



ROCK OF AGES  
Other foundation can  
no man lay —  
A RANSOM FOR ALL

"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

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Upon the earth, confusion of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:23-33

## THIS JOURNAL AND ITS SACRED MISSION

**THIS** journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

### TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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**Terms to the Lord's Poor:** All Bible students who, by reason of old age or other infirmity or averty, 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 students.

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### MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

### IN RE RADIO BROADCASTING

Replying to many requests concerning broadcasting of Bible lectures, hereafter when a program is arranged and any of the brethren are to broadcast an effort will be made to give notice, so that the friends in various places may hear. The opportunities are not very great yet, however. We are looking for the Lord's leading in this behalf.

### IN RE PILGRIM SERVICE

The Pilgrims should be permitted to have one day of rest and opportunity to attend to their personal matters. Hence no meetings should be arranged for them for Saturdays. If they arrive at the home of a friend, the friend will confer a favor upon the Pilgrim and the Society by arranging for no meetings on Saturday afternoon or evening. The Pilgrim is thus permitted to be in better condition for a more strenuous day on Sunday and the days to follow.

### 1923 CALENDARS

We have on hand a limited number of 1923 Calendars, containing the year text and the weekly text for study. THE WATCH TOWER carries brief comments on these texts to aid the friends in the study of them each week. This supply will last only a short time. In order to get the remaining number into the hands of the friends quickly, what is left of the stock will be sold at 25 cents apiece, as long as they last. Send in your order quickly.

### HYMNS FOR APRIL

Sunday	1 135	8 145	15 86	22 Vow	29 120
Monday	2 147	9 183	16 270	23 218	30 45
Tuesday	3 289	10 229	17 275	24 148	
Wednesday	4 181	11 172	18 274	25 90	
Thursday	5 237	12 2	19 166	26 220	
Friday	6 129	13 5	20 126	27 325	
Saturday	7 176	14 259	21 3	28 216	

# THE WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

MARCH 1, 1923

No. 5

### LOYALTY THE TEST

*"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."—Matthew 25:14.*

THE desire of THE WATCH TOWER is not to offend anyone; but some who read this article will be offended. Others will read it and rejoice. When the saints can see that the Lord is using them to fulfil prophecy they have reason to rejoice. The truth often causes a cleavage between those who claim to be Christians, even separating the creature from the spirit of the Lord. (Hebrews 4:12) But he who really loves the Lord will rejoice when he finds that the Word corrects him and enables him to improve his course. (Proverbs 1:23) He is not offended because he sees or is shown the Lord's purposes. "Great peace have they which love thy law: and nothing shall offend them." (Psalm 119:165) The law of God is his will expressed in the nature of a commandment or rule of action, directed to his people. The manner in which we receive and do his commandments determines the degree of our love for him. This proves our love of God, that we keep his commandments with a joyful heart. (1 John 5:3) A commandment given specifically to the church is, that the brethren love one another even as the Lord loved them. (John 13:34) Keeping this commandment in mind and doing it, there will be no occasion for one to become offended.—1 John 2:10.

The *real* test that comes to every Christian is *loyalty* to the Lord. To be loyal to him means that we must be in heart harmony with his *arrangement*, which will also mean that we must be loyal to his body members, the brethren, who possess his spirit and whom he is using.

#### HIS ARRANGEMENT

"The question arises, What, if any, is the Lord's arrangement to carry on his work? It must be admitted by all Christians that God has an orderly plan; that he is working out this plan in every detail according to his sovereign will; that he makes no changes in that plan to suit the whims of any creature. His plan will be accomplished as he desires it. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:11) The outworking of his plan does not at all depend upon individuals. The Scriptures show that the Lord has an organization; that is to say, an

organized method of carrying out all his work. Should some in his organization become disloyal, he would quickly find others to fill their places. Let us lay it down as a rule without an exception, that God cannot be inconsistent; that everything of his plan is in exact harmony with every other feature of his plan, and that every part is working in exact harmony. If, then, we are certain as to the proper understanding of one part of his plan, certainty on that point will furnish a guide to aid us in the examination and proper determination of some other part about which there might be some doubt in our minds.

To illustrate this: Every part of the divine plan is in exact harmony, and squares with the ransom sacrifice. We know that we have the correct understanding of the ransom; therefore we have a correct guide or measure by which we can square other doctrines. The same principle will apply to every part of his plan when understood.

#### HIS SECOND COMING

The *fact* of our Lord's second coming is definitely settled by the Scriptures. (John 14:2, 3; Acts 1:11; 2 Timothy 4:8) The Scriptures show that his second presence was due in 1874. (See C83-127.) Also it is definitely settled by his own words, that *at the time* of his second presence he would gird himself, cause his servants to sit down to meat, and would come forth and serve them. (Luke 12:37) He also firmly establishes the fact that during his presence he would conduct a harvest work (Matthew 13:18-40; 24:31); and with equal force he states that at that time he would appoint some one to the office of that "faithful and wise servant" and make him *ruler* over all his goods. (Matthew 24:45-47) These points are incontrovertible; therefore must be considered by all reasonable and fair-minded Christians as conclusively settled.

By proof is meant the physical facts in fulfilment of prophetic utterances by the Lord or some of his inspired witnesses. This proof shows that the Lord has been present since 1874, and that he has been conducting and is still conducting a harvest work; and that this harvest work has gathered together from every creed and denom-

ination, and from the four quarters of the earth, as well as from all the ecclesiastical systems, those who really love the Lord. It must be conceded, then, that this work of the Lord is done in an orderly way. He could do it in no other way except in an orderly way. If it is conceded that he began his work in an orderly way, the burden of proof is on the objectors to show that he would afterward change his course and do that work in a disorderly way. The presumption must be indulged that he would continue it in an orderly way, even to a completion.

<sup>7</sup>In connection with his presence and the harvest work, the office of that "faithful and wise servant" is important, and is made so by the Lord himself. The one who fills that office is made *ruler* over all the Lord's goods during the time of his incumbency in office. The office of that "faithful and wise servant" therefore is a *part of the orderly manner* in which the Lord carries on his work during his second presence. The office is of far greater importance than the *individual* who fills the office; for if the officer placed in the office should fail to fill it properly, the office would still exist, and the Lord could easily appoint or assign some one else to fill that office.

<sup>8</sup>We believe that all who are now rejoicing in present truth will concede that Brother Russell faithfully filled the office of special servant of the Lord; and that he was made ruler over all the Lord's goods. Discussing this question of "that servant" himself in *THE WATCH TOWER* (April 15, 1904). Brother Russell said:

<sup>9</sup>"Who then is the faithful and wise steward whom his Lord shall set over his household, to give them their portion of food in due season?" The implication seems to be that when the right time should come for understanding the parable, it would be clearly set forth: that at the time of the parable's fulfillment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants, and that certain responsibilities would rest upon such a one respecting the dispatch of his duties. If faithfully performed, a great blessing would be his reward; and if unfaithful to his charge, severe penalties would be inflicted. The implication would be also that if faithful the servant would be continued in his service, and if unfaithful he would be dismissed and another take the position and its responsibilities.

<sup>10</sup>"... There would be no violation of principle, however, in supposing that the Lord at the time indicated would specially use one member of his church as the channel or instrument through which he would send the appropriate messages, spiritual nourishment appropriate at that time; because at various times in the past the Lord has used individuals in such a manner."—*WATCH TOWER REPRINTS*, pages 3355, 3356.

<sup>11</sup>If Brother Russell filled that office, then it must be conceded that he did so *under the supervision* of the Lord. "The steps of a good man are ordered by the Lord." (Psalm 37:23) *Acting under the supervision* of the Lord, Brother Russell organized the *Watch Tower Bible & Tract Society*. In expressing his reason why the Society was organized, he said:

<sup>12</sup>"It seems tolerably certain that some of the saints will

be in the flesh during a great part at least of the 'time of trouble'; and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded; for when the judgments of the Lord are 'in the earth the inhabitants of the world will learn righteousness.' (Isaiah 26:9) Should those at present prominently identified with the work [undoubtedly referring to himself] not be the LAST to be 'changed,' some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter."—*WATCH TOWER REPRINTS*, page 671.

<sup>13</sup>In modest phrase Brother Russell here clearly indicated that it was his thought that *the Society*, as organized in an orderly manner, would carry on the work begun by him and finish that which had been committed to him personally. Often when asked by others, Who is that faithful and wise servant?—Brother Russell would reply: "Some say I am; while others say the Society is." Both statements were true; for Brother Russell was in fact the Society in a most absolute sense, in this, that he directed the policy and course of the Society without regard to any other person on earth. He sometimes sought advice of others connected with the Society, listened to their suggestions, and then did according to his own judgment, believing that the Lord would have him thus do.

<sup>14</sup>Since Brother Russell's "change" some who believe that he filled the office of "that servant" have said that the Lord has cast off the Society. Is such a conclusion either reasonable or Scriptural? Brother Russell's own thought was that the Society would continue to do the Lord's work as above indicated. Besides, if the Lord was pleased to have this organization *started originally for his purposes*, why should he cast it off? Why not continue to direct the servants therein according to his own will or supply other servants? Such is the reasonable conclusion.

<sup>15</sup>Do not the facts prove beyond a doubt that the Lord has been doing some harvest work during the past six years and since the death of Brother Russell? During that time have not many been gathered to the Lord, even out from the world, and have manifested every evidence of acceptance with the Lord? If the Lord, then, has been doing a work and is still doing it, is it reasonable to conclude that he is doing it in an orderly manner? If the Society is not being used to fulfil the office in carrying out the work, then who is? Can any of the murmurers or objectors point to another arrangement the Lord has in which he is carrying out his work? If any of them know of any other arrangement, let them come forward and name it. If there is any such other arrangement that the Lord has, all the saints will want to be in harmony with it and serve in the Lord's way, and not man's way.

#### WHAT CONSTITUTES THE SOCIETY?

<sup>16</sup>The word *Society* as used herein is a generic term applied to the body of consecrated, anointed Christians throughout the world engaged in the work of represent-

ing the King and the King's interests on earth. It is an organization for the purpose of doing the Lord's work in an orderly way. This organization has its officers, elected in an orderly manner. The officers are not the Society, but are servants of the Society. Should every individual now in the Society prove disloyal, the Lord could put others into their places, and still the Society would exist and continue his work. Let us be wise enough to make the distinction between office and individual. All the individual members of the Society may make mistakes, being imperfect, but that would not mean that the Lord would cast off his organization and go about doing his work in a disorganized manner.

<sup>17</sup>If it is seen, then, that the Lord is conducting his work through his followers organized into a body for that purpose, and doing it in an orderly way, then all saints should wish to abide together in harmony and work together in harmony, following peace and holiness, having their hearts and minds united together in love; and in no other way could they get on. (Hebrews 12:14; Colossians 2:1-3, *Diaglott*) Each one, then, who represents the Lord should be looking out well for the interests of the King and his kingdom. Each one who possesses the spirit of the Lord will be glad to leave all judgment of his brother to the Lord, and to follow the admonition given by the Scriptures to cover the defects of his brother with the mantle of love. He will keep in mind that every servant must make his accounting to the Lord and not to any other body member.

#### THE STEWARD

<sup>18</sup>In speaking the parable of the vineyard, the Lord mentions a steward, whom he commands to deliver to the laborers their hire. (Matthew 20:1-16) The word *steward* is another manner of speaking of an officer, and would correspond well to the word *servant* as used in another place; and since the Lord is using an organized corporate body to carry on his work, it is reasonable then to conclude that this body fills the office of steward, and that it is not filled by an individual. A corporate body is a society having the capacity of acting as an individual, and may be spoken of as an individual.

<sup>19</sup>Some of those who were hired murmured against the steward. Some are murmuring against the Society and its way of carrying on the work. Any murmuring against the Lord's way of doing a thing is a murmuring against the Lord. Some will now object to this and say that infallibility is being claimed for the Society. To this we answer: Such a claim is foolishness. No person exercising a sound mind would make such a claim. The Lord has always used imperfect men to carry out his purposes. When we recognize the Society as the channel of service, we merely recognize the fact that the Lord is carrying on his work by and through an organized effort put forth by members of his body and under his supervision; and all glory is due to the Lord and should be given to him, and not to the servants. With these words

as introductory, we now proceed to the examination of the

#### PARABLE OF THE TALENTS

<sup>20</sup>In a previous issue of THE WATCH TOWER (Z'23 35-40) will be found a discussion of the parable of the pounds. There is a close relationship between that parable and the parable of the talents. Jesus gave utterance to the latter parable two days before his crucifixion, and just before entering into Jerusalem. It is reasonable to conclude that the due time for understanding this parable in a clearer manner would be shortly before the church enters into the heavenly Jerusalem. (Hebrews 12:22) It will be observed that there is a close relationship between the office of the "faithful and wise servant" and the parable of the talents. Both were mentioned by the Lord about the same time. While the parable of the talents may have a measure of application throughout the gospel age, it seems to have special reference to the end of that age.

<sup>21</sup>The disciples had just propounded to Jesus a question as to what would constitute the proof of his second presence and of the end of the world; and after he had given them answer to this question and had told them of the office of the "faithful and wise servant," he proceeded immediately to tell them about the parable of the "wise and foolish virgins," beginning in this language: "Then shall the kingdom of heaven be likened unto ten virgins"; and as though that parable were a part of the parable of the talents, he opens the latter with these words: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."—Matthew 25:14, 15.

<sup>22</sup>The man taking the journey here is the Lord Jesus going into heaven itself to receive at the hands of Jehovah a kingdom and to return and set it up.

<sup>23</sup>In the parable of the pounds the Lord committed *all* of his interests concerning his kingdom to *all* of his servants; while in the parable of the talents he committed his interests to his several servants, giving to *each one* according to his several ability.

#### DEFINITIONS

<sup>24</sup>As heretofore stated, the *ten pounds* represent *all* the interests of the Lord's kingdom on earth committed into the hands of *all* his servants.

<sup>25</sup>*Talents* likewise is a term used concerning money; therefore a measure of value or valuable thing. Both the pounds and the talents belonged to the Lord; hence represented *his interests* in the kingdom. The talent was more valuable than the pound. "*His goods*" likewise we understand represent the interests of his kingdom. *All* the pounds, *all* the talents, and *all* of his goods were of equal value, because all represented the entire kingdom interests of the Lord on earth.

<sup>26</sup>What, then, is meant by the expression used by our Lord: "To every man according to his several ability"?

<sup>27</sup>*Ability* means power, capacity, efficiency; the quality of being able. It will not do to view this matter from the human standpoint, because human ability means physical and mental strength, education, money, influence, oftentimes accompanied by a great deal of bluff and self-importance. Surely such is not valuable in the Lord's sight. Satan has put that very thought into the minds of the clergy and made them believe that they are about the only ones that should ever expect to shine in the Lord's kingdom; and they base their conclusion upon the fact of their great learning and ability to sway the people.

<sup>28</sup>Let us look at it from the divine viewpoint. Surely Jesus possessed the greatest ability of any one ever on earth. His ability did not consist of physical strength and a collegiate education; for he did not use his physical strength particularly, nor did he ever attend a theological school. Jehovah committed to him *all* of his interests. Of what, then, did the *ability* of Jesus consist? We answer: *His absolute, complete devotion to the Father's will; his complete loyalty to God.* This finds expression in his words: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." His capacity was complete; therefore Jehovah filled him with his spirit in the complete sense, and he proved his loyalty to Jehovah to the utmost.

<sup>29</sup>The word translated *ability* is from the same Greek root word which our Lord used in speaking to his disciples in answer to a request that they have certain positions in his kingdom: "Are ye *able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are *able*." (Matthew 20:22) Discussing this text, Brother Russell wrote:

<sup>30</sup>"That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithfulness even unto death. They said, '*We are able*'—that is, '*We are willing.* God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.' This we may assume to be a larger statement of their devotion.

<sup>31</sup>"Our Lord's love and sympathy went out to them afresh as he answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere."—Z'04-139.

<sup>32</sup>We believe therefore that the correct definition of the term "several ability" is this: *Complete consecration to the Lord and a joyful submission to his holy will; a loyal devotion to the Lord even unto death.* Such ability or capacity increases the more one is filled with the spirit of the Lord. The apostle Paul, in speaking about re-

deeming the time by faithful service to the Lord, said: "Be filled with the spirit" (Ephesians 5:16-18), thus increasing one's ability or capacity. In the proportion that one has the spirit of the Lord in that proportion he possesses power or ability for good.—Romans 1:16; 1 Thessalonians 1:5.

<sup>33</sup>The spirit of the Lord does not consist of sanctimonious piety, nor an outward expression of "more holy than thou," which is in fact hypocrisy. Having the spirit of Christ means to be absolutely loyal to God and to the Lord Jesus; completely devoted to the Lord and his cause, and doing the Lord's service according to the Lord's way. It means leaving self entirely out of sight and looking only to the Lord's interests. The Pharisees could not be used by the Lord because they had no such ability. They wanted to do everything in their own selfish way.

<sup>34</sup>The Lord is training men for future positions of authority and power. No one is capable of *exercising* authority until he has learned to *obey* authority. Humility means submissiveness; submissiveness means to obey; to obey means to do the service of the Lord in *his appointed way*. "Obedience is better than sacrifice." It is of vital necessity to learn to be joyfully submissive or obedient to the Lord's will. The parable teaches this very lesson. It is obedience and loyalty that merits and receives the reward.

<sup>35</sup>Brother Russell was not a man of great natural ability as the world understands that term. He was not a man of profound education, never having graduated from any college or university. He was, therefore, from the world's viewpoint not a learned man. These are some of the very objections the clergy have laid against him and still do so. But he was a man of *real ability* in the Lord's sight. Why? Because of his complete consecration and his absolute, loyal devotion to the Lord and to the heavenly Father. He often hesitated long, to ascertain the Lord's will concerning a matter; but when he was certain that he knew the will of the Lord, he permitted nothing to stop him in the performance of that will. He was loyal to the Lord always and to the very core. Without doubt he was one to whom the Lord committed five talents.

<sup>36</sup>It will be observed that the Lord did not commit or deliver unto that "faithful and wise servant" *all* of his goods, but that he did "make him ruler over all his goods." A ruler is one to whom is given the authority to direct, to govern, to have oversight. In the same sense Jehovah made Daniel ruler over the whole province of Babylon and chief governor over all the wise men of Babylon. (Daniel 2:48) Since "his goods" means kingdom interests, then we understand that the Lord placed his "faithful and wise servant" in the position of general overseer, director or governor of his work concerning the earthly interests of the kingdom during the harvest period. The duties of "that servant," then, would mean that he must look after the public proclamation of



the truth and supervise the work of gathering together his saints and feeding the proper meat at the proper time, and that he would do so according to the Lord's way during the period of the harvest. How wonderfully the facts fit this conclusion! Brother Russell did exercise those very duties of office. This is also completely corroborated by the duties of the same office pointed out by the prophet Ezekiel.—Ezekiel 9:4.

<sup>37</sup>The Lord committed to each one of his servants certain interests of his kingdom; and to his "faithful and wise servant" direction or rulership over all the interests of his kingdom. But each servant must make his accounting to the Lord. No fellow servant is relieved of personal responsibility because of the office held by the "faithful and wise servant."

<sup>38</sup>Every fellow servant has shown his ability or capacity and has increased the same in proportion as he has joyfully submitted to the Lord's will by working in the harvest field of the Lord *in harmony with the Lord's way*, which way the Lord used Brother Russell to point out, because Brother Russell occupied the office of that "faithful and wise servant." He did the Lord's work according to the Lord's way. If, then, Brother Russell did the work in the Lord's way, any other way of doing it is contrary to the Lord's way and therefore could not be a faithful looking after the interests of the Lord's kingdom.

<sup>39</sup>Talents (kingdom interests) plus ability (loving and joyful submission to the Father's will) results in opportunities of service; and by performing these opportunities of service faithfully, one proves his loyalty to the Lord. Performing service as opportunities come to the one having the talent constitutes trading with the talent. And in proportion as one faithfully, joyfully and lovingly shows his obedience and devotion to the Lord in the performance of such service, in that same proportion is the interest of the kingdom (talents) committed to him *increased*, and thereby furnishes him more opportunities.

<sup>40</sup>As an illustration: One fully submissive to the Lord enters the colporteur work. The Lord thereby commits to him certain interests of his kingdom. The colporteur joyfully performs that service; and as he does so his capacity increases, and the Lord permits the interests committed to him to abound or increase by giving him wider opportunities of service in permitting him to address public assemblies, organize classes, give instruction, and bring more to a knowledge of the truth. His performance of service under such circumstances is trading with the talent within the meaning of this parable.

#### THE ACCOUNTING

<sup>41</sup>"After a long time the lord of those servants cometh and reckoneth with them." This shows that the accounting takes place after the second appearing of the Lord and during the time of his harvest. Other Scriptures clearly indicate that this particular accounting takes

place on a larger scale after the Lord comes to his temple. Hence we should expect that after that time the Lord would permit his people in the temple condition to have a clearer understanding of the meaning of the parable. The words of the Master indicate his presence some time before the reckoning takes place.

<sup>42</sup>The one to whom were committed five talents comes forward and reports that he has gained other five talents. We paraphrase the report: "Lord, you committed to me certain interests of your kingdom. You gave me a measure of your spirit. I have joyfully submitted to your holy will, and you have increased my spirit and loving devotion to you; and by reason of your goodness I have availed myself of these opportunities that have come to me; as a result of having your kingdom interests committed to me and of my loving devotion to you, I have thereby had opportunity to prove my loyalty and devotion to you. I have therefore increased my capacity, I have more of your spirit, and your kingdom interests have increased toward me a hundredfold."

<sup>43</sup>The Lord commends him, not because of what he has gained (because he brings no profit to the Lord—Luke 17:10), but because by reason of joyful obedience he has proven his faithfulness and loyalty. "Thou hast been faithful over a few things, I will [future] make thee ruler over many things; enter [now] thou into the joy of thy lord." (Verse 21) It will be observed here that the reward of rulership is future, which is granted to the saints beyond the veil; while a joy is now granted. What joy? The tremendous joy in the fact that one now knows that the Lord is setting up his kingdom and that he, the servant, has a part in making this known to mankind as the only panacea for the ills of man; joy in knowing that the day of deliverance is at hand, that the church will soon enter into fulness of joy and the world be relieved of its great burden. Those out of harmony with the Lord's way do not have such joy.

<sup>44</sup>Similar report is made by the one to whom were committed two talents; and the Lord likewise commended him for his faithfulness and loyalty, saying, "I will [future] make thee ruler over many things; enter [now] thou into the joy of thy lord."

<sup>45</sup>Then comes the one who had received the one talent, to make his report. It is quite manifest that there was no joy in his heart, nor did the Lord invite him to enter into any joy. He reports that he knew the Lord was a hard master, and that he was afraid and went and hid his talent in the earth, and that now he returned it. The Lord replies to him: "Thou wicked and slothful servant." *Wicked* means those who have once been enlightened and then turned away, not having availed themselves of the privileges and joys of serving the Lord; *slothful* means one to whom something has been committed to do and perform and who has gone to sleep and done nothing. This one had either hid the interests of the Lord's kingdom in worldly things or else treated it with indifference, or else was serving self and looking to see

how much glory and honor he might win to himself, which is of the earth and not of the spirit. Undoubtedly it will include those who have commercialized the truth, either for money or for the plaudits of men, that they may shine in the presence of others; or who, because of sensual, earthly, selfish propensities have found fault with and despised the Lord's way, repudiated that, and insisted on doing things their own way, and have failed to learn obedience. Because of this unfaithfulness to the Lord, he says: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness." This would seem to indicate that because of unfaithfulness to the cause of the Lord the interests of the kingdom which had been committed to him and the measure of the spirit (indicating some humility) shall be taken away, and those interests committed to one who has a greater measure of the Lord's spirit. And the one who has been thus unprofitable would lose interest in the truth and in the Lord's proclamation of the truth.

<sup>46</sup>It has been suggested that practically all of the Lord's people are of the one talent class. We think that this is a wrong view. The parable shows that no one who has only one talent at the time of reckoning can be of the kingdom class. He must increase in the character likeness of the Lord; and doing so the Lord would increase to him greater interests of his kingdom and hence increase to him greater opportunities of service.

<sup>47</sup>This does not mean that the one who makes the greatest outward show of service to the Lord is the one that is the most highly honored in the kingdom. But the lesson that is clearly taught by the parable is this: That when one has committed to him the interests of the Lord's kingdom, in proportion as he shows his loyal, faithful devotion to the Lord, by complete submission and obedience to the Lord, so shall be his position of honor and glory in the kingdom.

#### SUMMARY

<sup>48</sup>If, then, we believe that the Lord is present, conducting his harvest work and the setting up of his kingdom; if he chose Brother Russell as his "faithful and wise servant" and made him ruler or overseer of his goods; and if Brother Russell, acting under the Lord's supervision, organized the Watch Tower Bible & Tract Society as a vehicle or channel to carry on the proclamation of the message of his kingdom and the feeding of his sheep (thereby looking after the interests of his kingdom), then the conclusion must be that this is the Lord's way. After a careful and prayerful review of all the facts in the light of the Scriptures, can any consecrated, anointed follower of Jesus say that this is not the Lord's way? If this is not the Lord's way, then what is the Lord's way? And if the Lord has any other

way, that way should be made known, and that way all his followers should go.

<sup>49</sup>If the way here pointed out is the Lord's way of carrying on his work, then fighting against it or repudiating it is fighting against or repudiating the Lord, because the way is not of man but of the Lord. We repeat, that failing or refusing to work (trade with talents) the Lord's way is disloyalty to the Lord. No one can justly take any offense at these conclusions, because it is not arrogating to any man or men any superiority, but is giving all the glory and honor to the Lord, who carries out his purposes in his own good and orderly way.

#### SELF-EXAMINATION

<sup>50</sup>Since the Lord spoke this parable shortly before entering Jerusalem, before his crucifixion, it is reasonable to expect that he would give a clearer understanding of it to his people shortly before the last members of his body enter into the heavenly Jerusalem. Seeing, then, that the Lord has come to his temple and is taking account with his servants, may it not be that he is permitting them to have a little better understanding of the privileges of service just before the end in order to afford further opportunities to prove their loyalty to him? If upon examination we find that we have been just a little lax in showing forth his praises, that we have slacked somewhat our hands in his service, this will be the opportunity for redeeming the time. All of us recognize that we are in the "evil day," when Satan and all of his forces are pressing hard in battle against the army of the Lord. It is no time now for slothfulness, idleness, indifference, or slacking the hand. What shall we do?

<sup>51</sup>St. Paul answers: "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil." (Ephesians 5:15, 16) The alluring and seductive influences about the child of God are many, tending to draw him away from the service and to cause him to spend time unprofitably. To redeem the time means to buy back or out from this evil time; to see to it that we give all the time possible to the service of the Lord in looking after the interests of his kingdom. Jesus himself was fervent in spirit. The kingdom was uppermost in his mind and heart, because it is God's way for the blessing of mankind. His faithful followers likewise must be fervent in spirit, and the kingdom and its interests must be uppermost in the mind and heart of each one. The work is not all done. There is much yet to do, and many are the opportunities.

#### ENTER THE SERVICE

<sup>52</sup>Those who have been somewhat slack in their fervent devotion to the Lord and his cause should now awake and arise to the importance of the hour, and the Lord will give a clearer and better appreciation of the privileges. (Ephesians 5:14) Great is the field; numerous the opportunities! Buy back, redeem, the time by giving a little more of your time and energy to the Lord's work.



Look well to your affairs and see if it is possible for you to enter the colporteur work; and if so, do it quickly.

<sup>53</sup>The publications of the Society contain the message of the kingdom. This message is good news to the world. It is the will of the Lord that the message shall go to the people. (Matthew 24: 14) The Lord has graciously arranged that the books containing this message may now be sold at a greatly reduced price. The importance of getting the message into the hands of the people quickly is the inducement for the Society to sell at less than cost a large number of books already manufactured; and with the manufacturing plant which the Lord has provided other books will be made cheaper than they have been in the past, because consecrated hands are doing the work.

<sup>54</sup>Are you doing your part? If you are energetic you can easily make your expenses. Are you looking well to the interests of the King and his kingdom? Are you doing what you can to prove your loyalty to him?

<sup>55</sup>Today the members of the church this side the veil are, figuratively speaking, standing on Pisgah's mountain, watching the kingdom majestically taking its place in the great plan of God. The King has begun his reign. Many of the faithful ones are already with the Lord. The few remaining ones this side are having their account taken. As they prove loyal they are entering into the present joys of the King. To advertise to the world the King and his kingdom is a great joy, because the kingdom is the means of solution of all the problems that now perplex mankind. It means bringing to suffering humanity peace, rest, life, liberty and happiness.

<sup>56</sup>Nineteen centuries ago the angel of Jehovah said: "Behold, I bring you good tidings of great joy, which shall be to all people." And a multitude of the heavenly host then sang: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10, 14) The faithful servants of the King of kings, who are now doing loyal service unto their Lord, are beginning the fulfillment of what the angel there foretold. (Isaiah 52: 7) And what joy it brings to the hearts of those who are so doing!

#### QUESTIONS FOR BEREAN STUDY

Is one offended when he is corrected of the Lord? If so, why? ¶ 1.  
Is it possible to measure our love for the Lord? ¶ 1.  
What does it mean to be loyal to the Lord? ¶ 2.  
In what way does the Lord's arrangement harmonize with his plan? ¶ 3.  
How should we differentiate between the individual and an organization? ¶ 3.  
With what doctrine does the plan of God harmonize? ¶ 4.  
What three important things was Jesus to do immediately after his second coming? ¶ 5.  
What have the physical facts to do with this threefold work? ¶ 6.

Which is greater: the office, or the individual who fills the office? ¶ 7.  
Did Brother Russell faithfully fill the office of special servant? ¶ 8.  
What were the responsibilities of the servant selected? ¶ 9.  
Is there anything strange about the Lord using one person to deliver his message? ¶ 10.  
What did Brother Russell do under the supervision of the Lord? ¶ 11.  
What was the underlying motive in organizing the Watch Tower Bible and Tract Society? ¶ 12.  
Why was Brother Russell so prominent as "that servant"? ¶ 13.  
Is it reasonable to conclude that the "office" has been abolished simply because Brother Russell is no longer visibly present? ¶ 14.  
Did the Lord stop all efforts to spread his truth when Brother Russell died? ¶ 15.  
If not, what organization is the Lord manifestly using? ¶ 15.  
What is the meaning of "Society" as applied to consecrated Christians? Are its officers the Society? If not, what are they? ¶ 16.  
Would the Lord cast off an organization should some of the individuals therein make mistakes? ¶ 16.  
How can the Lord's people cooperate to the best advantage in carrying on the King's business? ¶ 17.  
How can a corporate body act as an individual and fill the office of steward? ¶ 18.  
Should the Society as a channel of service be considered infallible? ¶ 19.  
What specific reasons are there for believing that the parable of the talents should now be more clearly understood than formerly? ¶ 20, 21.  
What seems to be the logical connection in Jesus' statements in the signs of his second presence, the wise and faithful servant, the parable of the ten virgins, and this being followed by the parable of the talents? ¶ 21.  
Who is the "man" that went into a far country? ¶ 22.  
A special point of difference in the two parables is what? ¶ 23, 24.  
It is important to know to whom the "pounds" and "talents" belonged. To whom? ¶ 25.  
What is meant by "several ability"? What is the viewpoint? ¶ 26, 27.  
What did Jesus' ability consist of? How was it expressed by him? ¶ 28.  
What is meant by the word "able" in the phrase: "We are able," and what is its full meaning? ¶ 29, 30.  
This willingness of heart brought forth what assurance? ¶ 31.  
What is the correct definition of "several ability"? How can one's ability and capacity increase? ¶ 32.  
What does it mean to have the spirit of Christ? and what does it not mean? ¶ 33.  
What is the Lord doing now with the members of the body of Christ? ¶ 34.  
Why is it of vital importance joyfully to obey the Lord's will? ¶ 34.  
In what way did Brother Russell have real ability in the Lord's sight? ¶ 35.  
Did the Lord deliver to "that servant" all His goods, or did He make him ruler over all His goods? ¶ 36.  
What is meant by "his goods"? and what was done with them? ¶ 36.  
Were kingdom interests committed to other servants? ¶ 37.  
How was the loyalty of the true fellow servants demonstrated? ¶ 38.  
What two things united result in opportunities for service? ¶ 39.  
"Trading with the talents" means what? How were the talents increased? ¶ 39.  
Give an illustration. ¶ 40.  
When does the accounting take place? Should we expect it now? ¶ 41.  
Paraphrasing, how did Brother Russell report? ¶ 42.  
For what did the Lord commend him? ¶ 43.  
When is the rulership? and what is the joy referred to? ¶ 43.  
How were those who had committed unto them two talents commended? ¶ 44.  
Tell us about the one who has no joy in the kingdom interests. ¶ 45.  
In what ways may the talent be hid in the earth? ¶ 45.  
What is indicated by being cast into outer darkness? ¶ 45.  
Are any of the Lord's faithful servants of the one talent class? ¶ 46.  
What is the lesson taught by the parable? ¶ 47.  
Why, then, did the Lord supervise in the organization of the Society? ¶ 48.  
What are those doing who refuse to cooperate with the Lord's arrangement? ¶ 49.  
Is it not just like the Lord to further test and prove his people daily? ¶ 50.  
If we have been lax in letting our light shine, what should we do? ¶ 50.  
What is meant by "redeeming the time" and by being "fervent in spirit"? ¶ 51.  
What is the most desirable field of activity? ¶ 52, 53, 54.  
Figuratively speaking, where is the church standing today? ¶ 55.  
How is the proclamation of the kingdom beginning the fulfillment of the angels' song? ¶ 56.

#### MY ONE TALENT

"In a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies tonight.  
Mine to hoard, or mine to use,  
Mine to keep, or mine to lose;  
May I not do what I choose?

"Ah! the gift was only lent,  
With the Giver's known intent  
That it should be wisely spent.  
And I know he will demand  
Every farthing at my hand,  
When I in his presence stand."

## PRAYER MEETING TEXT COMMENTS

### TEXT FOR MARCH 21

*"When . . . the spirit of truth is come, he will guide you into all truth."—John 16: 15.*

**T**HIS promise of the Lord was fulfilled to the apostles at Pentecost, when the holy spirit was given to them. Then they were enabled, by reason of receiving the holy spirit, to understand the many dark sayings Jesus had uttered to them during the three and a half years that they had walked with him personally. The apostles, being then led by the spirit into the full truth of God's plan, under inspiration wrote epistles for the benefit of others who have since come into the family of God through consecration, justification, spirit-begetting, and spirit-anointing.

The spirit of the Lord is in his Word, written by his holy representatives; and he who possesses the holy spirit may claim this promise to himself: namely, that the Lord will continue to guide him in the truth as he abides in Christ and the spirit of Christ abides in him. The Lord has fulfilled, and continues to fulfil, this promise to all the members of the body who walk humbly and obediently before him. In his own due time he provides the understanding of his Word, and the members of his body rejoice in the ever-increasing light which he causes to shine upon his Word.

Understanding the Word of God, the members of the church are enabled to see the will of God and, by his grace, to render themselves in obedience to that will; and so doing, are gradually transformed from one degree of glory to another, even by the spirit of the Lord Jesus.

The word of truth as a guide in spiritual matters must be illuminated by the spirit of our God. The mere word does not sanctify: it is the meaning that that word is intended to convey. The purification of heart and mind is done by the truth; thus the transforming process continues, bringing the loyal disciple nearer and nearer into the likeness of his Lord and Master.

"Holy Spirit, faithful guide,  
Ever near the Christian's side,  
Gently lead us by the hand,  
Pilgrims in a desert land.  
Weary souls for aye rejoice,  
While they hear that sweetest voice,  
Whispering softly, Traveler, come;  
Follow me, I'll guide thee home."

### TEXT FOR MARCH 23

*"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom."—Ephesians 1:17.*

**W**ISDOM means the application of knowledge in harmony with the divine rules of action, and deporting oneself in harmony with such rules. It means the use of knowledge in such a manner that good results to himself and to others. According to the divine standard, worldly persons are not wise. No one learns true wisdom except those who have committed themselves to the Lord and have received the spirit of the Lord. "The reverence of the Lord is the beginning of wisdom."

The new creature in Christ has an honest and sincere desire to know and to do God's will. St. Paul's prayer, as expressed in this text, was that those who had received the spirit of the Lord by being begotten and anointed of the holy spirit now might receive from God the spirit of wisdom. This is one of the means of transformation. A complete heart obedience to the will of God, with an honest endeavor to do God's holy will, is a manifestation of the spirit of wisdom. Persevering in this course, the spirit of wisdom increases, thereby enabling the Christian actively to coöperate with God in working out his salvation. The spirit of wisdom will cause such a one to diligently seek opportunity of serving the Lord, that he might thereby prove to be a faithful and true witness in behalf of the Lord's cause and to prepare himself for the kingdom of glory.

It is our privilege, then, to pray that our brethren may have the spirit of wisdom, and to aid them, when opportunity arises, to develop this spirit. Having the spirit or disposition to become wise after the manner of the Lord, we should pray for wisdom, asking in confidence that the Lord will reward us. (James 1: 5, 6) The more we develop in wisdom, the more we will heed the admonition of the Lord to trust in him with all our heart and acknowledge him in all our ways. Doing this, we shall experience the blessing of being directed in the way that we should go. The spirit of wisdom will lead one to realize that his hope of life lies in the fact that as a new creature he strives to do the will of God, having always a pure heart toward God and all of the Lord's ways.

## PRAYING FOR OPPORTUNITIES

DEAR BRETHREN:

I have always had a great desire to be able to help tell the glad tidings, and I prayed the dear Father to give me some opportunities to do so, but having a business that required nearly all my time, it just seemed that I could hardly ever find any one to talk to. But one day I received a little sticker on which was printed "Millions Now Living Will Never Die," and I pasted it on my office door in such a way that anyone on coming into the office would have to read it. Then my opportunities to talk came thick and fast

and made it possible for me to sell quite a few books. One man on leaving the office said, "This has been the best half hour I have spent in years and I can never thank you for the good you have done me." So you see that the dear Father answered my prayer.

Never a day goes by but that we have you in our mind and pray the dear Father to guide and bless you. With much Christian love to all of you,

Your brother in the service of our Lord,

C. L. KNOWLES—Arkansas

# JESUS IN GETHSEMANE

—MARCH 11—LUKE 22—

THE PERFECT CALM OF JESUS—THE AGONY OF GETHSEMANE—"RETURN UNTO THY REST, O MY SOUL"—JESUS CRUELLY TREATED BY THE PRIESTS—FAITH AND FULL CONSECRATION THE SECRET OF HIS VICTORY.

*"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."*—1 Peter 3:18, R. V.

OUR Golden Text draws attention to the suffering of Jesus, the righteous for the unrighteous, though it has no reference to the sufferings of our Lord in the garden of Gethsemane, which give the title to today's study. Gethsemane, and Jesus in an agony of suffering, are forever associated; but the sufferings our Master bore there were not for sins. He suffered there that he might prove himself an overcomer, and in order that he might complete the work his Father had given him to do. These were part of the experiences laid upon him that he might be perfected. —Hebrews 5:8, 9.

<sup>2</sup>The last day of our Lord's earthly ministry was spent with his disciples. It is probable that he spent the forenoon of that day, Thursday, in giving them that instruction and warning which is detailed in Matthew 24 and 25. The afternoon was probably spent quietly in meditation. As the day wore on, two of the disciples went to Jesus to ask him where they should make ready the Passover, that they might eat it together; for though they were a large company, and the city was crowded with visitors, apparently no provision had been made. Jesus sent Peter and John, telling them how they should be directed to the place where he would eat the Passover with them. They went and made ready.

<sup>3</sup>Sometime during those days, perhaps after Jesus had concluded his ministry in the temple on the late afternoon of the previous day, Judas finally succumbed to the evil of his heart and to Satan, who was urging him on, and whom he allowed to enter into him. He went out from the little company to the enemies of Jesus to arrange for them to seize his Master. The chief priests and captains were delighted with this turn of affairs; and they agreed to pay him, he making a bargain for thirty pieces of silver. He was to seek for a suitable opportunity when the dastardly act could be done apart from the crowd; for these men as yet feared the people. As the hour drew nigh when the Passover should be eaten, Jesus went into the city with the Twelve.

## THE PERFECT CALM OF JESUS

<sup>4</sup>When they were reclining at the table, he told them of the great desire he had had to share that meal and the occasion with them. He knew that it was his last Passover, and that it meant much to him and to them; and he had so much yet to say to them. He knew, too, that the hand of the betrayer was on the table with him; but neither that knowledge, nor the fact that within a few hours his enemies would seize him, disturbed him. Carefully, point by point, he gave forth those truths which have meant so much to his church. The highest and greatest and best he had to give were given out under the stress of the greatest trial, and when the darkest clouds were looming over him. First there was the true meaning of the Passover to make clear, and the Memorial of his death to give to the church in the symbols of bread and wine; and to show how he and his disciples were to be one loaf, he and they to be broken in order to bear the sufferings of God's Anointed. Then the New Covenant blood, symbolized by the cup, was introduced, to show that he and they should share together in the blood which ratifies it, that its blessings may come to the house of Israel and to the world.

<sup>5</sup>Apparently it was as soon as supper was over, and before they had risen from the table, that Judas, having received the sop from the Lord, was seized by Satan. Both he and his Master understood; and Jesus said unto him: "That

thou doest, do quickly." Before this, but while they were at the table, Jesus had gone round to each of his disciples, washing their feet as Mary at Bethany had gone to him as he reclined at the table, she washing his feet with her tears, and wiping them with her hair. The Lord was giving his disciples a lesson in humility, and the need of it in their service for each other. After Judas had gone he proceeded to tell them that the time had come when he, the Son of man, should be glorified, and God be glorified in him. Then he urged them to have love one for another, such as he had for them, and said: "By this shall all men know that ye are my disciples."—John 13:31-35.

<sup>6</sup>It was at this time, too, that the disciples began to dispute amongst themselves which should be the greatest in the kingdom; but even then though this self-interest in the disciples seemed sufficient cause to defer any favors, he spoke to them, and through them to his church, these gracious words: "Ye are they which have continued with me in my temptations. And I covenant for you a kingdom as my Father hath covenanted for me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30; see *Diaglott*.) Jesus there received them, and all the church whom they represented, into the covenant of grace which the Father had made with him; that he and they should stand together before the Father, he their Advocate and Representative to cover their shortcomings; they to be joint-heirs with him in his kingdom. Addressing Peter he said: "Simon, Satan hath desired to have you [as well as Judas]." He had prayed for them, and he knew his Father would keep them. (Luke 22:31; John 17:11) Judas had put himself outside; he was past praying for. The Lord then proceeded to speak those wondrous words recorded in John 14-17, the greatest expression of truth ever spoken.

## THE AGONY OF GETHSEMANE

<sup>7</sup>All this was in the upper room, and some hours must have been spent in that fellowship. When at last he had emptied himself of all that he had to say, and had thus concluded his earthly ministry, he took his disciples out of the city and over the brook Kedron to the garden of Gethsemane, a garden in the valley, but where the Mount of Olives begins to rise. Eight of the disciples he told to stay in a certain place, but took with him further into the garden Peter, James, and John. As they were walking he said to them: "My soul is exceeding sorrowful, even unto death." Now bidding them to stay and watch with him awhile, he went still further into the garden. He began to be in agony; for this was the hour and power of darkness. The pains and power of death faced him, and death meant so much to him. Buffeted by Satan, he sought comfort from his Father. He desired to have some assurance from God that his work, and he himself, were acceptable; for the least failure or defect in anything that he had done or thought would have vitiated his life's work, would have prevented his own resurrection and would have meant the failure of the world's salvation.

<sup>8</sup>The height of spiritual glory which our Lord had just experienced in the upper room in establishing the church in its inheritance of faith served but to emphasize the terror of death and that severance from God which death meant. And Jesus must have thought that perhaps his Father had yet another way possible. Perhaps he thought

of how Abraham's hand was stayed as the knife was ready to plunge into Isaac's bosom. He said: "Father, if it be possible let this cup pass from me"; but he was very careful to state his full submission and obedience to his Father's will, "Nevertheless, not my will but thine be done." The Father kept him waiting. Jesus rose from his knees and sought fellowship with his beloved three; but they were asleep, "heavy with sorrow." He returned and, being in agony, again prayed, more fervently. Once more he sought the consolation of his disciples' companionship; they were still asleep.

#### "RETURN UNTO THY REST, O MY SOUL"

<sup>9</sup>Again Jesus went to his Father, and he received the Father's assurance. An angel comforted him; surely by bringing to his memory those passages in the Scripture which clearly foretold the suffering of the servant of God, and of the glory which should follow. (Psalm 102:23-28; Isaiah 49:4-8) His Father's will was fully revealed to him, and his soul found rest. Now the mental strain was gone. He had been tested to the full, and was faithful. The physical pain which was yet to come he would bear with fortitude. He said: "I will take the cup of salvation and call upon the name of the Lord, I will pay my vows unto the Lord now in the presence of all his people." (Psalm 116:13, 14) The cup of death he saw was his cup of salvation, both for himself and for those for whom he should die.

<sup>10</sup>No one can measure the sufferings of Jesus in Gethsemane, either by imagination or by repetition; for the circumstances could never be repeated, and no other ever stood in the same relationship to God as he. Jeremiah's words calling attention to his sorrow are very fitting for this experience of the Lord, and, very probably, were intended to express our Lord's emotion and feeling in Gethsemane. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow."—Lamentations 1:12.

<sup>11</sup>Come, see if there ever was sorrow like his. The victory was won. In the upper room Jesus had been on his greatest elevation, and had finished his earthly ministry by bidding his disciples to fear not even though they were to have great tribulation; for, said he, "I have overcome the world." (John 16:33) There remained this conflict at the midnight hour with the powers of darkness, and Satan was defeated; for Jesus' obedience and faith brought him out victorious. Satan won his victory over Adam and Eve in the garden of Eden in the glory of the day; but he who was the Savior to redeem the race and save it from the power and bondage of death and from Satan met his sharpest trial in the valley garden at midnight—and Satan failed.

#### CRUELLY TREATED BY THE PRIESTS

<sup>12</sup>When the Master was assured and had found rest, he came back to his disciples. Just then his betrayer came leading a band of chief priests and captains accompanied by a rabble. Judas stepped forward and kissed Jesus, who said: "Is this how you betray the Son of man, Judas?" Jesus was then seized and bound. (John 18:12) Peter, now awake, began to use his sword; he cut off the right ear of one of the servants of the high priest. Jesus perhaps asked permission in the words, "Suffer ye thus far" (Luke 22:51), and replaced it. He was taken to the high priest's house, where an informal court was held, and they tried to get witnesses to speak against him; but each disagreed with the other. At last false witnesses perverting his words were found. They said: "This fellow said, I am able to destroy the temple of God, and to build it in three days." Jesus would not answer. At last the high priest said: "I adjure thee by the living God, that thou tell us whether thou be

the Christ, the Son of God." Jesus agreed that he was: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy."

<sup>13</sup>Then the men who held him mocked him, and some smote him, and they blindfolded him and struck him on the face and said: "Prophecy unto us, thou Christ, Who is he that smote thee?" Apparently some of these who were his judges forgot themselves to such an extent that even they spat on him, and buffeted him.—Matthew 26:61-68.

<sup>14</sup>It was during these night scenes that Peter denied the Lord. When the rabble took Jesus away all the disciples fled. Peter followed the Lord afar off, and went into the high priest's house or yard; and there thrice he denied, at last with bitterness and cursing, that he had anything to do with Jesus of Nazareth. Jesus, not far away, turned and, with his face bearing the marks of the cruel treatment he had received, and revealing his intense suffering and great restraint, looked on Peter. That look smote Peter's heart. He went out weeping bitterly. As soon as it was day, that is, six o'clock, when it was legal to have a meeting of the Sanhedrin, that body met; and there they asked Jesus: "Art thou then the Son of God?" When he admitted that he was, they said that that was sufficient proof of his blasphemy. They had all the evidence they wanted to justify their action. They led him away to Pilate.

<sup>15</sup>These things are so great, so deep, so high, that any meditation upon them is almost an act of worship. Our hearts are inevitably drawn out to the dear Master who suffered so much in his humiliation, and in following out that will of God which was undertaken on our behalf, and on behalf of the whole world of sinful men.

#### SECRET OF JESUS' VICTORY

<sup>16</sup>No true heart can meditate upon these things without its doors being opened wider to the influences of that grace of God which brought salvation, and which kept Jesus in this darkest and sharpest trial. The equanimity of spirit which Jesus manifested in all these scenes until the hour of his agony in the garden is the standard set for us, his followers. There was the strain at the Memorial supper; for one of his own intimate friends who had broken bread with him had prepared to sell him; and the lack of understanding amongst the eleven respecting the solemnity of the occasion must have been a trial to him. We are but poor copyists at the best, but that which he had and which gave him balance is at our disposal. A consciousness that he was doing the Father's will, an absolute trust in God, and the power of the spirit of God dwelling in him richly, kept him in integrity of heart, and in such balance of mind that he could continue his service.

<sup>17</sup>Here is the great example for us of the "rest" of faith. None of these outward things moved him. But when his ministry was in the past, his last words having been given to the people and to his disciples, he went into the solitude of the garden to his Father; and his Father tested him. The strain of his labor must have been peculiarly great, and his body would be weakened by the stress of the past few days. Natural expectation would have been for a smile from his Father; but, as we have seen, God kept him waiting. The test was severe. This tells us that even the most faithful of the servants of God may not at all times expect to receive the Father's smile; for the faith of his servants must be tested. Those honorable places which are awaiting the saints can be given only to those whom God has tried to the utmost, and who have proved faithful to him even to saying, with

God's servant of old, "Though he slay me, yet will I trust in him." (Job 13: 15) A tried faith is in God's sight the most precious thing. (1 Peter 1: 7) It seems to be God's design to have every servant have an experience of loneliness of spirit, chiefly in order that he may learn to depend upon his God. Even loved ones may be dull to a situation, however good their hearts may be.

<sup>18</sup>Also, the blessing of the Father upon his dear Son by the angel tells us that God will let no trial crush us; for Satan has not the power of death over God's own. Further, from our Lord's attitude of fortitude, trust, and victory during that terrible night, we learn of the height of dignity of character which is possible to those who have rested their soul in God. "When he was reviled, he reviled not again"; but, as Peter said, he "committed himself to him that judgeth righteously." (1 Peter 2: 23) Jesus never raised a complaint about the disciples' forgetfulness of his need when in his sorrow, nor even against Peter for his denial. These things he bore; for he knew the weakness and the good intention of their hearts. Our Father knows our frame, and remembers that we are dust.

#### QUESTIONS FOR BEREAN STUDY

- Was the suffering of Jesus in Gethsemane for sin? ¶ 1.  
 How did Jesus spend the last day of his earthly ministry? ¶ 2.  
 How and why was the spirit of the adversary manifested in Judas? ¶ 3.  
 Under stress, was Jesus calm and his instruction sublime? ¶ 4.  
 What example of humility did Jesus set before his disciples? ¶ 5.  
 What encouraging words were spoken at this time, and what did they imply? ¶ 6.  
 Of what importance was the death of Jesus to himself and to the world? ¶ 7.  
 How did Jesus in this trying hour show his full submission to God? ¶ 8.  
 What results from receiving evidences of the Father's approval? ¶ 9.  
 Why is fallen man unable to comprehend the sufferings of Jesus in Gethsemane? ¶ 10.  
 What traits of character especially enabled Jesus to be victorious? ¶ 11.  
 In what way did Jesus show a kindness of heart to that rabble? ¶ 12.  
 What admission on Jesus' part finally "condemned" him in the eyes of the chief priests? ¶ 12.  
 How was Jesus treated by his accusers? ¶ 13.  
 What must have been the feeling of Peter as he recognized his denial of the Master? ¶ 14.  
 What are some of the things by which God draws us to him? ¶¶ 15, 16.  
 In what respects was Jesus a pattern for us to follow? ¶ 16.  
 Is it necessary for God to test his children to the utmost; and why? ¶ 17.  
 The reward of faith and confidence in the providences of God brings what? ¶ 18.

## JESUS CRUCIFIED

—MARCH 18—LUKE 23—

PILATE'S WEAKNESS AND BRUTALITY—SIMON OF CYRENE SHARES THE CROSS—JESUS FAITHFUL UNTO DEATH—THE CROSS THE CENTER OF HUMAN HISTORY—THE DISCIPLE IS NOT ABOVE HIS MASTER.

*"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53:5.*

AS SOON as the Sanhedrin had Jesus' acknowledgment that he was the Son of God, they immediately concluded their examination; for now they could formulate a charge against him. They wanted him put to death; but the power of death was not in their hands, so they bound him and hurried him away to Pilate. They laid their accusation against him in a deliberate lie. They said: "This fellow perverts the nation, forbidding to pay tribute to Cæsar, saying that he himself is an anointed king." They knew very well that Jesus had told them to render to Cæsar the things that were Cæsar's; but, suppressing that information, they perverted his admission that he was the Messiah to mean that he was of necessity opposed to every gentile power, and, of course, particularly so to the Roman power which held Israel in subjection. Pilate asked our Lord whether he was king of the Jews, and our Lord admitted it. Pilate had sense enough, however, to know that Jesus did not mean what his accusers meant, and declared that he found no fault in him. But these malicious men accused Jesus the more, and said that throughout all the land, including Galilee, he had been stirring up the people. He had indeed, but he had stirred them to righteousness, not to rebellion.

<sup>2</sup>The casual mention of Galilee gave Pilate an opening; for Herod, the ruler of Galilee, happened to be in Jerusalem. Out of a pretended courtesy to Herod, and to please him, and certainly in order to relieve himself of responsibility, Pilate sent Jesus to him. Herod was glad to see this man of whom he had heard so much. He asked many questions, and hoped that Jesus would work a miracle for him. As Jesus answered not a word, and as the chief priests and scribes vehemently accused him, Herod and his men of war scoffed at him, mocked him, arrayed him in a gorgeous robe, and sent him back to Pilate. Pilate and Herod, who had been at enmity with each other, were reconciled over their mutual ill-treatment of the Son of God. Pilate had Jesus

again before him, and the conversation ensued which is recorded in John 18: 33-38.

#### PILATE'S WEAKNESS AND BRUTALITY

<sup>3</sup>Pilate was convinced of Jesus' innocency, and was willing to release him; but when all the people clamored for his death, and were insistent, "the voices of them and of the chief priests prevailed, and Pilate gave sentence that it should be as they required." He ordered Jesus to be scourged, and Jesus was immediately handed over to the soldiers. Then the meek and gentle Son of man was at the mercy of these brutal men. They robbed him, plaited a crown of thorns and put it on his head, mocked him, and smote him on the head. Pilate took him from the soldiers and once again brought him before the multitude, and said: "Behold the man!" Perhaps he thought the pitiable exhibition and the sight of the degradation and suffering to which Jesus had been subjected would have assuaged their passion. But the lust of blood was upon them, and the passion of hatred was in their hearts, and they cried out the more that he should be crucified. Pilate was afraid of them, and afraid also because Jesus had claimed to be the Son of God. Now, in dumb show, by washing his hands he declared his innocency. Then they said: Let "his blood be upon us and upon our children" (Matthew 27: 25), and deliberately asked for Barabbas, a seditious murderer, to be given liberty rather than Jesus. Pilate's weakness of nature, his fear that the Jews might accuse him, and his desire to stand well with them overcame any scruples he had, and he sent Jesus to be crucified.

<sup>4</sup>While this was going on, Judas had gone out of the city to hang himself. In his misery when he saw the horror of the situation, he had asked the priests to take the money back; he had said that he had sinned in that he had betrayed innocent blood. The depth of malice and iniquity in these men's hearts is revealed in their reply: "What is

that to us?"—that is your affair. (Matthew 27:4) They had their victim, bought at the cost of thirty pieces of silver and of their honor. God's purposes were being worked out.

<sup>5</sup>It surely is not without meaning that the first three verses of Luke 22 bring into relation three things which have to do with Jesus' death: First, it was the Passover season; second, "the chief priests and scribes sought how they might kill him"; and third, "Satan entered into Judas surnamed Iscariot," to betray him. The time had come when Jesus must suffer. There are four names brought into prominence in connection with our Lord's death, each of them being execrable to all humanity: Judas, who betrayed him; Herod, callously indifferent, who enjoyed Jesus' distress; Pilate, whose weakness and cruelty delivered Jesus to shame and to death; and Satan, the instigator of the whole wicked business. These names are covered with shame until such time as in the purpose of God all records of shame shall be obliterated.

<sup>6</sup>But this combination of evil could not have brought about the death of Jesus unless God had permitted it. It was because Jesus knew his Father's purpose for him that he gave no answer to the accusations brought against him. He would not say a word in self-defense; when he did speak, it was in furtherance of his mission, and as a witness to the kingdom. He knew that his Father had given him up to be a lamb for sacrifice; and in order that the purpose could be consummated, and for fear lest any argument should arise that would defer the hour of his death, he opened not his mouth. He treated himself as God's lamb. He knew that he was as innocent as a lamb: he would be silent as a lamb.

#### SIMON OF CYRENE SHARES THE CROSS

<sup>7</sup>The cross was laid upon Jesus, and he was led away to be crucified. But the journey was uphill; and, enfeebled with the strain of the week, and the specially heavy strain of the wearying night he had had, and the brutality to which he had been subjected, he was too weak to carry it far. For three and a half years he had given his strength to the people in the service of his Father; "virtue [strength] had gone out of him" as a living stream, and there was little left. One, Simon of Cyrene, who was coming in from the country, and who perhaps expressed sympathy with Jesus and horror at the cruel treatment, was made to help with the cross. This was blessed help, a type for the church, and probably the means of himself and his sons Rufus and Alexander becoming members of the symbolic body of Christ, and thus of sharing in the sufferings of Christ and the glory which is to follow. (See Romans 16:13. These men would hardly have been mentioned were they not known to the early church.)

<sup>8</sup>A great company of people accompanied the soldiers and the priests and scribes. Amongst them were many women whose hearts were touched, and who bewailed and lamented. Jesus, turning to them, spoke kindly, and told them not to weep for him, but for themselves; for terrible times were coming, when these leaders and all such as they would cry to the very mountains to fall on them and cover them. Two thieves were led out with him to be crucified. When they had arrived at Golgotha the crosses were laid down and the victims fastened to them; the thieves with thongs, but Jesus was nailed to his by his hands and feet so that when the cross was lifted up and was jolted into position the pain would be excruciating.

<sup>9</sup>Our Lord was crucified at nine o'clock. During the three hours of the forenoon the people railed at him, and the cruelty of the priests and scribes followed him on the cross; for they mocked him and bade him come down if he were the savior he claimed to be. The two thieves also joined in (Matthew 27:44), though one speedily repented, and be-

sought the Lord to remember him when he should come into his kingdom. To this Jesus agreed, saying, "Today I say unto thee, Thou shalt be with me in the Paradise" (Luke 23:43, *Diaglott*)—an assurance that when Paradise is restored the thief shall enter into its joys. And, without doubt, he will have some personal attention from the King alongside of whom he suffered. The soldiers callously sat at the foot of the cross, casting lots for his garments. Once Jesus spoke to his mother, who was there with her sister and Mary Magdalene and some of the other women who had accompanied him in Galilee; and once to John, bidding him care for his mother. With the exception of John we do not know that any of the disciples were there; for they were afraid.

#### JESUS FAITHFUL UNTO DEATH

<sup>10</sup>At noon the sky became dark; the brilliant sunshine of the spring day gave place to darkness, which continued until three o'clock. It was a time of silence; we have no record of anything happening during those hours. Apparently just before three o'clock the silence was broken; Jesus said: "I thirst"; and drink was given to him on a sponge. At the hour of three Jesus cried with a loud voice: "My God, my God, why hast thou forsaken me?" (Matthew 27:46; Psalm 22:1); and then once again, in full loyalty, confidence and assurance of faith and hope and love, with a loud expiring cry he called to his Father: "Father, into thy hands I commend my spirit." Having said thus, he gave up his spirit. Jesus was dead. The terrible strain would have brought the end very soon, but apparently our Lord had the privilege of yielding up his life just at that moment; for he died at the ninth hour, the time of the evening sacrifice, just when the priests were ministering in the temple; and just then "the veil of the temple was rent in twain from the top to the bottom." (Matthew 27:51) The temple service could not be carried on without the veil dividing the holy place from the Most Holy; therefore when the veil was torn the temple service was destroyed. In this way God indicated that the last acceptable sacrifice according to the law of Sinai and the priesthood of Aaron had been offered.

<sup>11</sup>The end had come. All things written that Christ must suffer had been fulfilled. (Acts 3:18) Joseph of Arimathea now went to Pilate to beg the body, offering to inter it in his own tomb, wherein no body had lain. Nicodemus joined Joseph, the women were there also, and Jesus was buried in the tomb in the garden. It was a hurried burial, because the Sabbath was coming on, and the Passover was being kept.

<sup>12</sup>It had been a great and terrible day. The city was all excitement, and the distress of the disciples can only be imagined; for the Scripture makes no attempt to describe it. But it is easy to think that when their beloved Master had died their hopes failed; for there would be little to hope for. It was in this way that God's Passover Lamb was slain, that his true Israelites might keep the true feast of Passover. And in this way also death came to the "bullock for atonement" that the sins of God's people would be atoned for. He bore our sins, says Peter, bore them on the tree. (1 Peter 2:24) All these sufferings led to the culmination at Calvary, where he died the just for the unjust that he might bring us to God (1 Peter 3:18), and for the sins of the world that he might in due time save it. Treated by men as a malefactor, as a dangerous and bad man, he was made a curse for Israel (Galatians 3:13); also it was by the determinate counsel and foreknowledge of God that he was delivered up to the powers of evil men.—Acts 2:23.

#### THE CENTER OF HUMAN HISTORY

<sup>13</sup>The death of Jesus is the central point of human history, and it has affected men more than any other event. But



though millions have had their lives affected by its power as the center of the story of God's love, according as faith has been placed in it, it is apparent to everybody that the world as such is not affected by it according to the expressed purpose of God. Today, with more people in the earth, and a time when there is much more light and knowledge, and therefore much professed worship of God, the peoples of the earth, even of those composing Christendom are pagan rather than Christian. The governments are frankly pagan; no government, nor indeed any one of the great churches, really acknowledges the Sermon on the Mount as its rule of conduct.

<sup>14</sup>It is plain that Jesus was sent of God; Judas and Pilate were at one in saying that he was an innocent man. Though many accusations were made by his enemies, none could be laid upon him. And God had foretold that these things should happen, even to his betrayer selling him for thirty pieces of silver, which money should afterwards purchase the potter's field. But the dying of Jesus did not effect the world's salvation: and God did not seek a victim upon whom his wrath could be laid that all men might go free. Jesus was God's "corresponding price," corresponding to Adam, that a perfect man should be a ransom for all men. In his exaltation he was made Priest to use the value of his ransom-price and to make full atonement for sins, and bring in the blessings which come from an atonement effected, which blessings will come with his kingdom.

<sup>15</sup>One by one the prophecies concerning him were fulfilled. When Jesus stood before Pilate a few still waited their fulfillment; but each one was met until at last when on the cross the exhibition of his emaciated body (Psalm 22:17), his thirst and giving him vinegar to drink (Psalm 69:21), the cry to God as of a broken heart (Psalm 22:1), and all the personal scriptures, were fulfilled. The others, those beyond his control, were God's charge. God had said that darkness should come at noonday (Amos 8:9); and it did. God had said that he should be numbered with the transgressors; and he was so numbered. (Isaiah 53:12) God said that he should make "his grave with the wicked, and with the rich in his death" (Isaiah 53:9); and it was so. His last cry was that of a faithful servant and son: he said: "It is finished." There was kindness in the darkness, even though it did mark God's displeasure; for had the sun continued to blaze upon Jesus through those hottest hours of the day, from twelve to three, his sufferings must have been greatly intensified, and it seems hardly possible that he could have lived to the time when he was appointed to die.

#### DISCIPLE NOT ABOVE HIS MASTER

<sup>16</sup>It was in this way men treated the Messenger of God. He was the only man who could challenge conviction of sin—"Which of you," he said, "convinceth me of sin?" Some one has said that if virtue came to earth men would admire it so much they would reverence it and conform to it. Another said that virtue did come, in the person of Jesus Christ, and men crucified it. Earth has seen no tragedy so great as this. Men would say it can never be repeated. It cannot be exactly repeated, but the terrible thing is that it is about to be repeated. Priests, politicians, and profiteers are being brought together ready to crush truth and its representatives out of the earth. The disciple is not to be above his Lord: he will not be called to suffer in the same way, nor to the same extent; but the witness as he follows his Master will cost him all he has, and will prove him to the uttermost. Jesus fulfilled all that was written of him; but there were sufferings of Christ which were left behind, to be filled up by his body members, his footstep followers. (Colossians 1:24) When these are completed the great day of Atonement will conclude with blessings for all, and the

time of the application of the merit of Jesus will have come for the world.

<sup>17</sup>The Jew wanted a reigning Messiah, not one of grace only, but one of power who should restore his kingdom. But Christendom is as blind to the plan of God as the Jew, and has been as perverse as he. It persists in seeing in the first advent the only coming of the Messiah, except as he may "come" at conversion or at death. The Jew refuses the cross; he wants a Messiah with a kingdom, and still looks forward; while the Christian ignores the kingdom glory of the Messiah, and looks back to Calvary. Both will soon see the two advents in full beauty of relationship: the Christian will see the King coming in an unexpected manner; and the Jew will see in the King the despised Nazarene, and will look with grateful acceptance upon him whom they pierced. But neither will see the King with the natural eye; for Jesus since his resurrection is a glorious spirit being. The death of Jesus was the necessary preliminary to the restoration of the race, which is God's avowed purpose, as he has testified by all his prophets. (Acts 3:21) His return is necessary if the race is to be restored, and if the promises of God are to be made good. He comes to deliver his purchased possession.—Ephesians 1:14.

<sup>18</sup>Christendom has blamed the Jews for their ill-treatment of Jesus of Nazareth, and for being so blind as to be unable to see in him their promised Messiah. The Jew wanted, and still wants, more than Jesus brought him—he wants the Abrahamic promises fulfilled. No doubt he wants these fulfilled in his own way. He failed to see that God was in Jesus laying a necessary foundation for the future blessings.

"Here's love and grief beyond degree:

The Lord of glory dies for man!

\* \* \* \* \*

But lo! what sudden joys we see,

Jesus, the dead, revives again!

\* \* \* \* \*

Oh, live forever, wondrous King!

Born to redeem, and strong to save."

#### QUESTIONS FOR BEREAN STUDY

- What did Jesus do to stir up the anger of the chief priests? ¶ 1.
- What was the outcome of the subterfuge Pilate used to get rid of Jesus? ¶ 2.
- What object had Pilate in scourging Jesus, and was he successful? ¶ 3.
- In what way did those priests show the condition of their hearts? ¶ 4.
- What three things were connected with Jesus' death, and in what way? ¶ 5.
- What event marked the time for the death of Jesus, and how? ¶ 6.
- Why was Jesus unable to bear his wooden cross? ¶ 7.
- What probable reason was there for selecting Simon to assist Jesus? ¶ 7.
- Were the two thieves nailed to the cross as was Jesus? ¶ 8.
- What is the true meaning of the words spoken to the thief? ¶ 9.
- What were the last words of Jesus, and their meaning? ¶ 10.
- What is the significance of Jesus dying at the ninth hour, and how did God indicate that the typical sacrifices were at an end? ¶ 10.
- What marvelous thing has resulted from the death of the Passover Lamb? ¶¶ 11, 12.
- Why is the greatest event of history so little appreciated? ¶ 13.
- What is the ransom-price, and how does Jesus make use of it? ¶ 14.
- Name some of the scriptures which were rapidly having fulfillment. ¶ 15.
- Could the tragedy of Calvary be repeated, and in what way? ¶ 16.
- When the "sufferings of Christ" are finished, what is bound to follow? ¶ 16.
- What is the expectation of the Jew? Of the Christian? And shall those expectations ever be realized, and how? ¶ 17.
- Are the Jews alone in their blindness of seeing Jesus as he was? ¶ 18.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

York, Pa. ....	Mar. 18	Boyertown, Pa. ....	Mar. 26
Hanover, Pa. ....	" 20	Linfield, Pa. ....	" 27
Lancaster, Pa. ....	" 21	Norristown, Pa. ....	" 28
Rheems, Pa. ....	" 22	Coshocton, Pa. ....	" 29
Plainfield, Pa. ....	" 23	Lansdale, Pa. ....	" 30
Pottstown, Pa. ....	" 25	Downington, Pa. ....	" 31

## BROTHER S. MORTON

Bellmont, Ill. ....	Mar. 20	Anna, Ill. ....	Mar. 28
Dix, Ill. ....	" 21	Moravia, Ill. ....	" 29
Metropolis, Ill. ....	" 22	Thebes, Ill. ....	" 30
Marion, Ill. ....	" 25	Valer, Ill. ....	Apr. 1
White Ash, Ill. ....	" 26	Jacksonville, Ill. ....	" 2
Carbondale, Ill. ....	" 27	Springfield, Ill. ....	" 3, 4

## BROTHER J. A. BOHNET

McLoud, Okla. ....	Mar. 16	Norman, Okla. ....	Mar. 25
Tecumseh, Okla. ....	" 18	Minco, Okla. ....	" 27
Drumright, Okla. ....	" 19	Chickasha, Okla. ....	" 28
Chandler, Okla. ....	" 20	Cruce, Okla. ....	" 29
Luther, Okla. ....	" 22	Comanche, Okla. ....	" 30
Oklahoma City, Okla. ....	" 23, 26	Terrel, Okla. ....	" 31

## BROTHER G. R. POLLOCK

Gilbert Plains, Man. ....	Mar. 14	Souris, Man. ....	Mar. 22
Dauphin, Man. ....	" 15, 18	Treherne, Man. ....	" 23
Ethelbert, Man. ....	" 16	Portage la Prairie, Man. ....	" 25
Kelwood, Man. ....	" 19	Neve-ton, Man. ....	" 27
Rapid City, Man. ....	" 20	Transcona, Man. ....	" 29
Brandon, Man. ....	" 21	Winnipeg, Man. ....	Mar. 30, Apr. 1

## BROTHER B. H. BOYD

Deer Lodge, Mont. ....	Mar. 12	Froid, Mont. ....	Mar. 25
Missoula, Mont. ....	" 13, 16	Avondale, Mont. ....	" 26
Pablo, Mont. ....	" 14, 15	Outlook, Mont. ....	" 27
Great Falls, Mont. ....	" 18	Hart, Sask. ....	" 29
Virgelle, Mont. ....	" 19, 20	Assiniboia, Sask. ....	Apr. 1
Tampico, Mont. ....	" 21, 22	Mazenod, Sask. ....	" 4

## BROTHER B. M. RICE

Simmons, Tex. ....	Mar. 15	SamFordyce, Tex. ....	Mar. 25
Corpus Christi, Tex. ....	" 16, 18	Alice, Tex. ....	" 26
Driscoll, Tex. ....	" 19	Premont, Tex. ....	" 27
Brownville, Tex. ....	" 20, 21	Hallettsville, Tex. ....	" 28
Harlingen, Tex. ....	" 22	Houston, Tex. ....	" 29
McAllen, Tex. ....	" 23	Beaumont, Tex. ....	" 30

## BROTHER A. J. ESHLEMAN

Jacksonville, Fla. ....	Mar. 18	Bronwood, Ga. ....	Mar. 24
Savannah, Ga. ....	" 19	Americus, Ga. ....	" 25
McRae, Ga. ....	" 20	Eastman, Ga. ....	" 27
Fitzgerald, Ga. ....	" 21	Rentz, Ga. ....	" 28
Albany, Ga. ....	" 22	Dublin, Ga. ....	" 29
Dawson, Ga. ....	" 23	Irwinton, Ga. ....	" 30

## BROTHER C. ROBERTS

Hudson, O. ....	Mar. 19	Ashtabula, O. ....	Mar. 27
New Castle, Pa. ....	" 20	Painesville, O. ....	" 28
West Middlesex, Pa. ....	" 21	Sandusky, O. ....	" 29
Sharon, Pa. ....	" 22, 25	Danbury, O. ....	" 30
Farrell, Pa. ....	" 23	Toledo, O. ....	Apr. 1
Cortland, O. ....	" 26	Fremont, O. ....	" 2

## BROTHER A. M. GRAHAM

Sarnia, Ont. ....	Mar. 12, 13	Simcoe, Ont. ....	Mar. 22
Windsor, Ont. ....	" 14, 15	Woodstock, Ont. ....	" 23, 25
Chatham, Ont. ....	" 18	Galt, Ont. ....	" 26
Ridgton, Ont. ....	" 19	Kitchener, Ont. ....	" 27
St. Thomas, Ont. ....	" 20	Brentford, Ont. ....	" 29
Aylmer, Ont. ....	" 21	Niagara Falls, Ont. ....	Mar. 30, Apr. 1

## BROTHER R. L. ROBIE

Bowie, Tex. ....	Mar. 16	San Angelo, Tex. ....	Mar. 25
Stoneburg, Tex. ....	" 18	Bronwood, Tex. ....	" 26
Ranger, Tex. ....	" 20	Brooksmith, Tex. ....	" 27
Eastland, Tex. ....	" 21	Dublin, Tex. ....	" 28
Merkel, Tex. ....	" 22	Desdemona, Tex. ....	" 29
Abeline, Tex. ....	" 23	Gustine, Tex. ....	" 30

## BROTHER M. L. HERR

Los Angeles, Cal. ....	Mar. 18	West Los Angeles, Cal. ....	Mar. 27
Santa Ana, Cal. ....	" 21	Maywood, Cal. ....	" 28
Anaheim, Cal. ....	" 22	Long Beach, Cal. ....	" 29
Ocean Park, Cal. ....	" 23	Alhambra, Cal. ....	" 30
San Diego, Cal. ....	" 25	Pasadena, Cal. ....	Apr. 1
Hawthorne, Cal. ....	" 26	Santa Barbara, Cal. ....	" 4

## BROTHER W. J. THORN

Galt, Ont. ....	Mar. 13	North Bay, Ont. ....	Mar. 20
Kitchener, Ont. ....	" 14	Warren, Ont. ....	" 21
Guelph, Ont. ....	" 15	MacLennan, Ont. ....	" 22, 23
Barrie, Ont. ....	" 16	Sault Ste. Marie, Ont. ....	" 25, 26
Orillia, Ont. ....	" 18	Searchmont, Ont. ....	" 27
Bracebridge, Ont. ....	" 19	Winnipeg, Man. ....	" 30

## BROTHER W. M. HERSEE

Elmvale, Ont. ....	Mar. 27	Baldwin, Ont. ....	Apr. 6
Midland, Ont. ....	" 28, 29	Bracebridge, Ont. ....	" 8, 9
Orillia, Ont. ....	Mar. 30, Apr. 1	North Bay, Ont. ....	" 10, 11
Lindsay, Ont. ....	" 2	Mattawa, Ont. ....	" 12
Cameron, Ont. ....	Apr. 3, 4	New Liskeard, Ont. ....	" 13, 15
Stouffville, Ont. ....	" 5	Timmins, Ont. ....	" 16, 17

## BROTHER T. H. THORNTON

Coeburn, Va. ....	Mar. 20	Petersburg, Va. ....	Mar. 27
Bristol, Tenn. ....	" 21	Richmond, Va. ....	" 28
Wytheville, Va. ....	" 22	Washington, D. C. ....	" 29
E. Radford, Va. ....	" 23	Baltimore, Md. ....	" 30
Roanoke, Va. ....	" 25	Philadelphia, Pa. ....	Apr. 1
Lynchburg, Va. ....	" 26	Trenton, N. J. ....	" 2

## BROTHER O. MAGNUSON

Appleton, Wis. ....	Mar. 16	Green Bay, Wis. ....	Mar. 23
Wausaw, Wis. ....	" 18	Marinette, Wis. ....	" 25
Marion, Wis. ....	" 19	Vulcan, Mich. ....	" 26
Clintonville, Wis. ....	" 20	Manistique, Mich. ....	" 28
Seymour, Wis. ....	" 22	Sault Ste. Marie, Mich. ....	" 29
Black Creek, Wis. ....	" 21	Sault St. Marie, Ont. ....	Apr. 1

## BROTHER L. F. ZINK

Kingston, Ont. ....	Mar. 11, 12	Oshawa, Ont. ....	Mar. 21, 22
Belleville, Ont. ....	" 13, 14	Stouffville, Ont. ....	" 23, 25
Sterling, Ont. ....	" 15, 18	Markham, Ont. ....	" 26
Frankford, Ont. ....	" 16	Toronto, Ont. ....	" 27
Trenton, Ont. ....	" 19	Brampton, Ont. ....	" 29
Orono, Ont. ....	" 20	Bridgewater, N. S. ....	Apr. 1, 2

## PRAYER-MEETING TOPICS FOR APRIL, 1923

- APRIL 4: "Ye have received the spirit of adoption."—Romans 8:15.  
 APRIL 11: "Ye are sanctified . . . by the spirit of God."—1 Corinthians 6:11.  
 APRIL 18: "Likewise the spirit also helpeth our infirmities."—Romans 8:26.  
 APRIL 25: "The spirit of God dwelleth in you."—1 Corinthians 3:16.

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

### Chapter XIII: Kingdoms of this World

Week of April 1.....	Q. 21-27	Week of April 15.....	Q. 35-41
Week of April 8.....	Q. 28-34	Week of April 22.....	Q. 42-47
Week of April 29.....	Q. 48-53		

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