the end of the age.

<sup>3</sup> The word "elect" is derived from the same Greek word as that translated chosen. (Rev. 17:14) The Scriptures do not support the conclusion that every one, at the moment he is spirit-begotten, is chosen and placed in the elect class. The order taken by the spirit-begotten ones, and as plainly indicated by the Scriptures, is (1) called; (2) chosen or elected or selected; and (3) faithful under the test. It does not seem reasonable that God would put any one in the select company until that one has responded to the call; and even after responding to the call the creature must surely show his devotion to the Lord before being selected or chosen for God's purposes.

<sup>4</sup> The apostle, addressing the church, shows clearly the distinction between those who are alert to the call and who respond thereto, and those who are "blind, and cannot see afar off". He points out the things which the called ones must do, and then says: "Wherefore the rather, brethren, give diligence to make your calling [which is named first in order of time] and election [Greek, *eklogē*, choice or choosing, and which is second in the order named] sure." The conclusion must be drawn from the words of the apostle in the context, that those who are not diligent in their devotion to God and in adding to their faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, would fail to respond to the call and thus fail to make their choosing certain. In support of this conclusion Paul wrote to the church and specifically referred to those who had shown a devotion to God. He said: "Knowing, brethren beloved by God, your election [Greek, *eklogē*, choice or choosing]; because our glad tidings came to you not in word only, but also in power, even with the holy spirit, and abundant confirmation." (1 Thess. 1:4, 5, *Diaglott*) It must follow that the Word of truth comes to some who do not heed and respond thereto, and hence would not be chosen. This is the only inference that can be drawn from the apostle's words, and he says to those who have thus responded that

'you are beloved of God and know that you have been chosen'.

<sup>5</sup> The order and course taken by those 'who are called according to God's purposes' and chosen seems to be marked out by the words of the apostle, to wit: "For whom he did foreknow [before the beginning of the selection or election], he also did predestinate [before the foundation of the world and the beginning of the selection] to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called [in his due time]: and whom he called, them he also justified [approved, because of their response to the call and faithfulness in devoting themselves to the Lord]: and whom he justified, them he also glorified [thereby constituting them 'able ministers of the new covenant']." (Rom. 8:28-30) The word "justify", as used in the above text, does not appear to be that justification that comes to the person at the time of his consecration and when he is washed from his sins by the blood of Jesus, but rather to have the meaning of being approved by the Lord at the time the new creature is chosen. This seems to be supported by the words of Paul in the context, when he says: "What shall we say, then, to these things? Since God is for us, who can be against us? Surely he who spared not his own Son, but delivered him up on behalf of us all, how will he not with him also graciously give us all things? Who will bring an accusation against God's chosen ones? Will that God who justifies?"—Rom. 8:31-33, *Diaglott*.

<sup>6</sup> In the same manner the apostle used the word "justified", when he wrote: "He who was manifested in flesh, was justified in spirit [was approved of God when he was brought forth as a spirit creature], was seen by messengers [Heb. 1:6], was proclaimed among nations [after 36 A.D.], was believed on in the world, was taken up in glory."—1 Tim. 3:16, *Diaglott*.

<sup>7</sup> Paraphrasing the apostle's words, then, this is what we understand him to mean (Rom. 8:29,30): That God foreknew and predestinated his royal house, with Christ Jesus as the Head thereof, and all others who are called unto his purposes for membership therein must be conformed to the image of his beloved Son the Head, in order that the Head might be the first born and preeminent amongst the members of that house; and that from the sons brought forth he calls or invites these creatures to become members of the house, and those who respond to the call he justifies, that is, approves and chooses, and those whom he thus justifies, approves and chooses he honors by making them able ministers of the new covenant.

<sup>8</sup> Again, Paul uses the word "justify", in which he clearly refers to the chosen ones, in the following texts. Here he addresses "them that are sanctified in Christ". Then he points to the commission of certain acts and the taking of a certain course by the new creature that will disqualify him for the king-

dom, and strongly warns against the same. Then he adds: "And such were some of you [at one time]: but [now] ye are washed [from sin by the blood of Jesus, and therefore at peace with God and justified from sin (Rev. 1:5; Rom. 5:1)], but ye are sanctified, but ye are justified [approved because of your devotion to God and because you are chosen by him] in the name of the Lord Jesus [Christ], and by the spirit of our God." (1 Cor. 6:11) These words seem to indicate that although one is begotten of God and called and responds to the call, yet he must pursue a course of righteousness before he is chosen or selected, within the meaning of the Scriptures.

<sup>9</sup> Many have made the grievous error of convincing themselves that after they have made a consecration to the Lord all they need to do is to refrain from the unrighteous acts and things which the apostle points out in 1 Corinthians 6:9,10, and that by refraining from these evil things they are developing a character that will enable them to get into the kingdom. Such is not the apostle's argument at all; but rather they must refrain from these evil things, even after responding to the call, before they will be chosen of the Lord. Then the Scriptures show that such must go much further than merely taking an inactive or passive course. After being chosen they must prove their faithfulness.

<sup>10</sup> Referring again to the picture made on the typical day of atonement: After the casting of lots by the high priest he took the goat upon which the Lord's lot fell, and sacrificed it, and did with its blood exactly as he had done with the blood of the bullock. (Lev. 16:15) This picture seems to fittingly foreshadow all those begotten ones who do respond to the call and who are chosen by the Lord and are sacrificed with Christ Jesus as a part of his sacrifice. To be sure, these do not sacrifice themselves; but as new creatures they present themselves unto the high priest as a living sacrifice, wholly devoted to God and by him acceptable in Christ, and if faithful they will perform joyfully their reasonable service, as the apostle admonishes them to do. (Rom. 12:1) Those spirit-begotten ones who do not respond to the call are not chosen. The scapegoat seems to picture that company, and the Scriptures show that such will be a great multitude. The scapegoat was not sacrificed.

#### ANOINTING

<sup>11</sup> Is it correct to say that all who are justified and begotten or born of God are anointed with the holy spirit at the time they are begotten or brought forth as the sons of God? The Scriptural authority answers this question in the negative. If we find that our previous conclusions in this matter are not in accord with the Scriptures, then we should rejoice to have a clearer vision of the matter, because surely all the Lord's children desire to know the truth and nothing

but the truth. In support of this conclusion consideration is further given to what occurred on the typical day of atonement.

<sup>12</sup> Both goats presented before the Lord on that occasion were equally acceptable for sacrificing at the time presented. Otherwise there would have been no occasion to cast lots in order to determine which one should be sacrificed. Likewise on the antitypical atonement day, all those who are justified by faith in the blood of Christ Jesus and by judicial determination of Jehovah would be equally acceptable for sacrifice as a part of the sacrifice of Christ Jesus. One would have no preference over another until the next step is taken. All such must die as human beings in order to become alive as spirit creatures, and the right of such to live as human beings must cease at the moment God brings them forth or begets such to the hope of life and therefore to the right of life as spirit creatures.

<sup>13</sup> The fact that the scapegoat was not killed could not be construed to mean that it did not represent a spirit-begotten class. At the time of being presented before the Lord both goats represented the same class, to wit, all who have been justified and who were given the right to live as human creatures, which right ceased when they were begotten and given the conditional right to live as spirit creatures. The Lord's goat foreshadowed that class of persons who "bind the sacrifice with cords, even unto the horns of the altar" (Ps. 118:27); while the scapegoat represented those who take a different course, do not respond to the call and are not accepted as a part of the sacrifice of Christ. That being true, the class thus foreshadowed by the scapegoat never receives the anointing of the holy spirit.

<sup>14</sup> It seems important that the question of anointing be here considered more in detail. In the Old Testament there are several Hebrew words which are translated in the English "anoint" or "anointed". The Hebrew words indicate the distinction, but the English words do not so indicate. The Hebrew word *dah-shehn* is regularly translated "to make fat or fatness". Only once, and that in Psalm 23:5, is the word translated "anoint", and in the margin of the *Authorized Version* it is translated "makest fat". It must refer to the oil of joy, and therefore the text in the *Authorized Version* is manifestly a mistranslation. The Hebrew word *sooch* translated "anoint" does not refer to the official anointing, but to the anointing of oneself. (Ruth 3:3; Dan. 10:3; Deut. 28:40) The Hebrew word *sheh-men* is translated "oil, fatness, fat things", and only once translated "anoint". (Isa. 10:27) In this last cited text one of the recognized translators (Rotherham) renders it "fatness".

<sup>15</sup> The anointing above mentioned may properly be said to be unofficial. Official anointing is properly defined to be the designation to office and a commis-

sion given by one having authority so to do. The Hebrew word *mah-shach* is the word from which is derived the word Messiah, meaning God's Anointed. The scriptures employing this word show that the word is exclusively limited to the official anointing. Proof thereof may be found in the following texts: Exodus 28:41; 29:7; 40:15. The kings of Israel were thus officially anointed. (1 Sam. 9:16; 10:1) Jehovah thus anointed David king, and David foreshadowed the Christ. (2 Sam. 12:7) Jehovah, by his prophet, foretold his time to anoint Christ. (Dan. 9:24) The same Hebrew word is translated "Messiah" in Daniel 9:25, 26.

<sup>16</sup> In the New Testament there are several words in the Greek which are translated with the English word "anoint", but with one exception such refer to an unofficial anointing. For instance, in Revelation 3:18 appear the words, "Anoint thine eyes with eyesalve." The only word used in the New Testament and designating an official anointing by Jehovah, and being the exception above mentioned, is the Greek verb *chrizo*, from which is derived the related words *chrisma*, "unction" and "anointing", and *christos*, "Christ," the "Anointed" of God. The Greek word *chrisma* is the only word applied to the anointing of the body members of Christ. The words "Messiah" and "Christ" have the same meaning, and both mean God's anointed King, as is shown from the Scriptures.—Matt. 22:42; John 6:14, 15; 7:41, 42.

<sup>17</sup> Not every one upon whom the Lord has put his spirit could be properly said to have been anointed by the Lord. John the Baptist was the prophet of God, and of him it was written before his birth, "And he shall be filled with the holy [spirit], even from his mother's womb." (Luke 1:15) We well know that John was not anointed with the holy spirit. Being asked to identify himself, John said: "I am not the Christ [the Anointed One]." (John 1:20; 3:28) This is in support of the conclusion that one may have the spirit of God upon him and yet not be anointed.

<sup>18</sup> Jesus Christ is the beginning and head of God's anointed. When was Jesus anointed? It would not be becoming for man to dogmatically answer that question, but it surely could not be displeasing to the Lord for us to reason upon it in order that we might thereby obtain a clearer understanding, if possible, concerning the anointing of the body members of Christ. The argument heretofore set forth, and based upon the Scriptures, seems to be convincing, that Jesus was called after he was led of the spirit of God into the wilderness. It seems reasonable that his anointing would follow his acceptance and response to that call. Following the great temptations Jesus learned that John had been cast into prison, and then he went to Galilee and from there into Capernaum. (Matt. 4:12, 13) This he did in fulfillment of the prophecy spoken by Isaiah. (Isa. 9:1, 2) Then it was that Jesus began his ministry as is set

forth in the record: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. 4:17.

<sup>19</sup> Since "anointing" means official designation and includes authority to preach, it is certain that Jesus had received the anointing at the time he began preaching, as above stated. That, however, was after his temptation. It was after that, and while he was preaching in the synagogues, that Jesus Christ for the first time declared that the prophecy of Isaiah concerning his anointing by Jehovah was fulfilled with reference to himself. (Isa. 61:1-3; Luke 4:14-21) May it not be reasonable, therefore, to conclude that God anointed Jesus while he was in the wilderness and before he was subjected to the great temptations by the enemy? Immediately following the record of his temptation it is stated therein: "And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all."—Luke 4:14, 15.

<sup>20</sup> The record does not state that at the time of the baptism of Jesus in the Jordan God there anointed him with the holy spirit. What the Scriptures do state is that the spirit of God descended upon him and was outwardly manifested by a dove, and a voice was heard saying: "This is my beloved son, in whom I am well pleased." (Matt. 3:16, 17) There God brought him forth or begat Jesus and openly acknowledged him to be his beloved Son. It is true that Luke writes of and concerning Jesus before his temptation: "And Jesus, being full of the holy [spirit], returned from Jordan, and was led by the spirit into the wilderness." (Luke 4:1) This does not prove, however, that Jesus was at that time anointed as King and Head of God's royal house, for the reason that such is exactly the same language that was used concerning John the Baptist, and John was not anointed by Jehovah.—Luke 1:15.

<sup>21</sup> Undoubtedly God had a fixed purpose in sending Jesus into the wilderness; and is it not reasonable to conclude that one of the purposes was that there God might acquaint Jesus with the calling, and that Jesus joyfully responded thereto, notwithstanding he saw that the way to glory was by the cross? It seems reasonable that that was at the time when God made a covenant with Jesus for a crown and for the kingdom, and therefore officially anointed him as his King and Head over his royal house.

<sup>22</sup> Concerning the anointing of Jesus this is the sum of Peter's testimony: After the baptism which John preached, the word began to be preached at Galilee how God anointed Jesus of Nazareth with the holy spirit and with power; and Jesus went about doing good and healing those who were oppressed of the Devil, for God was with him. (Acts 10:37, 38) Peter does not state that Jesus was anointed at the Jordan, but the inference may well be drawn that Jesus re-

ceived the anointing after he was led away into the wilderness, because Peter says that when Jesus was anointed he went about doing good. If it is true of and concerning Jesus that he was not anointed at the Jordan, but afterwards, and between that time and the time he began his ministry, then that would prove that the anointing of the body members does not take place at the time of spirit-begetting, but does take place after the call is heard and heeded and responded to and when Jehovah makes the choice. That being true, it would also follow that those who do not respond to the call are never anointed.

<sup>23</sup> That there are justified and spirit-begotten ones who have not received the anointing of the holy spirit of God, seems to be supported by the following scriptures, to wit: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God [necessarily by and through which they were begotten of the spirit (Jas. 1:18)], they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the holy [spirit]; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy [spirit]."—Acts 8:14-17.

<sup>24</sup> "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the holy [spirit] since ye believed? And they said unto him, We have not so much as heard whether there be any holy [spirit]. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve."—Acts 19:1-7.

<sup>25</sup> The apostles were clothed with certain authority in the church above all other men (Rom. 13:1-4), and it seems that those who had been given a knowledge of the truth and begotten must first receive some information and come in contact with the apostles before they were anointed of the spirit.

#### AT PENTECOST

<sup>26</sup> The eleven disciples of Jesus were for three and one-half years walking with him and learning of him, and they were devoted to God. Those men God had given to Jesus, and he had instructed them in the Word, as he said: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things



whatsoever thou hast given me are of thee."—John 17:6, 7.

<sup>27</sup> Before his crucifixion Jesus had covenanted with these faithful men for a place in the kingdom. (Luke 22:28-30) Before his ascension into heaven Jesus, being assembled with them, "breathed on them, and saith unto them, Receive ye the holy [spirit]." (John 20:22) While those faithful men had done all they could towards serving God, our understanding is that they were not yet begotten of the spirit of God, for the reason that the ransom price had not been presented in heaven as a sin-offering and the way opened. As the spirit of God was upon John the Baptist, so it was upon these faithful followers of Jesus, it seems.

<sup>28</sup> The divine record is silent as to how much time elapsed from the ascension of Jesus until the ransom price was presented in heaven, but it is reasonable to conclude that the faithful eleven were begotten as God's sons shortly thereafter. It was at Pentecost that the holy spirit was poured out upon them, and there they began to speak in various languages, explaining the Word of God. That clearly marks the time of the anointing of the disciples, and it was God who did the official anointing. (See Acts 2:1-4, 33-38) "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also scaled us, and given the earnest of the spirit in our hearts." (2 Cor. 1:21, 22) The apostles were anointed for service, and they faithfully engaged in that service. That further supports the conclusion that all who are anointed are officially designated for service to Jehovah. The above supports the conclusion that the eleven faithful disciples were not anointed at the same time they were begotten.

#### WHO ANOINTED

<sup>29</sup> Do all receive the anointing who are begotten or brought forth as sons of God? In arriving at the answer to this question it must always be kept in mind that it is The Christ that is anointed. The prophecy of Isaiah concerning the anointing, and which Jesus applied to himself as fulfilled in him at the beginning of his ministry, makes a clear distinction between the anointed and those who are to be served by the anointed. That prophecy, having a fulfilment upon Jesus at the beginning of his ministry, is also fulfilled upon the body members, and particularly upon "the feet of him". The prophecy reads: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of

heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

<sup>30</sup> Those who are included in this prophecy as anointed members of the body of Christ are commissioned to preach to others, and the prisoners or bound ones are specifically named. Other scriptures make it clear that the prisoners are those who are spirit-begotten and who are held in the prison houses and who cry unto the Lord; and the anointed ones are commissioned to carry to these prisoners the message of consolation. Manifestly those who are thus designated as prisoners are not of the anointed.—Ps. 79:9-13; 146:7.

<sup>31</sup> It is equally clear that those who are in prison are spirit-begotten ones and are the ones foreshadowed by the scapegoat. It could hardly be said that these bound ones, or prisoners, have once been anointed and have lost that anointing; but, on the contrary, they have never received the anointing. Not having responded to the call, they have, in a large degree at least, been conformed to this world, and remain in an organization that puts forth an effort to reform the world. Their intention has been good, but they have now awakened to the fact that they are prisoners in distress and need the Lord's help, and they cry unto the Lord, and in due time and in his own good way he delivers them.

<sup>32</sup> There does not appear to be anything in the Scriptures to indicate that one having received the anointing in Christ falls back into the great multitude class by reason of the fact that he has lost that anointing. The scapegoat, having been used by the Lord to picture the great multitude class, shows that such class did not respond to the call, never were chosen for membership in the royal house, and hence did not receive the anointing. Would it not seem that if God anointed one for a place in his royal house, and afterwards he lost that anointing and fell back into the great company class because of lack of faithfulness, this would in a measure be a reward for unfaithfulness or failure to comply with the terms of his covenant for the kingdom? Saul was anointed as king of Israel. He was unfaithful and cast off by the Lord, but the Scriptures do not say that he lost his anointing because of his unfaithfulness. The scripture records David as saying when Saul was slain that Saul was still God's anointed. "And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?"—2 Sam. 1:14.

<sup>33</sup> As to what is the fate of those who are unfaithful after having received the anointing, may be inferred from the words of the Apostle Paul: "For our God is a consuming fire." "It is a fearful thing to fall into the hands of the living God." (Heb. 12:29; 10:31) Greater responsibility and obligation is laid upon those who have responded to the call, and have been chosen and anointed, than upon those who have

been merely begotten of God. The anointed ones have been brought into the covenant for a place in the kingdom. Any compromise by them with any part of the enemy's organization would be at least a degree of unfaithfulness. If only those are chosen who respond to the call, then it must be that after being chosen they must be faithful. The proper conclusion, therefore, seems to be that the sons of God, begotten or brought forth, who respond to the call by presenting themselves as a living sacrifice, and who are received into the covenant for a kingdom, are chosen; and this choice or choosing is indicated by the anointing. These are therefore in Christ, accepted as members of his body and chosen by Jehovah and set in the body for his purposes. Such were foreshadowed by the Lord's goat offered up as a sacrifice, and these are therefore the ones who are crucified with Christ. Being anointed, they are designated to a place in the kingdom; and if faithful unto death, they will be granted that place. It may be contended, however, that there are scriptures showing that all who are begotten or born of God are assigned to a place in the kingdom. These scriptures should be considered.

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Jehovah's royal house will be composed of what class? What is the conflict in which these now have a part? How do they come to have a part therein? What course must be taken in order to share in the victory?
- ¶ 2. Identify 'the seed of promise' and 'God's elect'.
- ¶ 3, 4. Whom does God call? Explain whether all those called become members of the elect class. God's final approval is assured only by what course of action on the part of the called one?
- ¶ 5-7. Referring to the Apostle Paul's presentation of the matter, as recorded in Romans 8: 28-30: Whom did God 'foreknow'? When, and in what sense? When were these predestinated? Predestinated to what? Why? When were they called? How? In what sense are they "justified" after being called?
- ¶ 8. What is indicated in 1 Corinthians 6: 11 as to the course to be pursued by those who are chosen?
- ¶ 9. What great error have many made as to the requirements for 'carrying out their consecration' and 'attaining to a place in the kingdom'? What more is required than refraining from evil?
- ¶ 10. On the typical day of atonement which of the two goats was sacrificed? Explain the fulfilment of that part of the picture.
- ¶ 11. What does the spirit of truth require of all the Lord's children in regard to previous conclusions?
- ¶ 12, 13. Referring to the picture: What was shown in presenting two goats before the Lord? Whom did these goats represent? What was pictured by the method employed for ascertaining which goat was to be sacrificed? What was indicated in the fact that the scapegoat was not sacrificed?
- ¶ 14-16. In considering the derivation of the word "anoint", what do we learn as to the correct application of that word?
- ¶ 17. Explain whether John the Baptist was anointed with the holy spirit.
- ¶ 18-21. With respect to consecration, begetting, the call, and anointing, trace Jesus from his appearing at the Jordan to the beginning of his ministry at Capernaum.
- ¶ 22, 23. How does Peter present the matter of Jesus' anointing? What inference may well be drawn therefrom? The account of the experience of Peter and John in Samaria throws what light upon this subject?
- ¶ 24, 25. Relate what took place when Paul came to Ephesus, as further supporting the conclusion regarding who are anointed and what knowledge is necessary.
- ¶ 26-28. What took place at Pentecost? Regarding relationship to God and to Jesus, what seems to have been the standing of the faithful eleven prior to Pentecost?
- ¶ 29. Quote Isaiah 61: 1-3, as declaring the fact of anointing and as stating the commission given to God's anointed.
- ¶ 30, 31. Identify the "prisoners" to whom, particularly, the message is to be presented. Show, with scriptures, whether these are a spirit-begotten class. Account for their not being anointed, and for their present condition. Describe the course taken, the condition, and the position of the class pictured by the scapegoat from the time that this goat was presented before the Lord until it was sent into the wilderness.
- ¶ 32, 33. What do the Scriptures indicate regarding one's losing the anointing? What do they contain from which to draw an inference as to the fate of the anointed who are unfaithful? Point out (a) the additional responsibility and obligation laid upon those who have responded to the call and have been chosen and anointed; (b) the present and the future relationship and privilege with which the faithful anointed are blessed.

## WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

### PART 2

[Thirty-five minute radio lecture]

**I**N A previous study on this subject we considered eight scriptures which show that there are ten things which every man must do, sooner or later, if he is to gain the boon of eternal life. None can deny that every one of these propositions is Scriptural and reasonable.

1. He must get a knowledge of the only true God.
2. He must give God the first place in his heart.
3. He must obey God's commands, to the best of his ability.
4. He must get a knowledge of Jesus Christ, God's Son.
5. He must accept Jesus as the bread from heaven, the Savior of us all.

6. He must hear and listen to the voice of the good shepherd.

7. He must obey Jesus' voice, become his follower, one of his sheep.

8. He must do the work that Jesus gives him to do.

9. He must give earthly possessions a secondary place in his heart.

10. He must show love and mercy toward all men.

We saw the need of removing some of the misrepresentations of God before one can really know him, of repudiating the charges of evil intents and purposes toward humanity which the Devil has laid at his door.

We saw the folly of weakly giving mental assent



to the thought that the great God of the universe is unwise, or that he could possibly be unjust, in the remotest degree, or that he could be handicapped by lack of power. We saw that all of these charges are implied if we accept the conclusion that anybody is ever to be roasted alive in the strangling fumes of burning sulphur, and we therefore examined together the whole hell question.

The evidence then presented we cannot here review, but our hearers were all invited to check up the proof which is found in their own Bibles that hell and the grave are one and the same thing, and were known to be such by the translators of all versions. Take your pencil and pad and jot down the following texts. Look them up for yourself, if you have a Bible with marginal notes, and you can not fail to be convinced. The texts are: Psalm 49:15, Psalm 55:15, Psalm 86:13, Isaiah 14:9, Jonah 2:2, 1 Corinthians 15:55, Revelation 20:13.

Having removed this bar to a proper understanding of God let us ponder the words of the Savior of men addressed to our great adversary. The Devil proposed that if Jesus would fall down and worship him he would give Jesus control of the League of Nations, or words to that effect. He might have all their battle-ships, armies, howitzers, poison gas, gilt braid, brass buttons, chaplains, machine guns, flame throwers and camp followers, including war correspondents and propaganda bureaus. But Jesus wanted none of them, and most people today are convinced in their hearts that Jesus was right, even if they are afraid to walk in his footsteps.

Jesus' reply to Satan was remarkable for its brevity and conciseness. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus was addressing himself to a personality, the Devil, who was then the actual god of this world. Jesus professed allegiance to another personality, the Almighty Creator of all worlds, Jehovah God, Author of all life, and it is of him that we now speak.

Jesus was familiar with the Scriptures. From a child he had heard them read every sabbath in the synagogue. He grew up with a proper knowledge of and reverence for the things which were 'written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope'.

Now it happens that Jesus often spoke of Moses, even mentioning him by name fifteen times. We cite a few of the texts:

"Offer the gift that Moses commanded."—Matt. 8:4.

"Moses said, Honour thy father and thy mother."—Mark 7:10.

"Have ye not read in the book of Moses?"—Mark 12:16.

"They have Moses and the prophets; let them hear them."—Luke 16:29.

"As Moses lifted up the serpent in the wilderness."—John 3:14.

"Had ye believed Moses, ye would have believed me."—John 5:46.

"Moses gave you not that bread from heaven."—John 6:32.

"Did not Moses give you the law?"—John 7:19.

These and many other scriptures show Jesus' implicit reliance in Moses and in the books which Moses wrote, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and probably Job.

In Exodus 20:3 and in Deuteronomy 5:7 Jehovah himself, addressing Moses, gave the command, "Thou shalt have no other gods before me." This was a personality speaking, and, for the good of his creatures, limiting all proper worship to himself. It was of this personality that Moses said, "Jehovah, he is God in heaven above, and upon the earth beneath: there is none else." (Deut. 4:39) Of the deliverance of Israel out of Egypt Moses said, "Jehovah alone did lead him, and there was no strange god with him."—Deut. 32:12.

We could well rest the matter of the personality of our God in the testimony of these two men, Jesus and Moses, but we do not need to rest it there. Jesus expressly states that David wrote as the instrument of God when he said, "How then doth David in spirit call him Lord?" (Matt. 22:43) Let us see what David has to say on this subject.

Hear him, when Nathan had come to him with the assurance that his son should build a temple to the Lord. David said, "Thou art great, O Jehovah God: for there is none like thee, neither is there any God beside thee." (2 Sam. 7:22) Hear him again in the 96th Psalm, verse 5: "All the gods of the nations are idols: but Jehovah made the heavens."

Our Lord Jesus expressly mentioned Isaiah by name, saying of the faithless in Israel, "In them is fulfilled the prophecy of Isaiah" (Matt. 13:14); and saying to certain others, on another occasion, "Well hath Isaiah prophesied of you hypocrites." (Mark 7:6) Indeed, our Lord began his ministry by reading from one of Isaiah's prophecies. The Christian religion and the prophecy of Isaiah are thus irrevocably bound together. Hear now what Jehovah God has to say to us through the Prophet Isaiah:

"To whom then will ye liken me, or shall I be equal? saith the Holy One. I am Jehovah: that is my name: and my glory will I not give to another. I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah: and beside me there is no Saviour. I am the first, and I am the last: and beside me there is no God. I am Jehovah, and there is none else, there is no God beside me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am Jehovah, and there is none else. There is no God else beside me: a just God and a Saviour: there --

none beside me. To whom will ye liken me and make me equal, and compare me, that we may be like? I am God, and there is none else: I am God and there is none like me." These statements are all found in Isaiah's prophecy, chapters forty to forty-six, inclusive.

Again, the same reliable commentator, Matthew, who gives us the words of Jesus himself, also says that at least two of the incidents in Jesus' life were in fulfilment of the prophecy of Jeremiah, namely, the slaughter of the innocents at Bethlehem and the sale of Jesus for thirty pieces of silver. He thus links Jesus and Jeremiah together, and here is what Jeremiah has to say as to the personality of God:

"There is none like unto thee, Jehovah: thou art great, and thy name is great in might. Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Jehovah is the true God, he is the living God, and an everlasting king. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God?" These citations are from the tenth and fourteenth chapters of Jeremiah's prophecy.

We submit that these scriptures that we have cited, apart from any others, and there are hundreds of them, prove beyond the shadow of a doubt that Jehovah God is a personality, a person, a very real, living Being, and that there is none other God but he alone. We have cited this evidence so as to establish our first point in the knowledge of God; namely, that "*He is*".

As the apostle puts the matter in Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our next logical step is to ascertain from the same source of evidence what *kind* of being he is: what principles are basic in him. This God has also been pleased to reveal.

It is true that 'the whole world lieth in the wicked one', and that most people, entirely unknown to themselves, worship him, serve him, do his will, despite the fact that they believe him to be the personification of all that is vicious, savage, cruel and unjust. But the Scriptures reveal that the true God, the only one that should rightfully be worshiped, is the very opposite of all this.

We could well rest this statement on the evidence given by our Lord Jesus himself, derived from the one source of all truth, that the golden rule is to do to others as ye would that others should do unto you, and surely the most elementary reasoning would say that this rule is of universal application. God would never do to others what he would not wish done to himself under the same conditions. What he would

do and what the Devil does do are as far apart as the east is from the west.

The time for the general application of God's justice to all men has not yet come, but we can see of what elements it consists when we see the rules he has set forth for the guidance of those who wish to become his children. There are so many of these that we will omit the Scriptural citations, but content ourselves with summarizing them. All who are familiar with the Scriptures will know that all the following are based entirely on the Book of books.

There must be no raising of a false report, nor joining with others in an unrighteous witness. The multitude are not to be followed in doing evil, as, for example, is commonly done in war time or on occasions of riot, or in schemes for making money unjustly.

There must be no discrimination in the application of the principles of justice to either the rich or the poor, nor may gifts of any kind be accepted to influence the judgment for or against a man or a cause. A neighbor, and that means anybody, may neither be robbed nor be defrauded.

Wages must be paid promptly when due. The deaf and blind must be dealt with considerately. There must be no respect of persons in the awarding of judicial decisions. The righteous must be justified in their righteousness and the wicked be condemned.

The poor and fatherless are to be defended, and the afflicted and needy are to have special attention. "That which is altogether just shalt thou follow." "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to Jehovah."

A person is not to be given special credence merely because he is first in his own cause. The bed of a debtor may not be taken. Thou shalt "do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood."

The asking of judicial favors by rulers and men of wealth is styled 'doing evil with both hands earnestly'. Judgment in any cause may not be rendered according to appearance, nor without giving a hearing to the one accused.

The Scriptures declare that justice and judgment are the habitation of God's throne and that when he does arise to execute judgment it will be to save all the meek of the earth, and that he will judge the world with righteousness and the people with his truth.

Every person who has a large degree of justice in his make-up will rejoice at the statement of Proverbs 11:31, that "the righteous shall be recompensed in the earth: much more the wicked and the sinner". This all seems peculiarly appropriate and just, that in the very place where men have done good or evil they shall receive the fruits of their acts. But to suppose that this rectification of all the matters that

are now out of joint will take place this side of the resurrection is to suppose what all know to be impossible. This very statement, if there were no other, would call for the awakening of all that are in their graves.

That the time of justice is in the future, not now, is established by the statement of the Prophet Isaiah (28:17), "Judgment also will I lay to the line, and righteousness to the plummet." "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecc. 12:14.

Notice the rule that will then be in effect regarding the wicked, in the time when judgment is in operation: "When I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right: if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity: he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live."—Ezek. 33:14-16.

The same beautiful principles of perfect justice will then be operating in the reverse direction toward those pursuing a reverse course, and the conclusion, which can not fail to appeal to every honest person, is, "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby: but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."—Ezek. 33:18, 19.

This time of judgment, the time when justice is to be meted out to all, is to be a time of relief for those to whom thus far there has been little relief. God declares, "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right."—Mal. 3:5.

Finally, of the future and of what will be the nature of the judgments then to be enforced, we are assured by the statement of the apostle, in Acts 17:31, that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained". That man is Christ Jesus, the Savior of men; and none have ever been able to point out in either his words or his deeds a single instance of any kind of injustice. Notice what the Scriptures have to say of the perfect work of this perfect administrator of earth's affairs, and consider for yourself what must be the perfect balance of the One from whom this scripture came, Jehovah God:

"And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of Jehovah: and shall make him of quick understanding in the fear of Jehovah: and he shall

not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Isa. 11:2-4.

That ought to settle it. Jehovah is just, absolutely so; and that means that he is just right, and will do the absolutely just and perfect and right thing to do when all the circumstances are taken into consideration. What a blessing it is to know that the future is in the hands of such a being.

Our next proposition is that God is fully able to put his justice into operation, and that nothing will prevent him from so doing when the time is fully ripe. In other words, Jehovah God has all power. Let us reason on this a little.

Here is the human ear. In every normal babe that is born into the world there is, in each inner ear, the most exquisite instrument known. It is a harp of 2,700 strings, perfectly designed, when properly trained, to distinguish and revel in thousands upon thousands of harmonies. Though these harps are made so skilfully, so marvelously, millions of people never give the Maker a thought as having any part in it.

Here is the human eye. It has several thousand pyramids and cones which will, when trained, enable the possessor to distinguish two hundred thousand shades of color. What a power is this, that will slowly build up an organ that can do such tremendous things, and do it millions on millions of times without ever making a mistake, and do it all so quietly, so unobtrusively, that even the possessors of the eyes, most of them, take it all as a matter of course, and never think of him.

Or we could, if we desire, think of some of the larger things, for the heavens are the work of his hands. Our sun seems large, and so it is; for if it were hollow and our earth were placed inside of it, our moon could revolve around our earth at its present distance of 239,000 miles and would be thousands of miles from reaching the outside edge.

But there is the great star Antares, recently measured, and it is so vast that if it were hollow our sun could be placed inside of it, and our earth could revolve around our sun at its present distance from it, and our moon could revolve around our earth at its present distance from it, and even then, in its outmost reaches, our moon would be many, many millions of miles within the mighty cavern. Is it any wonder that the angel asked of Sarah, "Is there anything too hard for the Lord?"

Consider the memory of God, as it will be utilized in the resurrection. The apostle said, 'We have hope toward God that there shall be a resurrection of the dead, both of the just and the unjust.' The Scriptures tell us of the dead that in the very day that one dies his thoughts perish, and that there is thenceforth neither love, nor hatred, nor envy, nor, in fact, anything at all.

Unless God were to bring about the resurrection of the dead, the dead would remain dead for ever; but the very fact that he will do so gives us the most prodigious view of his power that could be conceived. He purposes to recreate all who have ever died, and to endow them with memories which will be perfect replicas of those they lost. What an astounding evidence of power is this! Hear his own words as to his ability to carry out his purposes:

"Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? My counsel shall stand, and I will do all my pleasure: I have spoken it, I will also bring it to pass: I have purposed it, I will also do it."—Isa. 14: 24, 27; 46: 10, 11.

"Hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? The Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear."—Isa. 40: 28; 50: 2; 59: 1.

It is an easy thing for those who have no faith in either their Creator or their Savior, and wish that others might have no such saving faith, to sneer at what they are pleased to name the acts of a wonder-working Deity, implying, of course, and often openly saying, too, that no such acts of mercy and of grace were ever performed, but that they were merely impressions created on the minds of a simple, childlike people ever ready to see a miracle in anything beyond their comprehension.

But what if the miracles were actually performed? What if a loving God and a loving Redeemer drew upon their stores of boundless power for the wholly praiseworthy purpose of rendering immediate aid and comfort to some of those in need, and did it not only for them but for us as well? Did they not have a perfect right to do so? And if their acts of grace are abundantly attested, sometimes by several witnesses, have we not the right to find in them the comfort they were designed to give?

Three witnesses have testified that a man full of leprosy fell on his face before Jesus, saying, "Lord, if thou wilt, thou canst make me clean." Jesus was moved with compassion. These words "moved with compassion" are from a single Greek word which means to be so stirred with emotion that there is a trembling of the abdomen affecting the whole being. What could be more magnificently eloquent than the mere recital that Jesus "put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." (Luke 1: 40-42) The man was blessed, Jesus and the

apostles were blessed, and so are we, at this manifestation of God's power, for it was God's power, not Jesus', that performed this stupendous miracle.

Three witnesses have written also about the man in the synagogue who had the withered hand, and how the objectors then were seeking an opportunity to find fault with Jesus. Perchance he might heal this poor man on the sabbath day. If he did, this should be proof to them, they were determined, that Jesus was an unholy man. They got their wish. Jesus asked the man to stretch forth his hand, and immediately it was restored and made like the other, and these men that had witnessed this exhibition of God's power went forth to have a conference as to how Jesus could be destroyed.

Three witnesses have written of that wonderful manifestation of divine power at Gadara. A poor man, obsessed by demons, naked and untamable, wandered amid the tombs and in the mountains, crying and cutting himself with stones, and, when Jesus came in sight, shrieked out that a legion of demons had gained possession of his mind. At a word from Jesus these evil beings left him and he was as quiet and sane as any other man.

Three writers tell of the daughter of Jairus, lying at the point of death, who died even while her father was beseeching Jesus to come to her bedside. On Jesus' way to Jairus' home a poor woman, ill twelve years, touched Jesus and was healed, being permitted by God, because of her faith, to draw upon the same sources of power as Jesus himself drew upon. On arrival at the home of Jairus, Jesus took the child by the hand, and though she was sound asleep in death, he said, "Damsel, arise," and she rose up and walked, as well as she had ever been.

Four witnesses have testified to the way in which the power of God caused five loaves and two little fishes to provide food enough to feed five thousand hungry men, besides women and children, and when the repast was over there was more than twelve times as much food left as there had been in the first place.

Three witnesses have borne testimony of that terrible night on the lake when a great wind blew, the sea was rising, and the disciples were not able to bring their boat to land. Jesus came to them walking upon the water, a messenger of comfort to them in an hour of need.

And, finally, three unselfish men have written to us about the blind men near Jericho, Bartimæus and his fellow beggar, who, when they heard that Jesus was passing near, cried out at the top of their voices, saying, "Jesus, thou son of David, have mercy on us." The crowd wanted them to keep still; but they cried out louder and louder, and finally Jesus heard them. "And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So

Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

We have had time to consider but seven of the one hundred and fifty miracles which are attested in the Word of God, but they all abundantly verify God's power to do as he will. It will be noted that each of these miracles was an act of disinterested benevolence, a doing for others what they much needed to have done but were unable to do.

It was God's power alone that performed all of these hundred and fifty miracles, and is performing them today in his watchcare over all who have committed their all to him for time and for eternity and are wholly devoted to the doing of his will.

On the evidence that we have this day presented, we can set it down as certain that our God is abso-

lutely just, wholly given to doing that which is right and perfect, when the proper time to act has arrived, and that when he does act he has absolutely unlimited power and can and will do just as he pleases.

This brings us to the interesting point that the thing which he pleases is the everlasting welfare of his creatures, that love is his underlying motive toward man and toward all other created intelligences; but we shall have to consider this at another time.

And when we do consider this subject of God's love, we shall see, not only that, operating in conjunction with it, there is the perfect justice and the unlimited power which we have already seen are his, but that perfect wisdom has hovered over it all and that our God is indeed perfect in justice, power, love and wisdom. These studies should help us to know him better, whom to know aright is life eternal.

## THE LORD LOOKETH ON THE HEART

[Fifteen-minute radio lecture]

**I**N THE Scriptures the word "heart" is often used to represent the secret motives, purpose, desire or intent which leads a person to say or do certain things. A person is said to have a good or a bad heart, depending on whether his motives are good or evil. The fruits of a good heart are good words or deeds, and the fruits of a bad heart are evil words or deeds. Jesus himself said: "A good man out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." Behind every word and act lies a motive, desire, intent or purpose either good or evil. This is why the prophet of God uttered these words: "Keep thy heart with all diligence; for out of it are the issues of life." This means that the future everlasting life of every human being depends upon his condition of heart; that is, it will depend on his motives, purposes and intentions, and if these are good, then it follows that his words and deeds will be good also.

Among mankind more attention is given to the outward appearance than to the heart condition, and it often occurs that behind a beautiful face and form, fastidious dress, faultless language and polite manners, lies a wicked and corrupt heart. Ofttimes these accomplishments are used as a cover to hide unworthy motives and purposes. This is especially true among those who profess to be religious. Under the guise of a religious profession, men give large sums of money to build churches and endow colleges, hospitals and charitable institutions, and then have their names engraved on bronze tablets or stained windows as benefactors of the race, while at the same time their real motive is to hide from the people the fact that they are deceiving and defrauding them by profiteer-

ing or gambling in the necessities of life and thus injuring their fellow men.

It is possible to deceive men in this way because they cannot read the heart, but can see the outward works of seeming charity. It is impossible, however, to thus deceive Jehovah God. It is a deplorable fact that the appraisal of men and women by their fellow men is based on their personal appearance, dress, success in business, education, popularity, good breeding, or by their assumed sanctimony. These, however, are no index of the heart condition; and this explains why people are so often deceived in their estimate of their fellow men.

Jehovah has reserved to himself the right to judge as to who will be worthy of eternal life, because he alone can read the heart; and when the final rewards are given it will be found that many of those who outwardly appear righteous to men will not be entitled to eternal life, because their hearts were selfish and evil in God's sight. Hypocrisy is more prevalent among professing Christians than among any other class of people; and the reason is that selfish, wicked and dishonest men are prone to use religion as a cloak to hide their wickedness. In Jesus' day the clergy class, made up of the Pharisees, chief priests, and elders, were the hypocrites of those days.

These clergymen succeeded in deceiving the people, who thought they were the salt of the earth. The people could see only the outward appearance. They saw their robes, their broad phylacteries, their pious, sanctimonious voices and faces; they saw them make long prayers on the street corners; they saw their assumed dignity, and heard them call one another Rabbi, Father, and other titles. Jesus appeared on the scene. His method of judgment was different

from that of the people. The piety, the prayers, the titles, the dignity and pomp with which these frauds surrounded themselves, were by Jesus quickly discerned to be sham. He judged them by their fruits, not by their dress, manners, education or professions.

Jesus enumerated their wrong and wicked fruits, in the twenty-third chapter of Matthew, and these fruits revealed a wrong heart condition. He charged them with binding heavy burdens on the people and yet being unwilling to remove them with their finger. He told them that they loved the uppermost seats in the synagogue, and that they allowed men to call them "master" and "rabbi", names that belonged to Christ; he told them that prayers to God should be made in secret, but that they made them on street corners and in the synagogue, and did it to be seen of man; he accused them of neglecting judgment, mercy, and faith, while offering to the Lord a tenth of the small vegetables of their gardens; he charged them with persecuting his prophets and wise men, and then added, "Your house is left unto you desolate."

To bind burdens on other people, to desire prominent places before the public, to accept titles that belong to Jesus, or to make public prayers to be seen of men, or to persecute others is an indication of a vicious and wicked heart condition. These are the fruits by which one may know those whose hearts are not right.

It is possible for a person to have a pure heart toward the Lord and yet be very imperfect in the flesh. To have a pure heart means to have a desire to do that which pleases the Lord, and then to make an effort in harmony with that desire. It means that when the Lord examines our motives and intentions he can find no fault with the same, even if we have been unwise in our efforts to carry out our good intentions. But bear in mind that good intentions alone are not sufficient. There must be an honest effort to find out the Lord's will and to do it. It is necessary to have both the honest desire to please the Lord, and then to make an equally honest effort to do the same. And to make an honest effort to please the Lord one *must* study his Word to know what his will is.

In 2 Chronicles 16:9 we read: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." This text teaches two things; namely, that it is possible to have a perfect heart toward the Lord, and that the Lord is searching out such ones and has blessings for them. Again, in Psalm 24:3, 4 we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

Over and over the Scriptures admonish that it is possible for people to have a perfect and pure heart toward the Lord. This does not mean perfection of the flesh. If the Lord expected his people to be perfect in the flesh, not a single human being could do

it, and hence no one could be pleasing to him. Some people claim that they have not sinned for years. This is a mistake. Even the Apostle Paul said that he found the law of sin in his flesh warring against the law of his mind, and that the thing he hated was the thing he did. Just so every honest person will acknowledge that he sins, that he is imperfect, and that no good thing dwells in his flesh.

It is fortunate for us, then, that the Lord is judging us according to our hearts and not according to our flesh. Over and over again the Scriptures encourage us with this thought. In Psalm 26:2 are these words: "Examine me, O Lord, and prove me; try my reins and my heart." Also Psalm 139:23, which reads: "Search me, O God, and know my heart; try me, and know my thoughts." In Hebrews 4:12 we read that "the word of God is quick, and powerful, and sharper than any twoedged sword, . . . and is a discerner of the thoughts and intents of the heart."

There is not a man or a woman on earth who has anything in the flesh that God can approve. It is still true that all have sinned and come short of the glory of God. Notwithstanding this seeming handicap, it is possible for imperfect men and women to have divine approval, and be pleasing to God. To do this they must have pure, loyal, perfect and devoted hearts. But with the best of intentions and efforts our flesh will fail to measure up to the divine standards. God has made a most merciful arrangement that when the flesh fails and we do the thing we hate we can come boldly to the throne of grace and confess our sin, and the promise is that he is faithful and just to forgive us our sin.

The thing to be noted is that this failure of the flesh does not affect our heart condition. It does not affect our loyalty and devotion of heart. An excellent illustration of this principle is found in David's case. He was thoroughly devoted to the Lord, yet his flesh led him into a serious sin. He took Uriah's wife, and placed Uriah in the front line of battle and thus caused his death. Later, when his sin was pointed out, he acknowledged it and asked the Lord to forgive him. The Lord punished him for the same and forgave him. The divine record concerning David is as follows: "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

It is the loyal-hearted ones that God approves, while many of those who boast according to fleshly attainments are an abomination in his sight. Multitudes of those who are very particular about observing rites, forms, ceremonies, fasts, and holy days, and who are particular about nice, polite language and conduct, are not in divine favor. Jesus referred to some who were careful about traditions of men, revered doctrines, and faithfully observed the rules of their particular church, in the following language:



"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."—Matt. 15: 8.

These were called hypocrites by Jesus, because they did not have pure motives. In our day we have many people who profess to be serving the Lord; they are very particular about going to church on Sunday; they are very particular about being out on Easter Sunday, at Christmas day celebrations, children's day exercises, and not to eat any meat on Friday; but their heart is far from the Lord. At other times they are busy profiteering, lying, deceiving or injuring their neighbors or friends in different ways. Some of them hold high positions, such as bishops of the church, and gamble in stocks in Wall Street on the side.

Jesus said: "Blessed are the pure in heart: for they shall see God." Jehovah, through his prophet, says: "Every one that is proud in heart is an abomination to the Lord." A person is proud in heart when he attempts to deny what the Scriptures say, for he virtually says that he has more wisdom than God and could write a better Bible himself. Such people are an abomination to God. The Bible mentions some who are hard-hearted. This means that they have indulged in unjust, dishonest and wicked thoughts until their hearts have become so seared and

calloused to principles of righteousness that they find their greatest pleasure in trying to prove that the Bible is not true, that it is full of contradictions, that God is unjust, and that it was not necessary for Jesus to die as an atonement for sin.

These proud and hard-hearted people in our time are to be found among the great religious teachers of the day. It is a well-known fact that those who deny the inspiration of the Bible, who claim that man did not fall, that an atonement sacrifice was unnecessary, that Jesus had an earthly father or that Jesus was God himself, and in other ways repudiate the Bible, are the educated theologians of our time; in other words, the clergymen.

It might be asked, Why do some clergymen spend time and effort in trying to prove that the Bible is not to be depended on? And the answer is, Their hearts are not right. They are proud of heart. They have too high an opinion of themselves. They have contradicted and denied the Bible statements until their hearts are seared and hardened, and they do not hesitate to criticize the great Jehovah God. But God knows their heart, and the time is coming when every person on earth will know that those who criticize and condemn Jehovah God are an abomination unto him, and that all such are unworthy of God's gift, everlasting life.

## LETTERS OF APPRECIATION

### "FLASHES OF LIGHT FROM HIS TEMPLE"

DEAR BROTHER RUTHERFORD:

Words can not express my joy and thankfulness at reading the two new books, *Life* and *Prophecy*. As always, each one is "the best yet". I thank the dear Lord for these flashes of light from his temple, and you as one whom he has set in the body. You can not know how much encouragement the book *Prophecy* was, and the helpful letter that came with it.

The December *Towers*, the radio lectures also, are such inspirations, as well as your steadfastness and zeal. "Oh, the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days!"

Yours in Christ,

MRS. WOOD-TOULSON, Ind.

### LIGHTNINGS RENEW COURAGE AND ZEAL

DEAR BROTHER RUTHERFORD:

Your last book, *Prophecy*, is, if possible, the best yet. It caps the climax. I can not find words with which to express my appreciation to the Lord for all these wonderful blessings. How it thrills our souls with joy as these lightning flashes continue to illuminate his precious Word and give us renewed courage and zeal as we struggle forward, singing praises to his name!

The clear-cut and unmistakable interpretation of Daniel 12 is marvelous, and has brought such a blessing that, while I have attempted to thank our gracious Father, yet I can not be satisfied without letting you know how much I appreciate it, how dearly I love you, and that for the past twelve years I have remembered you daily at our Father's throne.

Wishing you the Lord's continued blessings, and with fervent love, I am

Your brother in Christ,

J. P. WELLS, Ky.

### REVEALS DEVIL'S ORGANIZATION

MY DEAR BROTHER RUTHERFORD:

I am just taking the liberty to write you a few lines to thank you for the book *Prophecy*. I have just finished reading it, and can truly say it is the best of all. *Life* is a wonderful book; but I got more comfort out of this book *Prophecy* than out of any of the others. There can be no doubt left in the mind of any one who is honest, as to the Devil's organization. The evidence is surely there.

May the God of all comfort keep you faithful until the work is done, is my prayer.

From one that is with you shoulder to shoulder, by the grace of God, until the Devil's organization is destroyed and Jehovah's name is exalted over all.

Your brother by his grace,

G. W. COOK, Pioneer Colporteur.

### INSPIRES RENEWED ACTIVITY

DEAR BROTHER RUTHERFORD:

I have just read carefully your new book, *Prophecy*, and desire to give you an unsolicited opinion on it: I believe this book will be the greatest help to God's people in their present time of need; that it will show them as nothing else has done, their duties, privileges and responsibilities toward the Truth; also that it will show the masses of people the agencies which the Devil is using to destroy them, with a clearness that will surely be applauded.

The book is wonderfully well written, diction excellent, arrangement fine; and it is also an example of the printer's art.

To carefully read this book is to get an inspiration to give renewed expression to the message we all love. God bless the hands that prepared it!

Your brother by his grace,

GLENN G. SMITH, Colporteur.

# International Bible Students Association

## RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA		Fort Wayne	WOWO	NEBRASKA		Erie	WEDH
Adelaide	5KA	Sun am 9-10*		York	KGBZ	Sun pm 12.30-1 (Polish, first and third, monthly)	
Sun pm 8.15-10		Indianapolis	WKBF	Sun am 10-11		(Slovak, second and fourth, monthly)	
Newcastle	2HD	Sun am 9-10*		NEW JERSEY		(Ukrainian, fifth, monthly)	
Sun pm 7-8.30		Terre Haute	WBOV	Paterson	WODA	Sun pm 9-9.30 (English)	
CANADA		IOWA		Sun am 10-11*		Harrisburg	WHIP
Vancouver, B. C.	CJOR	Cedar Rapids	KWCR	NEW YORK		Oil City	WLBW
Sun am 10-11		Sun am 10-11; pm 4-5		Binghamton	WNBF	Sun pm 6-6.30	
Brandon, Man.	CKX	Wed pm 9-10		Sun am 11-1; pm 7-9		Philadelphia	WIP
Sun am 10-11 (second, monthly)		Council Bluffs	KOIL	Thu pm 8-9		Sun am 10-11*	
Winnipeg, Man.	CKY	Sun am 10-11		Buffalo	WBBR	Sun pm 2.30-3.30 (German, Greek, Italian, Polish)	
Sun am 10-11		Davenport	WOC	Sun pm 3-4 (Polish, second and fourth, monthly)		Wed pm 3.45-4 (English)	
(first, monthly)		Sun am 10-10.30 or pm 6.30-7 (alternately)		Jamesstown	WOCL	Pittsburgh	KQV
Sydney, N. S.	CJCB	Muscatine	KTNT	Fri pm 8-8.15		Sun am 10-11*; pm 1-2, 7-8	
Sun pm 9-10		Sun am 9-10*		New York	WBBR	Fri pm 8-9	
Hamilton, Ont.	CKOC	KANSAS		Sun am 8.30-11*; pm 5-9		Reading	WRAW
Sun am 10-11*		Milford	KFKB	Mon am 6.30-7, 10-12; pm 2-4		Sun pm 6.30-7.15	
London, Ont.	CJGC	Fri pm 4-4.30		Tue am 6.30-7; pm 12-2, 6-8		Scranton	WGBI
Sun pm 1-2 (every other week)		Topeka	WIRW	Wed am 6.30-7, 10-12; pm 9-12		Sun am 10-11*	
Fleming, Sask.	CJRW	Sun pm 1-1.30		Thu am 6.30-7; pm 1-3, 8-10		RHODE ISLAND	
Sun am 10-11 (fourth, monthly)		Wichita	KFHI	Fri am 6.30-7; pm 2-4, 6-8		Providence	WLSI
Saskatoon, Sask.	CJHS	Sun am 9.30-10.15		New York	WMCA	Sun am 10-11*	
Sun pm 12.30-1.30		KENTUCKY		Sun am 10-11*		SOUTH DAKOTA	
Yorkton, Sask.	CJGX	Hopkinsville	WFIW	Poughkeepsie	WOKO	Sioux Falls	KSOO
Sun am 10-11 (third, monthly)		Sun am 9-10*		Sun am 10-11*		Sun am 0-10*, 10-11; pm 2-3	
NEWFOUNDLAND		LOUISIANA		Saranac Lake	WNLZ	TENNESSEE	
St. John's	VOSA	New Orleans	WJBO	Sun am 10-10.30		Knoxville	WNOX
Sun pm 8.30-9.30		Thu pm 8-8.30		Syracuse	WFBL	Fri pm 7.30-8	
ALABAMA		Shreveport	KTSL	Sun am 10-11*		Memphis	WREC
Birmingham	WBPC	Thu pm 8.30-9.30		Tupper Lake	WHDL	Sun pm 1.30-2	
Sun pm 5.30-6.15		MAINE		Sun pm 3.30-4		TEXAS	
CALIFORNIA		Bangor	WLBZ	NORTH CAROLINA		Corpus Christi	KGFI
Fresno	KMJ	Sun am 10-11*		Charlotte	WBT	Sun pm 3-3.30	
Sun pm 3.30-4.30		MARYLAND		Sun am 10-11*		Dallas	WRR
Hollywood	KNX	Cumberland	WTBO	Greensboro	WNRC	Sun am 10-11	
Sun pm 1-2		Sun pm 2.30-3		Fri pm 6.15-6.45		Galveston	KFLX
Los Angeles	KTM	MASSACHUSETTS		Raleigh	WPTF	Sun am 9-9.45	
Sun am 9-10		Boston	WLOE	Sun am 10-11*		Houston	KPRC
Oakland	KFWM	Sun pm 12.30-1 (Polish, second, monthly)		Fargo	WDAY	Sun am 9.30-10	
Sun am 9.45-11; pm 1-2.30, 6-7, 9.15-10		Lexington	WLEX	Sun pm 2-3		San Antonio	KTSA
Tue Thu Sat pm 8-9		Fri pm 7.45-8.15		Minot	KLFM	Sun pm 1-2	
COLORADO		New Bedford	WNBH	Sun pm 4.30-5 (first, monthly)		Waco	WJAD
Colorado Springs	KFUM	Tue pm 8-9		Sun pm 4-5 (third, monthly)		Sun pm 6.45-7.30	
Wed pm 8.30-9		MICHIGAN		OHIO		UTAH	
Denver	KLZ	Bay City	WBCM	Cincinnati	WFBE	Salt Lake City	KDYL
Sun am 10-10.30		Tue pm 7.45-8.15 (German, second, monthly)		Sun pm 5-5.30		Sun pm 4.45-5	
Pueblo	KGHF	Detroit	WGHP	Cleveland	WHK	VIRGINIA	
Mon pm 8-8.30		Sun pm 2.30 (Hungarian, third, monthly) 5-5.30		Sun am 8.50-11*; pm 2-3, 7-8		Norfolk	WTAR
DELAWARE		Flint	WFDF	Mon Tue Wed Thu Fri Sat am 7.30-8; Thu pm 7-8		Sun am 10-11*	
Wilmington	WDEL	Fri pm 9.30-10		Columbus	WAJU	Petersburg	WLBQ
Sun pm 9-9.30 (first and third, monthly)		Grand Rapids	WOOD	Sun am 10-11*		Sun am 10-11*; pm 3-4, 7-8	
DISTRICT OF COLUMBIA		Jackson	WIEM	Columbus	WCAH	WASHINGTON	
Washington	WMAL	Sun pm 9-10		Sun pm 12.1, 9-10		Bellingham	KYOS
Sun am 10-11*		Sun pm 2-2.45		Mon Tue Wed Thu Fri Sat am 11.30-12 noon		Sun am 10-11**	
FLORIDA		MINNESOTA		Thu pm 7.30-9		Everett	KFBL
Tampa	WDAE	Duluth	WERC	Mansfield	WJW	Sun am 10-11**	
Mon pm 7.40-8		Sun am 9-9.45		Sun pm 9-10		Seattle	KOMO
GEORGIA		Minneapolis	WRHM	Youngstown	WKBN	Sun am 10-11**	
Columbus	WRBL	Sun am 9.30-10.30		Sun am 10-11*		Seattle	KXA
Sun pm 12.30-1		MISSISSIPPI		OKLAHOMA		Daily (except Sun) am 8.45-9	
ILLINOIS		Hattiesburg	WRBJ	Chickasha	KOCW	Spokane	KHQ
Chicago	WCFL	Mon pm 8.30-9		Sun pm 6.30-7		Sun am 10-11**	
Sun am 9-10*		Meridian	WCOC	Enid	KCRC	Daily (except Sun) am 6.45-7	
Chicago	WORD	Sun am 10.30-11		Sun am 10-10.30		WEST VIRGINIA	
Sun am 9-12*; pm 1-7		MISSOURI		Oklahoma City	KFFJ	Charleston	WCBU
Mon Tue am 10-11, pm 9-10; Wed Thu Fri Sat am 10-11, pm 7-8		St. Joseph	KFLQ	Sun am 9-9.30		Sun pm 7-7.30	
INDIANA		St. Louis	KMOX	Thu pm 8.30-9.15		Huntington	WSAZ
Evansville	WGFB	Sun am 9-10*		OREGON		Thu pm 4-4.30	
Sun am 9-10*		MONTANA		Medford	KMED	Wheeling	WWVA
WATCHTOWER chain program.		Billings	KGHL	Sun pm 9-9.30		Sun am 10-11*	
Northwest network program.		Sun am 9.30-10.30		Portland	KGW	WISCONSIN	
		Butte	KGJR	Sun am 10-11**		Milwaukee	WISN
		Sun pm 2.30-3		PENNSYLVANIA		Sun am 10-11	
		Great Falls	KFBB	Altoona	WTEG	Sun am 9-10 (Polish, every other week)	
		Sun am 9.45-10.45		Sun pm 7-7.30		Sun am 11-11.30 (last, monthly, German)	