



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

VOL. L

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# CONTENTS

MOUNT ZION AND THE CITY .....	99
The Church .....	100
Purpose .....	100
Advice and Admonition .....	101
Coming to Zion .....	102
His Commandments .....	102
The Kingdom .....	103
THE RICH MAN IN HELL .....	105
WHY DID JESUS DIE? .....	107
LETTERS .....	110
A Great Privilege .....	110
Waiting to Serve the King .....	110
SERVICE APPOINTMENTS .....	112
CONVENTIONS .....	112
SERVICE CONVENTIONS .....	112
SPECIAL SERVICE WEEKS .....	98
CANVASSING PARTIES .....	98
BEREAN STUDIES .....	98

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

W.B.&T.S.

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

# THIS JOURNAL

## ITS SACRED MISSION

**T**his journal is published for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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## OFFICERS

J. F. RUTHERFORD President W. E. VAN AMBURGH Secretary

EDITORIAL COMMITTEE J. F. RUTHERFORD  
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

## FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England  
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario  
Australasian . . . . . 495 Collins St., Melbourne, Australia  
South African . . . . . 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

## SPECIAL SERVICE WEEKS

Designating certain weeks during the year for special service to the Lord in advertising his kingdom has had the Lord's blessing. This is the best evidence that we should continue this practice. Where a definite time is set and notice given ahead, the anointed remnant can prepare and arrange their affairs so as to devote the time to special field service.

For the year 1929 two separate weeks have been selected. The first will be the week beginning May 19 and ending May 26. This will include two Sundays. Notice is now given that the anointed in every part of the earth may have ample time to prepare. The British Empire is now the great world power. Within its domains there are a number of the Lord's anointed. It will be their privilege to give the witness in these countries, to the glory of the Lord's kingdom. Likewise in the United States, the anointed will have the same opportunity.

The second drive or field service week will begin August 25 and will include two Sundays and one holiday, to wit, September 2, Labor Day in the United States.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for united action during these two service weeks.

## CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

Every one engaged in the house-to-house work in territory now served by broadcasts of the WATCHTOWER network program may have a share in telling the people that this unique service is available every Sunday. The "Radio Slip" supplied by the Society, described more particularly in *The Watch Tower* for March 1, 1929 (page 66), is proving to be a convenient and effective method of giving public notice of this chain program.

## I.B.S.A. Berean Bible Studies

by means of

## The Watch Tower

"The Invaluable Favor"

Issue of March 1, 1929

Week beginning May 5 . . . . . ¶ 1-22

Week beginning May 12 . . . . . ¶ 23-43

"Gracious Invitation"

Issue of March 15, 1929

Week beginning May 19 . . . . . ¶ 1-25

Week beginning May 26 . . . . . ¶ 26-49

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. L

APRIL 1, 1929

NO. 7

### MOUNT ZION AND THE CITY

*"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Heb. 12:22.*

**J**EHOVAH'S lightnings flash for the benefit of his anointed people. One flash comes, and the anointed see some beauty in his Word. Another flash, and new beauties arise. The light is progressive, and God intends it for his own. Knowledge is given not merely to comfort and cheer them, but he intends more than that. Knowledge and responsibility go hand in hand. The anointed have a great desire to do God's will. When one knows what to do, and then does it, that knowledge brings comfort and cheer to his heart. The act performed in obedience to that divinely-given knowledge brings added comfort, good cheer and real joy. A failure or refusal to perform the duties which the knowledge discloses causes a blur to the vision, and such negligence or wilfulness persisted in leads to disaster. Selfishness is the beginning of neglect which immediately places the selfish one in jeopardy. Love leads to consistent action of obedience and enlarges the vision to greater light.

<sup>2</sup> Paul wrote to the church. His hand was guided by the Lord. Paul's writing, therefore, became a part of God's Word. In the text first above cited and in the context Mount Sinai and Mount Zion are compared and contrasted. There was a good reason for so doing. Without a doubt one of the reasons was and is that the anointed may take a view of both Sinai and Zion and be comforted and have increased faith and hope. Those in the temple, receiving the flashes of light, are able to look at Sinai and at Zion and begin to have an appreciation of the comparison and the contrast.

#### SINAI

<sup>1</sup> The Israelites had been in Egypt for four hundred years. The end of their oppression was near and the time of deliverance had come. Prior to the end of the four-hundred-year period Moses had fled from his native land because of his enemy Pharaoh, the king of Egypt. Moses was in the land of Midian on the farther side of Mount Sinai, and there Jehovah God appeared to him. God directed Moses to go to Egypt and lead the Israelites out to Mount Sinai and there to meet and to serve God. (Ex. 3:1-12) In

obedience to God's commandments Moses went to Egypt and delivered God's message to the enemy Pharaoh; and when the due time came Moses marched out ahead of the hosts of Israel and led them out of the land of Egypt. Jehovah manifested his pleasure in the Israelites as his people and demonstrated his great power and made for himself a name in the overthrow of Pharaoh and the Egyptians, which foreshadowed Satan and his organization.

<sup>4</sup> Leading the Israelites into the desert, God by the hand of Moses miraculously fed them and brought forth water from the rock to quench their thirst. Under the direction of the Lord, Moses led the Israelites to the foot of Mount Sinai, and there God said to them: 'You see how I bore you as on eagles' wings, and brought you unto myself.'—Ex. 19:4.

<sup>5</sup> The covenant God made with the Israelites in Egypt was confirmed at Mount Sinai. There God met his people amidst supernatural phenomena. There he spoke to them his law. The performance of the covenant really began at Mount Sinai. From there they journeyed on, and in due time entered the land of Palestine. Later the typical kingdom was established under David and Solomon. It may be properly said that Sinai began the wanderings of the Israelites and Zion marked the end thereof. Sinai was the meeting-place between God and his people. They did not come there to rest, but to learn of Jehovah's purposes and to do his commandments.

#### ZION

<sup>6</sup> When David became king he made Zion the place of his government. There he built himself a house of cedar wood, which is a symbol of everlasting existence. He placed the tabernacle there and brought the ark of the covenant out of its captivity in the woods and placed it there. Zion therefore became the typical dwelling-place of God with his people. (Ps. 132:13, 14) Zion did not become the place of rest for his people. It does not now become the place of rest for his people. It has become the place of official government because it is the meeting-place between God and his own. Typical Zion was a part of the city of Jeru-

saalem and dominated that city. Real Zion is the official part of God's organization and dominates all those who have been brought forth and will be brought forth as his children.

<sup>7</sup> Addressing God's anointed people, Paul says: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." The clear distinction is here made between Zion and Jerusalem. Since the words of the text are addressed to creatures on the earth, we must have in mind the application thereof to such creatures. Jerusalem is a symbol of God's organization, including others than the anointed; whereas Zion, as in the type, stands forth as and is the official part of God's organization, and is therefore the dominating part. Mount Zion is symbolic of the kingdom or government of God which he has given to Christ Jesus and those who are members of his body. It is the anointed ones, composing The Christ, that constitute Mount Zion; whereas the heavenly Jerusalem embraces others than Christ, to wit, an innumerable company of angels, and the great multitude which will ultimately be made to serve in the city before the throne. When these are all brought together such will constitute "the general assembly and church of the first-borns".—*Diaglott*.

<sup>8</sup> The entire organization, as appears from the words of the apostle, is made up as follows: (1) Mount Zion, which is the official kingdom and the head of God's organization; (2) the heavenly Jerusalem, which is the organization of God, because it is called "the city [organization] of the living God", and includes (3) the innumerable company of angels, which have always been faithful and loyal to God; and (4) the church of the first-borns, which means Jesus Christ, the Head of the Church, and his body members, and those who shall form the great multitude because they have been called out from the world and will be granted life as spirit creatures; (5) Jehovah God, the great Judge over all.

#### THE CHURCH

<sup>9</sup> When God by his prophet wrote, "Out of Egypt have I called my son," undoubtedly he had reference to his Son Christ Jesus and his body members. (Hos. 11:1; Matt. 2:15) Literally, this prophecy was fulfilled when Jehovah brought the babe Jesus up from Egypt. It had a far greater fulfilment when Jehovah called his beloved Son out of antitypical Egypt, the world, and anointed him. As others were brought out of the world (Egypt) and adopted into the body of Christ they became one with Christ the Head and thenceforth were no longer of Egypt the world, even as Jesus was not of the world.—John 17:16.

<sup>10</sup> When Jesus selected his apostles and sent them forth in his name they were under his leadership and therefore were one with him. During the period of time that the apostles were on earth the church was under the leadership of God's anointed apostles, and

therefore there was a unity of the church. Shortly after the death of the apostles the unity of the called ones did not exist, because they were mixed in with the ungodly and under the domination and control of the clergy.

<sup>11</sup> The time came when God began to manifest his presence and also the presence of Christ Jesus, and then began the separation of the anointed from the merely nominal ones. Jesus Christ is the Messenger of Jehovah and 'prepared the way before the Lord' for the assembling of Zion; that is to say, for the bringing of the creatures who had been taken out from the world into Zion, God's organization. Then 'the Lord came suddenly to his temple'. (Mal. 3:1) Zion was builded up; that is to say, the approved ones who had been brought forth from amongst men as the sons of God were brought into the temple condition under the supervision of Christ Jesus, the Head of the temple, and again the church became one. The anointed temple class, approved by the Lord, entered into the joy of the Lord, and unity was established.—Ps. 102:16; 126:1, 2.

<sup>12</sup> Again appears the great importance of the Lord's coming to his temple. The Scriptures view the church as a unit, and thus the church is addressed by the Word of God spoken or written by the apostle. When he says, "Ye are come unto mount Sion," he addresses the church collectively. The church of God is under the government of Christ Jesus, the Head thereof, who acts as the chief officer of Jehovah in the performance of all his work concerning the church. Seeing, then, from the Scriptures, which we understand in the light of the facts in fulfilment of prophecy, that the Lord came to his temple in 1918, it was then and there that the members of the anointed class were assembled and made a part of Zion. It was there that these children of Zion were born. (Isa. 66:8) From and after that time the words of Paul in the text and context have a deep significance to the anointed.

#### PURPOSE

<sup>13</sup> The assembling of Zion is not for the purpose of rest and ease to those brought into Zion. Rather the assembling of Zion is for a specific purpose. Those brought into Zion are to begin to carry on the work intended for them, and that under the leadership of the Head of Zion. As the Israelites were brought to Sinai, there to meet God, even so the church is brought to Zion to meet and receive a specific commandment from God which they must obey joyfully if they would please him.

<sup>14</sup> The apostle draws a contrast between Sinai and Zion and also shows that what came to pass at Sinai foreshadowed what is to take place after the assembling of Zion. The words of Paul show the church assembled as a unit to enter more fully into the unity relationship of fellowship with God and with Christ Jesus. It is not assembled to enter into idle rest, but

for the performance of a work, which work must be to the glory of God. This work, beginning with the assembling of Zion, must continue and be for ever to the glory of God. Those members of Zion now in the flesh must die and cease from the laborious part of their duties, and being instantly resurrected, their works will continue thereafter.—Rev. 14:13.

#### ADVICE AND ADMONITION

<sup>15</sup> In considering the text, the context must not be overlooked. About the time of the beginning of the assembling of the church to be brought into Zion, or the temple condition, there was much distress, which is well illustrated by the words of the apostle, speaking of "the hands which hang down, and the feeble knees". Paul's words there began specifically to apply, and have since applied to all who are of the anointed. "Wherefore lift up the hands which hang down, and the feeble knees." (Heb. 12:12) These words are in harmony with the words of Jesus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The words of Jesus would not be apropos until that condition of dejection and discouragement existed amongst the people of the Lord. That is what happened in 1918.

<sup>16</sup> Shortly thereafter God permitted his church on earth to see as never before the distinction between Satan's organization and God's organization. Now the words of admonition of the apostle became appropriate: "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Verse 13) These words could not apply to the natural blemishes, which are the result of inherited sin, because the admonition is to the new creatures in Christ. For the new creature merely to refrain from human weaknesses residing in the flesh would not satisfy this scripture. Up to this time the church had in a measure tried to please at least some part of the world. The straight path is the one which Jesus trod. Now his faithful must follow in this path. (1 Pet. 2:21) They must separate themselves completely from the Devil's organization because such must be unspotted from the world.—Jas. 1:27; 4:4.

<sup>17</sup> No man can try to please the world and at the same time please God, because the world is the Devil's organization. If the Christian is inclined to take a course of action and is influenced therein by 'what the people say about me' he shows he is lame and liable to be turned clear out of the way. The apostle admonishes such to be healed by taking a stand unequivocally on the side of the Lord and thereafter to make straight paths for his feet. Jesus was wholly pure as a man and was without sin, and yet he must make straight paths for his feet, to wit, by resisting the Devil and his organization and being wholly for Jehovah.

<sup>18</sup> There are those in present truth claiming full devotion to the Lord who think it their privilege to vote in the elections held for the purpose of selecting men to public office. The question therefore arises, Is it possible for one who is God's anointed to 'make straight paths for his feet' and at the same time indulge in the election of men to public office by voting at such elections?

<sup>19</sup> The proper answer to that question should be seen by asking another, to wit: Whose organization is holding and conducting the election for the selection of men to public office? Certainly not God's organization. Then it must be Satan's organization, because he is the god of this world. No child of Jehovah should have the slightest difficulty in seeing what is his duty concerning such elections. If he belongs to Jehovah God and his organization, then he can not have anything to do with Satan's organization and at the same time 'make straight paths for his feet'. There is no proper relationship between God's organization and the Devil's organization. God himself has put enmity between the seed of the serpent and the seed of the woman. A man can not be the friend of the world and be pleasing to God.—Jas. 4:4.

<sup>20</sup> If he votes for worldly officials he thereby shows his friendship to that extent. That does not mean that he has to be harsh and unkind to any one in the world, but to simply keep himself separate and distinct from such. Concerning this matter it is written: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6:14.

<sup>21</sup> When a Christian votes with worldly men to select worldly men to perform duties in worldly offices he thereby yokes himself with the world and is consequently unequally yoked. He becomes to that extent a partner with the world in the affairs of the world. Fellowship means partnership, and there can be no fellowship or partnership between the two organizations.

<sup>22</sup> Continuing, the apostle adds: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:15, 16.

<sup>23</sup> Do not the commercial, the political and the ecclesiastical elements join together and elect their favorites to office to rule and control the people? If the Christian aids in that election by voting, does he not thereby enter into an agreement with the Devil's organization?

<sup>24</sup> To have God's approval the anointed one must be wholly devoted to God. He must be separate and distinct from the enemy's organization. That is a con-

dition precedent to God's approval. The apostle adds: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18.

<sup>25</sup> One might for the time be of Zion and in the temple class and ignorantly vote or otherwise enter into some support of Satan's organization. When, however, he comes to the understanding of the truth and sees that by so doing he is having fellowship with unrighteousness he must immediately separate himself from such unrighteousness and follow the course of righteousness, thereby making straight paths for his feet; otherwise he will be quickly shaken out of Zion. By voting he is lending his support to some part of Satan's organization. If he does so knowingly and deliberately, then he is using his power in support of Satan's organization and is having his hand marked with the mark of the beast.—Rev. 15:2.

<sup>26</sup> One might say that he must cast his vote to have the favor of some earthly officer who is a member of Satan's organization. The Christian must choose either to please man or to please God.—Rev. 13:16, 17.

<sup>27</sup> In many ecclesias there has been a disposition to quarrel, especially since 1918. This is wrong, and entirely out of order with the anointed ones. Those who are God's watchmen see eye to eye and together they harmoniously lift up the voice in proclaiming God's message. (Isa. 52:8) All the true members of Zion will now be at peace. (Ps. 122:7, 8) Therefore says the apostle: "Follow peace with all men, and holiness, without which no man shall see the Lord."—Verse 14.

<sup>28</sup> There is no time for quarreling and quibbling amongst God's people. They must present a solid front, shoulder to shoulder, against the enemy. Holiness does not mean sanctimoniousness. It means entire and complete devotion to God and to his cause of righteousness with a firm stand against the enemy. The anointed must be at all times for God because such are his witnesses. Those wholly devoted to the Lord will avoid all bitterness toward those of the anointed. Bitterness may arise between two elders in a class. Other members of the class take sides because some like one the better, and some the other. The result is that not only the two elders are involved, but because of their difficulty many others are defiled. The admonition of the apostle is therefore timely: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Verse 15.

<sup>29</sup> Then the apostle speaks of fornication. Bitterness often leads to fornication, within the meaning of the Scriptures. The very words of the text clearly indicate that. Fornication means an illicit relationship. The anointed of God have been entirely sep-

arate from the world and made members of God's organization; and bitterness often turns one away from the Lord, and then he allows himself to be drawn into Satan's organization. He begins to connive and consent with the enemy against his brethren and then falls into wickedness. (Ps. 50:16-18) After having taken that course he has put himself out of the kingdom and there is no hope of his recovery.

<sup>30</sup> Evidently this is what the apostle had in mind when he wrote: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."—Verses 16, 17.

<sup>31</sup> Esau because of selfishness sold his birthright. Then he became exceedingly bitter against Jacob. Esau represents that wicked class that persecutes the righteous class foreshadowed by Jacob. For the price of satisfying their bitterness such sell their birthright. His wrong condition leads him into Satan's organization.

#### COMING TO ZION

<sup>32</sup> After setting forth the foregoing admonitions the apostle explains why he is so pointed in his speech: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, . . . but ye are come unto mount Zion."—Verses 18, 22.

<sup>33</sup> What came to pass at Sinai merely illustrated what is now about to take place. At Sinai God shook the earth, but now both heaven and earth shall be shaken, says the apostle. At Sinai God gave commandments to the Israelites as to what they must do. Their failure to obey those commandments caused them to lose the benefits of the covenant, and they were cast away. Now Jehovah God speaks to his people from heaven, and the words of his faithful witness are: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—Verse 25.

#### HIS COMMANDMENTS

<sup>34</sup> The coming of the Lord to his temple is a time of great crisis. Such is the positive statement of the scripture. (Mal. 3:1-3) Prior to that time many were of the opinion that God has been trying to get men into heaven and that the Devil has been keeping them out. Now the anointed see clearly that such a conclusion is not in harmony with the scripture. God is not trying to get any one into heaven. He has called men out of darkness, from Satan's organization, and has transferred them into his own organization and illuminated them. He has brought them forth as his sons and gives them the opportunity to prove



their loyalty, faithfulness and love for him. Only those who do thus prove themselves can ever be of the heavenly kingdom.

<sup>85</sup> When Christ Jesus came to his temple the testing began, because there he sat to refine the sons of Levi. The Lord there began to put his anointed ones through fiery tests in order that the approved ones may offer unto the Lord an offering in righteousness. That means that every one who does not stand approved under the test is shaken out. That is in exact harmony with the words of Paul. 'We have now come to Mount Zion,' says the apostle. At Sinai there was a great shaking of the earth, but now God shakes both heaven and earth; and this will be the last and final shaking, and all who can be shaken out will be shaken out. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Verses 26, 27) The purpose of this shaking is that the approved ones shall remain true and faithful unto the Lord. It is the means employed to determine who are approved.

<sup>86</sup> Why did the Israelites fail? Because of their lack of faithfulness and devotion unto God. (Rom. 11:20; Heb. 4:6) Of necessity the divine rule is the same with reference to the new creation, because the laws or rules of God do not change. (Mal. 3:6) What then are his commandments, which the anointed must now faithfully obey? This question may be answered by asking another, to wit: Why has God brought the anointed into Zion? The answer is that he has brought them forth for a specific work. The time has come when God is going to shake the heavens and the earth. He will destroy Satan's organization completely. He never does a thing in secret. He gives full notice. He will now use some creatures to give that notice. The whole world is blind and has gone after the Devil. Even that which is called "organized Christianity" has become an active element in Satan's organization. The leaders are openly denying God and his plan of salvation through Christ. Even many who have been called out of darkness into the light of the truth have become negligent and indifferent and lukewarm.

<sup>87</sup> Only his saints who are wholly devoted to God are ready for his service. God calls to these and says: 'I will have a witness given to the people that they may know that I am God and may know of my purpose. You are my anointed and commissioned ones to do that work. Therefore you are my witnesses, that I am God.' (Isa. 43:10, 12) These willingly and joyfully embrace the opportunity to become God's witnesses.

<sup>88</sup> The Scriptures make it clear that there rested

upon the Israelites the responsibility to keep their covenant with Jehovah. They could not keep that covenant perfectly, but they could have done their best and thereby kept the spirit thereof. They did not do so, but refused to hear and obey the Lord, and therefore they did not escape the punishments prescribed by the terms of the covenant.

<sup>89</sup> Now the crucial hour for the remnant of the church has come. With it has come a far greater responsibility than ever rested upon the Jews. It is the last time and when there is to be a final shaking, and just before the complete collapse of Satan's organization, and such shaking determines the approved ones. In that shaking everything that can be shaken out will be shaken out. That the anointed may more fully understand their responsibility, God causes his lightnings to flash from time to time, and his voice is thundering now. His message, symbolized by his thunder, is going throughout the earth.

<sup>40</sup> Some who have been in a manner favored with a knowledge of the truth do not seem to appreciate the hour and responsibility of duty. They are indifferent and lukewarm. The apostle not only admonishes but warns all who have received the anointing to maintain it by faithfulness now. None aside from the faithful and true will be able to stand, and those can stand only by the grace of God. Only those who love God and are faithful will be preserved. (Ps. 31:23) Then the apostle assigns the reason for the great testing.

#### THE KINGDOM

<sup>41</sup> "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Thus the reason is emphatically stated, and it is made clear that in order to please God each one must serve him acceptably, which means in harmony with his commandments.

<sup>42</sup> At the Jordan God made a covenant with Jesus to give him the kingdom. On the day of his death Jesus invited his followers to enter that covenant and share with him the kingdom. (Luke 22:28-30) From the time of the Jordan to his crucifixion Jesus was tested to the very extreme, and in that test he won. He went to death in the most ignominious manner, in obedience to his Father's will. Because of his complete submission and absolute obedience God raised him up out of death and clothed him with the nature divine and gave him all power in heaven and in earth. He exalted Jesus to the highest of all places. Jesus had completely won the victory and gained the kingdom which God had promised to give him. Ascending on high, Jesus received a commandment from his Father to remain inactive until the due time should arrive for him to take his power and reign and to put his enemy under his feet. He waited for that day, and in the interim, at his Father's direction,

he continued the selection of those to be taken into the covenant for the kingdom.

<sup>43</sup> The due time arrived for him to take his power and rule, and in obedience to God's commandments he went forth to rule amidst his enemies. After ousting the enemy from heaven he gathered the faithful into the temple condition, and now the people of the Lord stand at the very border of the world with their faces set toward the gates of the kingdom. They are commanded to journey on through the gates.

<sup>44</sup> The great climax has approached. There stands Mount Zion, symbolic of God's kingdom. Standing over against it is Satan and his mighty organization. All the forces are hurrying on for Armageddon. Paul, the faithful witness of the Lord, addresses his brethren and in substance says: 'Call to mind the great confusion of the elements when God led his people to the base of Mount Sinai. Then the earth quaked. There was blackness and darkness and a great tempest. There was the sound of a great voice, and the sight was so terrible that even Moses cried out in fear. What there came to pass faintly illustrates what is just ahead in Armageddon. Even before Armageddon every one who has made a covenant with the Lord and who can be shaken out will be shaken out, because all who will not meet the test will fall. This great shaking will rend the heavens and the earth. Those of the kingdom can not be shaken. The kingdom shall stand for ever.'

<sup>45</sup> When the apostle announced in the presence of Jesus, "Thou art the Christ," Jesus declared to him: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18) God's church is made up of his anointed ones, and this is the royal family of heaven. All through the age Satan has sought to destroy it and has not succeeded. Now he goes forth to make war against it for the plain purpose of accomplishing its destruction. Satan masses his forces and hurls them against God's organization. No human words can describe that scene. Christ Jesus leads in the conflict against the enemy. The crash, the roaring, the thundering and the quaking far exceed those which took place at Mount Sinai. But the kingdom stands. The Rock of ages can not be shaken. God's time has come to establish the world, which he will do by and through Christ, and it shall never be moved. He commands his people to tell the nations that the time has come.—Ps. 96: 10.

<sup>46</sup> Because this great crisis has come in the history of the church God's faithful witness the apostle says to all those who have been brought into the covenant: 'See now that you refuse not to obey him that gives the commandments. The kingdom is here and it can not be moved. See to it that your course of action is such as will have God's favor, and in order to have

his favor you must serve him acceptably and with godly fear.'

<sup>47</sup> There could be no acceptable service of the Lord except by joyfully obeying his commandments. It means, then, that all who will be able to stand by God's grace in this time must joyfully participate in obeying his commandments. Surely, then, the importance of faithfully serving God appears to every one of the anointed. When the apostle makes it clear that the approved ones must serve God acceptably with reverence and godly fear he thus emphasizes the importance of having a part now in declaring God's message to the peoples of earth as a witness. (Matt. 24: 14) The fear here mentioned does not mean fear of man or devil. The truly anointed ones will fear that they may miss a great opportunity to prove their love and faithfulness to God and thereby come short. Then adds the apostle: "For our God is a consuming fire."—Verse 29.

<sup>48</sup> That means that God will consume everything that is opposed to him and his kingdom. The day of vindication of his name is here. The faithful and true hear the commandments of Jehovah God and joyfully obey him, and thereby prove their love for him. So doing, confidently, truly and faithfully unto the end, these shall have an abundant entrance into the kingdom and shall abide for ever with Christ Jesus and with Jehovah God.

#### QUESTIONS FOR BEREAN STUDY

To whom does Jehovah give his light? In what manner? For what purpose? What is the relationship between knowledge and responsibility? Point out the course of love in the use of knowledge; also that of selfishness. To what end does each lead? ¶ 1, 2.

How long had the Israelites been in Egypt, and what was their experience there? What commission was given to Moses concerning them? Describe their deliverance and the manner in which they were sustained on the way. Why did Jehovah thus deal with Israel? How does Sinai come into prominence? How did the Israelites come to the end of their journey? What later took place there? ¶ 3-5.

What was Zion? Its purpose? Of what was it typical, and in what sense? ¶ 6.

Distinguish between Jerusalem and Zion. What constitutes God's organization, as indicated in our text? ¶ 7, 8.

Apply "Out of Egypt have I called my son". What can be said of unity in the early church? How has that unity been restored? ¶ 9-11.

Show when fulfilment of our text began. ¶ 12.

For what purpose were the Israelites brought together at Sinai? What was foreshadowed therein? ¶ 13, 14.

Apply Hebrews 12: 12, 13, and give reasons for such application. How did Jesus set an example in 'making a straight path for one's feet'? ¶ 15-17.

May a Christian participate in public elections and other political affairs? Why? How may we arrive at a correct conclusion in such matters? ¶ 18-23.

Quote scripture to show the stand to be taken with respect to the world and its activities, in order to have the approval of the Lord. What is the responsibility attending knowledge in this connection? What is it to have 'the mark of the beast'? Is it ever necessary or important to please men, primarily? Why? ¶ 24-26.

Prove the present importance of Hebrews 12: 14, 15. ¶ 27, 28. Point out the seriousness of permitting bitterness to take root in the heart. ¶ 29-31.



Compare the responsibility of the Lord's people now with that of the Israelites under *their* covenant. ¶ 32, 33.

For what present purpose has God called men out of darkness? To what end? ¶ 34.

Account for the severer tests coming upon the anointed in and since 1918. Explain the purpose of 'shaking heaven and earth.' ¶ 35.

Why did Israel fail to enter into their available heritage? What present lesson lies therein? Describe the circumstances which call for a special witness to be given at this time.

What privilege and responsibility come to God's people in this connection? ¶ 36, 37.

Was the Israelites' responsibility modified by their inability

to keep their covenant perfectly? Compare their position in this respect with that of the anointed at the present time. ¶ 38-40.

How may one "serve God acceptably with reverence and godly fear"? Explain "we receiving a kingdom". Point out the course which Jesus took, and how the Father dealt with him, as an example and encouragement to his followers. ¶ 41, 42. Show to what feature of the Sinai picture the people of God have now come, and how perilous is their present position. ¶ 43, 44.

What is the present lesson and encouragement in Matthew 16:18? ¶ 45, 46.

What, then, does present faithfulness mean? ¶ 47, 48.

## THE RICH MAN IN HELL, LAZARUS IN ABRAHAM'S BOSOM

[Twelve-minute radio lecture]

**H**ELL, as every student of the Bible has found, means the grave, or destruction. Jesus was in hell for three days. (Acts 2:27-31) Jonah was in hell in the belly of the great fish. (Jonah 2:2) Jesus said that the city of Capernaum would be "brought down to hell"; and thereafter the city was completely destroyed. (Matt. 11:23) In Ezekiel 32:27 it is recorded that some soldiers were in hell, with their weapons of war buried under their head. David said that 'the pains of hell gat hold of him' while he was still alive. In none of these instances could "hell" be understood to mean either fire or torment, but always *the grave*.

The parable of the rich man and Lazarus, which is supposed by some to teach eternal torment, is found in Luke 16:19-31. Let us examine it.

A rich man was clothed with purple and fine linen, and fared sumptuously every day. Notice that he was not charged with being a sinner. A beggar full of sores was laid at the rich man's gate, desiring to be fed with the crumbs that fell from the rich man's table. Not a word is said about the beggar's being a good man or a follower of the Lord. The beggar died and was carried by the angels into Abraham's bosom. Not a word is said about his being taken to heaven. The rich man died and was buried.

In hell the rich man lifted up his eyes, being in torment, and saw Lazarus in Abraham's bosom and begged for a drop of water to cool his parched tongue, saying, "I am tormented in this flame."

Please bear in mind that the Bible says that "the dead know not any thing" (Eccl. 9:5), and that Jesus never spoke to the multitudes except in parables. (Matt. 13:34) Thus we are faced with the proposition that this is a parable, and that the rich man and Lazarus were not literal men. We are also faced with another proposition, namely, that if they were literal men, and both died, as the parable states, they would not know anything.

It is claimed by some that, because Lazarus was carried into Abraham's bosom, the parable teaches that at death good people go to heaven. This can not

be correct, for the reason that Jesus said that no man had ever gone to heaven prior to his time, hence that Abraham was not in heaven. (John 3:13) Jesus was the first one to be raised from the dead, and the first one to go to heaven. More than that, the Bible repeatedly says that dead people do not know anything; hence, if the parable be taken to refer to *two men* who died, then neither of them would know anything.

Let me remind you that Jesus was dead three days and did not know anything until God raised him from the dead on the third day; and this is another proof that people do not go to heaven at the moment of death.

On another occasion, Jesus raised another named Lazarus, the brother of Martha and Mary, who had been dead four days. This Lazarus had not been to heaven during those four days, but he had been in the tomb all the time; and just before he raised Lazarus Jesus asked that the stone be rolled away and then he called Lazarus forth from the tomb.

Bear in mind also that it is not a sin to be rich and to be clothed in purple and fine linen. If it were, many Christians would have no hope of going to heaven, because they wear purple and fine linen continually. Neither is a man a saint just because he is a beggar and full of sores and because the dogs lick those sores. If this were necessary in order to get to heaven, then very few would ever get there. Evidently the rich man was kindly disposed, because he allowed the beggar to lie at his gate; and the evidence seems to imply that he gave food to the beggar. Wicked rich men will not tolerate a beggar's lying at their gates. They would call a policeman and make him leave.

Now let us further examine the parable, and we shall find it in full harmony with all the preceding deductions. First, Whom did this "rich man" represent? The answer is, The nation of Israel, who were God's chosen people. They were clothed in *purple and fine linen*. *Purple* is a symbol of royalty. Kings wear purple. *Fine linen* is a symbol of righteousness. Israel's priests wore fine linen. They were

called a nation of kings and priests. Israel had a table and fared sumptuously; in that they were God's chosen people and in that God heaped blessings upon them. They were the only nation on earth whom God recognized and dealt with. Thus they were rich; their table consisted of all the special favors and blessings that God bestowed upon them. When Jesus came to earth he rejected that nation and they became dead as an organized nation, and have been dead ever since, as an organized nation, however, not as a people. They have ceased to exist as a nation, and can properly be spoken of as being in hell, that is, destroyed, out of existence. Every one knows that this is a fact. But, as a people, the Jews have been scattered among all the nations of earth, and, as a people, they have been in torment; they have been persecuted: pogroms have been made against them; they have been driven from country to country, and, as a people, they have been pleading for water, for mercy, for relief from the hard conditions in which they have been placed.

Now who was the "beggar"? He represented those Gentiles who were not in God's favor and who, realizing this fact, came to Israel to get favors; that is, they begged favors of Israel; they recognized that Israel's God was the true God, and that Gentiles were not entitled to his favors, except as beggars get favors.

Several references to these Gentile "beggars" are recorded in the Bible. Naaman, the Syrian, came to the Prophet Elisha for the crumb of blessing, namely, to be cleansed of his leprosy. If all Israelites had had the faith of Naaman they could have been cleansed of their leprosy, for the reason that this favor was on their table. But they lacked a proper faith, and so were not healed. Jesus said that there were many lepers in *Israel* in the time of Elisha the prophet, but unto none of them was the prophet sent, save to Naaman the Syrian.—Luke 4:27.

The widow of Sidon had her barrel of meal and cruse of oil multiplied by Elijah in the time of famine, because of her faith in Israel's God. Many of Israel's widows could have had the same blessing if they had had the proper faith. See Luke 4:25, 26.

A very prominent example of one of these beggars is found in Matthew 15:22-28. A woman of Sidon came to Jesus to have him cast a devil out of her daughter. Jesus said unto her, "I am not sent but unto

the lost sheep of the house of Israel." This shows clearly that the Gentiles were not entitled to these blessings, except as a beggar would be. The woman persisted, and Jesus answered again, saying, "It is not meet to take the children's bread, and to cast it to dogs." All Gentiles were called "dogs" by Jews. They used the word exactly as we use the word "foreigner". This shows that the favor which she begged belonged exclusively to Israel. Now note her reply. She said: "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Jesus complimented her on her faith and gave her the desired crumb. Here was a member of the Lazarus class at the door of the rich man, begging crumbs that fell from the rich man's table.

In the parable, both the rich man and the beggar died. What does this mean? It means that both died to their former condition. The nation of Israel lost God's favor, and all those Gentiles who had a proper faith came into God's favor.

Jesus rejected the nation of Israel five days before his crucifixion, when, looking down on the city of Jerusalem, he said, "Your house is left unto you desolate." There they were rejected. There they lost divine favor. They immediately went into hell, the condition of destruction as a *nation*. From that time on favor began to go to Gentile believers, and *they* died to *their* former condition of disfavor, and came into God's favor.

This favor extended to them is pictured, in the parable, as the beggar's being in Abraham's bosom. This does not mean heaven. What is meant by Abraham's bosom? Abraham is called the father of the faithful, and as long as Israelites were in God's favor they were called the children of Abraham, but when they lost favor they ceased to be the children of Abraham. All Gentiles who have the faith of Abraham since the first advent of the Lord, are called the children of Abraham and, figuratively speaking, are *in Abraham's bosom*; that is, they are in God's favor, and receiving his blessings because of their faith.

The rich man and the beggar simply exchanged places and each became dead to his former condition. Thus the rich man went into hell as a nation.

When we get clearly before our minds that the Bible shows that dead people are unconscious until the resurrection takes place, then we can understand the parable of the rich man and Lazarus.

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Let God arise, and scattered  
Let all his enemies be;  
And let all those that do him hate  
Before his presence flee.

As smoke is driv'n, so drive thou them;  
As fire melts wax away,  
Before God's face let Satan's hosts  
So perish and decay.

But let the righteous ones be glad:  
Let them before God's sight  
Be very joyful; yea, let them  
Rejoice with all their might.

Sing unto God, show forth his praise;  
Extol him with your voice,  
That rides on heaven, by his name JAH;  
Lift up your head: rejoice!

## WHY DID JESUS DIE?

[Thirty-minute radio lecture]

**J**ESUS said: "The Son of man came . . . to give his life a ransom for many." (Matt. 20:28)

Paul said that "the man Christ Jesus . . . gave himself a ransom for all". (1 Tim. 2:5, 6) Thus the death of Jesus is associated with the doctrine of the ransom, which is taught throughout the Scriptures. Very few people understand what the doctrine of the ransom is or what the word "ransom" means.

The most beautiful doctrine in the Bible is the doctrine of the ransom. No other doctrine reveals the length and breadth, the height and depth of the love of God, and of his Son, our Lord Jesus, as does this doctrine. It reveals a love which, in its unselfishness and its spirit of sacrifice, stands without a parallel on the pages of history. Many noble deeds of bravery and heroism are found in the annals of the past, involving sacrifice even to the extent of laying down life itself in behalf of others. Many of these are, quite properly, worthy of our commendation. Parents have given their lives for their children; men and women have given their lives for their country; lovers have given their lives one for the other; and many instances are on record where both men and women have laid down their lives for some cherished principle.

We read of these instances of devotion to family, to home, to country and to principle, with thrills of admiration and delight; but analyzing them, we find that these sacrifices are usually made in behalf of those whom we love, or who love us, or in behalf of a country which we love and which protects and honors us for such deeds of heroism. Ofttimes these sacrifices are made to win the applause and approval of the masses; and usually the thought of present and future fame or glory spurs on to action. In other words, there is often a measure of selfishness in the motives which prompt these sacrifices.

But how few are they who read the story of the sacrifice of Jesus Christ with thrills of admiration. Newspapers, magazines, writers, and speakers from both pulpit and platform, exhaust their rhetoric in singing the praises of earth's heroes, while the greatest act of love and heroism that has ever been witnessed, or ever will be witnessed by men or angels, gets scant notice by any of these; and when it is noticed, it is usually belittled, or misrepresented, because misunderstood.

Every time any one denies the necessity for Jesus' death, he belittles the sacrificial work of Jesus and makes Jesus simply a fanatic who died a martyr to his fanaticism.

Every time any one denies that Jesus was the Son of God, he belittles the sacrificial death of Jesus; for if Jesus was not the Son of God, his death could accomplish no more than the death of any other man.

Every one who believes in the doctrine of evolution does away with the necessity for the ransom work of Jesus; for if man were gradually evolving from a lower to a higher nature, then, of course, he would not need a savior, would not need any one to die for him, because this evolution would accomplish all that could be desired. The teaching that the only value of the life and work of Jesus was to furnish a good example for his followers completely nullifies the necessity for his death.

If Jesus was the offspring of Adamic stock, like any other member of the race, then he told an untruth when he said, "I proceeded forth and came from God"; and the apostle's statement was not true when he said that Jesus was holy, harmless, and separate from sinners.

If Jesus' death was not necessary, then he told an untruth when he said, 'I am come that I might give my life a ransom for many.' Worldly wisdom and science falsely so called, seeking to palm itself off as inspiration, is thus destroying the very foundation of the Christian religion. And the men who are doing this are simply taking themselves too seriously. Not understanding the Divine Plan, they attach more importance to their own speculations than to the words of God's holy prophets who spoke under inspiration. They assume to be wiser than they really are. An understanding of the Divine Plan, and why a ransom was necessary, and what constitutes the ransom price, and what benefits will be derived from its use, most effectually makes the wisdom of these wise men appear very foolish.

The word "ransom" means the price paid to release a thing or a person in bondage or captivity. Many instances are on record where bandits have captured individuals and held them for a ransom; and everybody knows that the ransom is the price paid for release of the captives.

According to the Bible, the entire race of mankind need to be ransomed; and the reason is that they are in captivity, in bondage, in the bondage of sin and the captivity to death. For six thousand years the race has lived under this captivity, and not a single person has ever been able to deliver himself from it. Health laws, sanitation, dietetics, physical culture exercises, shorter hours of labor, dentists, surgeons, doctors, and all the sermons that have ever been preached, can not in any sense or to any degree lift man out of this captivity. Every man and woman who is sane must realize this fact. The curse of sin and death still rests upon the race, and almost every year adds some new disease to the already long list which science has to combat. It would seem that six thousand years of abject failure in the work of trying to deliver the race from this captivity would be

sufficient to make the worldly-wise philosophers and scientists give more attention to the remedy proposed in the Bible. But why have human efforts resulted in such a pronounced failure? The answer is that there is only one way to deliver man from this curse, and that way is the Bible way, namely, by the payment of a ransom.

Let us notice how mankind came under this curse. God's purpose is to fill the earth with a race of human beings who will be without sin and have perfect health. With this purpose in mind he created Adam in Eden, perfect physically, mentally and morally, and told him to multiply and increase and fill the earth. The entire race was created in Adam's loins. Adam was a free moral agent; that is, he had the power to choose the right or the wrong. This power differentiated him from the brute creation and made him responsible to God for all his acts, whether right or wrong. Hence, when Adam sinned, he was held responsible for his act and punished for the same. The punishment inflicted is clearly stated to be, "Dying thou shalt die." (Gen. 2:17, margin) In harmony with this verdict, Adam was driven out of Eden and began to die. He continued in the dying condition until, at the end of 930 years, he was surely dead. His children were born after the penalty began to operate against Adam, and by the law of heredity, they inherited the same condemnation, namely, to live for a longer or a shorter time in a dying condition and finally to surely die. This is why the apostle says, "In Adam all die" (1 Cor. 15:22); and again, "By the offence of one, condemnation came upon all."

Throughout the entire Scriptures this 'surely dead' condition is described as a condition of silence, darkness, and unconsciousness. The prophet plainly says that "the dead know not anything" (Eccl. 9:5); and to this statement all other scriptures agree. It is a mistake to claim that the dead are more alive than ever. That is Satan's lie.

The question arises, When Adam sinned did God abandon his original purpose, namely, to fill the earth with a race of Adam's posterity? We answer, No; God still purposes to do this very thing. But, we ask, How is this to be done if the race is actually dead? The Bible answer is, By a resurrection of the dead. How reasonable this method is, and how easily understood. Both the Old and the New Testament repeatedly assure us of this fact. Here are two instances: (1) From Ezekiel 37:13, 14, "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, . . . and I shall place you in your own land." (2) The words of Jesus himself, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

To accomplish this deliverance of mankind from the bondage to sin and death there is, according to the

Scriptures, only one way, namely, by ransoming them from the grave. I quote some texts on this point.

From Psalm 49:15: "God will redeem my soul from the power of the grave." Again, in Hosea 13:14 we read, "I will ransom them from the power of the grave; I will redeem them from death."

If it was God's plan to ransom man from the power of the grave, then it would be proper to ask what price was necessary to purchase their release. The word "ransom" conveys the thought of an exact equivalent, a corresponding price. The Bible states it thus: 'An eye for an eye, a tooth for a tooth, and a life for a life.' It is written that 'the blood of bulls and goats can not take away sin'; and the reason is that it was not bulls and goats that sinned. It was a man, a perfect man, that sinned, and the only price that would be acceptable must be another perfect man. There was no perfect man on earth, and so it devolved upon Jehovah God to provide one. Note what the prophet has to say on this subject. In Psalm 49:6, 7 we read, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him."

In simple and beautiful language the Bible tells us how God provided another perfect man and without sin. That man was Jesus. Begotten in the womb of Mary by the holy spirit of God, he was born flesh. "That which is born of the flesh is flesh," said Jesus. It is foolish, as well as unscriptural, to claim that because Jesus was begotten of God he was therefore divine. God gave life to fish, birds and beasts, and no one would claim that they are divine. The Bible never speaks of Jesus as being divine until after God raised him from the dead. At his resurrection God gave him the divine nature; but prior to his resurrection he is always spoken of as "the man Christ Jesus". Jesus was not a descendant from Adam. He was a new branch grafted into the Adamic stock. At maturity, the age of thirty years, he was a perfect man, yet holy, harmless, and undefiled, separate from sinners. He was therefore then the exact equivalent of Adam before Adam had sinned. Paul tells us that the human body of Jesus was prepared specially for sacrifice. (Heb. 10:5) It was his life as a man, his human existence, that Jesus gave as a ransom price for Adam and his race.

Note some of the scriptures on this point: "My flesh . . . I will give for the life of the world." (John 6:51) "The Son of man came . . . to give his life a ransom for many." (Matt. 20:28) "The man Christ Jesus . . . gave himself a ransom for all."—1 Tim. 2:5, 6.

Jesus declared that he laid down his life voluntarily. His words are, "I lay down my life. . . No man taketh it from me, but I lay it down of myself."

(John 10:17, 18) And again, he said that he could call twelve legions of angels to defend his life.

Let us for a moment glance at the sacrifice of Jesus and see how far it transcends any other human sacrifice. First, note the condescension in it. Try to imagine some earthly prince condescending to give his life for the degraded, the wicked, and the slum element of this world. Even the thought is preposterous. But Jesus was a prince, the Son of God. In his prehuman condition his name was Michael. He created the angels and everything else in the universe, except God himself. This mighty Prince Michael laid aside the glory he had with the Father before the world began; he condescended to men of low estate; he who was rich became poor for our sakes, that we through his poverty might become rich. Having taken upon himself the form of a servant, he humbled himself still further, and became obedient unto death, even the ignominious and humiliating death of the cross. Think of the thirty-three and a half years of separation from the companionship of his Father; think of the jibes and jeers, the insults, the cuffs, the cruel nailing to the cross; the mockings as he hung there on the cross; the spear-thrust: in the eyes of the world, a criminal of the worst sort, the offscouring of all things; not one to sympathize with him in that trial; even his own disciples forsook him and fled. It had been written of him long before that time that 'he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth'. (Isa. 53:7) Then add to all this the fact that Jesus gave his life for his enemies, as well as for his friends, and that the vast majority of the race were his enemies, slandering, reviling and persecuting him and his Father, Jehovah God.

Why did Jesus become a man and give himself to such an ignominious death? The answer is, That he might ransom the race from the power of the grave, that he might redeem them from death. (Hos. 13:14) Paul says that 'Jesus tasted death for every man'. (Heb. 2:9) Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) In other words, the death of Jesus made a resurrection possible. Notice the emphasis given this fact by the Apostle Paul: "If Christ be not risen, then is our preaching vain, and your faith is also vain. For since by man came death, by man came also the resurrection of the dead."—1 Cor. 15:14, 21.

We marvel at the love which prompted our Savior to make such a sacrifice. Well has the poet expressed it in these words: "Such love was never known, such pity never shown, as that of Christ our Savior." The Apostle John said: "Hereby perceive we love, because he laid down his life for us."—1 John 3:16, R. V.

Was it possible for any other being to make so great a sacrifice as Jesus made? Yes, there was One who made a greater sacrifice than Jesus did, and that was the heavenly Father himself. Think, if you can, of the heavenly Father, Jehovah, permitting his Son to come to earth, to associate with the fallen human race for thirty-three and a half years, denying himself the fellowship and companionship of that Son, and for three and a half years witnessing his enemies revile and persecute him, spit in his face and nail him to the cross. And then try to think of an earthly parent permitting an only and beloved son to be persecuted and put to death by his enemies in this way.

Nearly every one overlooks God's part in this great sacrifice, but the Bible does not. In it we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jesus' own words also are: 'The Father sent the Son into the world to be the Savior of the world.'

Jehovah himself is the author of this plan, and he is carrying it on to its complete execution. The Scriptures tell us that when the plan is all finished, and every feature of it is properly understood, every knee shall bow, and every tongue shall confess; that everything that has breath shall praise the Lord; and that everything in heaven and in earth shall be saying, 'Great and marvelous are thy works; just and true are thy ways, thou King of saints.' These texts mean that everybody will recognize the wisdom of Jehovah's plan, the justice of it, and the love in it. All will acknowledge that it was superior to any man-made plan, and will spontaneously render their hearts' devotion and the praise of their lips to Jehovah God.

Jehovah had three objects in view when he designed the salvation of the race by means of the payment of a ransom price. His first object was to carry out his original purpose of filling the earth with a race of human beings. His second object was to give such an exhibition of his attributes of wisdom, justice, love and power as would compel the admiration and reverence of all his creatures, both in heaven and in earth, throughout all eternity. His third object was to show up the fallacy of human wisdom and the foolishness of the plans and schemes of men, so far as releasing mankind from the captivity to sin and death is concerned. And the lesson will be so impressive and so thoroughly learned by everybody that it will never need a repetition. Never again will any person attempt to be wiser than God. Never again will there be any insubordination in all the universe.

There will be two things that will convince both men and angels that God's plan of salvation is the only reasonable and effective one.

These two things are: First, all human efforts to stabilize the world and improve the moral conditions

will have utterly failed, and the present so-called civilization will have completely collapsed, as the Bible most clearly depicts. Second, when the Devil is bound for a thousand years; when the nations beat their swords into plowshares and their spears into pruning-hooks, and learn war no more; and when the dead begin to come forth from the tomb, and a blessing begins to flow to all the families of the earth, then men will begin to realize the benefits of Jesus' ransom work. Then they will begin to understand why Jesus tasted death for every man.

Let me quote some of the prophecies of this time of blessing, all of which are to begin to have a fulfilment in the very near future.

Isaiah 35:5, 6, 10: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Jeremiah 31:15-17: "A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Also, in Revelation 21:4 we read: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It should be easy for any one to see that moral reforms, social uplift, humanitarian works and the preaching of the gospel can not accomplish these

things. Legislation can not accomplish it. Any one can readily see that the theory of man's evolving from a lower to a higher condition can not bring about any blessings for those already dead. It can not bring about the resurrection from the dead of a single individual.

Then why put our trust in these things? Why not heed the plain instruction of the Scriptures, that there is no other name given under heaven and among men whereby men can be saved, but the name of Jesus? Why not recognize the apostle's statement that without the shedding of blood there is no remission? (Heb. 9:22) Why not listen to the declaration of John the Baptist, who, pointing to Jesus, said, "Behold the Lamb of God, which taketh away the sin of the world"? Why this persistent effort to obtain salvation without recognizing the value of the death of Jesus?

Even if it were possible for any of these schemes to bring about permanent blessings, it must be acknowledged that they can not bless the dead; they can not bring about perfect health and happiness, nor can they bind the Devil. They can not open blind eyes, nor raise the dead; can not unstop deaf ears, nor restore the insane to sound mind again.

This same Jesus, who gave himself a ransom for all, was highly exalted at his resurrection and given all power in heaven and in earth, and has both the authority and the power to resurrect all the dead. Very soon now the resurrected Jesus will begin this work; and for a thousand years, during which Satan will be bound, Jesus will heal all the sick, raise all the dead, and give to all the willing and obedient the privilege of living on the earth for ever. Then everybody will recognize that eternal life is the gift of God, through our Lord Jesus Christ, that is, through the ransom which he gave for all, and through the power to resurrect and bless, which he will exercise during the thousand years of his reign.

## LETTERS

### A GREAT PRIVILEGE

DEAR BRETHREN:

For your information, at a meeting of the Pittsburgh ecclesia yesterday it was unanimously decided to raise at least \$2,000 during the present year as a 'good hope' fund to be used by you in furthering this great movement of spreading forth the name of Jehovah through the WATCHTOWER network. We as a class heartily endorse the progress you are making in this, and wish to do all we can to uphold your hands. From time to time, parts of this amount will be sent you by our treasurer as they are raised by the ecclesia.

We esteem it a great privilege that we are granted this opportunity of singing praise to our God, and assure you that our prayers are for the complete vindication of his name.

Yours in his service,  
G. W. CHAMBERS, Pa.

### WAITING TO SERVE THE KING

DEAR BROTHER RUTHERFORD:

Greetings in his name.

When it was intimated at our class tonight that an opportunity was to be given to canvass for the new booklet, *The Peoples Friend*, it was unanimously decided that the secretary write you immediately, to express our appreciation for the great privilege the Lord has given us at this time, in placing such literature in the hands of the people. We desire to express our thankfulness to the Lord for the privilege of living at this time in the world's history, when our God is about to come out of his place, to vindicate his name before all creation. Our hearts are thrilled with the vision of the two great organizations' getting into grips; and we already see by faith, and have the continued assurance, that the conflict will end in sure and certain victory for the Lord of hosts. And so as a people we are waiting on the Lord (not, as some do, in a comfortable easy chair, but), waiting to serve, willingly serving, joyfully serving, the King of kings and Lord of lords.



You will be glad to know that the whole class are harmoniously working together, standing shoulder to shoulder, singing forth the honor of his name.

The flashes of lightning from the temple, and the messages from *The Watch Tower*, are having their proper effect in moving the Lord's people into active service; and there we find blessings untold and joys ever increasing.

May the Lord continue to bless your ministry in the interests of his cause and his people, is the sincere desire of our hearts.

Yours in the service of our King,  
EDINBURGH (Scotland) CLASS.  
ROBT. L. GUY, *Secretary*.

#### ADDED JOYS DAILY

DEAR BRETHREN:

I find so much more interest in the radio lectures since the chain broadcast on Sundays has been instituted that I just must send a line to tell you so. People are getting it everywhere, and the prominent and influential ones, too.

Canvassing business territory one finds the radio work is getting a kind of results we never achieved in any other way. The local broadcast here, WNRC, on Fridays, also has had *wonderful* success, and has to some extent prepared this section for the chain. Each day's canvassing brings added joys.

Yours by the Lord's favor,  
BERTHA ELLER, *North Carolina*.

#### SHOWS WORLD POWERS IN TRUE COLORS

DEAR BROTHER RUTHERFORD:

From time to time during the past few years I have felt a great desire to tell you of my deep appreciation of the truth and light that penetrate through your books and *The Watch Tower* at this time.

Realizing what a busy person you must be, I have refrained from writing until now. But after reading our new book, *Government*, I can keep still no longer. It is a clear proof to me that Jehovah is using you for the glory of his name in the earth; else you would not be allowed to print the facts as you have stated them in the book, *Government*. It certainly shows the world powers in their true colors as no other book does.

Thanks for the sweet relief it promises to the world of mankind. It gives me great joy to take this book from door to door. How can we keep from singing God's praise even louder than ever before?

Although I have not the opportunity of putting full time into the work, as I have two small children, I do enjoy going out a few hours each week as a class worker, singing forth the honor of God's name, and telling the people that the time is at hand when they shall know the truth and the truth shall make them free.

Praying for you and for all the laborers in the field, I am

Your sister by his grace,  
MRS. LILLY PATTERSON, *Ga.*

#### GRATEFUL APPRECIATION

DEAR BROTHER RUTHERFORD:

Many thanks for the beautiful book, *Reconciliation*. That figure on the cover gives me the thought of man's helpless condition; he is looking up for God's reconciliation. I love the *Creation* book. It sells well. I open it and show the picture of our great King and tell of the blessings that are coming to mankind. Words can not express my gratitude for all the blessings I receive from the Bible House.

I remain yours in the Lord,  
MRS. E. A. GILKS.—*Colporteur*.

#### NEARLY A MILLION

MY DEAR BROTHER:

It makes me very glad to have the opportunity to send you a communication, which will surely encourage you and cheer you up. The Lord has blessed his people of our ecclesia also very richly during the past months.

*The Watch Tower* stated some time ago that the sale of literature and the part which the brethren take in the house-to-house work make it possible to judge in what condition the ecclesia is. The friends at Berlin have sold during the past twelve months nearly one million books and booklets, and that is more than were sold in all Germany through this colporteur work in the year 1923. It is also specially gratifying that in round numbers 1200 series of *Scripture Studies* have been distributed among the people during the same period. The two IBSA weeks were specially blessed; and it was of great advantage that friends having their vacation just during that time worked together in certain districts. We arranged such groups, and sixteen brethren sold 2,000 books and 5,000 booklets in six days in June, and in the second drive week eighteen brethren sold in eight days 1,500 books and about 7,000 booklets.

You will remember that when you were here the last time you expressed your joy in a meeting of the friends over the large participation of the Berlin friends in the house-to-house work. For the first time the number of 500 workers had been exceeded on that occasion, and in the following months the number of the workers was still higher, and now for the first time there were 762 brethren of the Berlin class participating in the field work.

BERLIN (Germany) ECCLESIA.

#### HEART HARMONY

DEAR BROTHER IN CHRIST:

Greetings in his name. Ever since I have learned, through *The Watch Tower*, that the Lord has come to his temple, my heart has been made to rejoice in the light that is shining more brightly now, as in the issues for October and November, and especially in that of November 15, which gives us this wonderful understanding on the pyramid of Gizeh.

I am so thankful for this understanding; for I was one of those who had swallowed this, bait, hook, sinker and all. I am thankful for the good things which the Father is giving to us in this day; but there is no end to the good things which he has for us.

I find great joy in carrying this message of truth; for where once we could not sell books, the people are now asking for them, and saying that they are the most wonderful books they have ever read.

My whole heart is in harmony with the Bible House, and I earnestly desire to do the will of my God.

Brother, may our Father in heaven richly bless you and keep you faithful. Assuring you of my Christian love and of my daily prayers for you and the dear ones at Bethel, I remain

Your sister by his grace,  
C. WARE, *Iowa*

#### PYRAMID IDOL SHATTERED

DEAR BROTHER IN THE LORD:

Just a word to make known to you the joy I experienced in reading the articles in the last two *Watch Towers*, which proved the falsity of what we have considered to be the corroborative evidence of Jehovah's Word and plan.

My pyramid idol is shattered; and the beautiful truth which our God has given to us has taken its place in my mind.

I want to thank you, dear brother, as a faithful servant of the Lord, for this "meat" which is evidently given to the "remnant" in due season. After reading the last article on the pyramid, I asked the Lord to forgive me for lack of faith in his Word, which is all sufficient. I thanked him for helping me to discern the evident truth that the symbolism of the "altar" and the "pillar" have their fulfilment in the experiences of the faithful "remnant" at this time.

Then I took my pyramid books, which had cost me about five dollars, and threw them into the stove; and, as the Devil was determined they should not burn, I poked them until they were consumed.

Yours for the honor of Jehovah,  
W. B. LINDSLEY, *N. Y.*

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BARKER

Jeffersontown, Ky. ....Apr.	1	Erie, Pa. ....Apr.	5
Louisville, Ky. ...."	2	Troy, N. Y. ...."	7
Cincinnati, Ohio ...."	3	Boston, Mass. ...."	14
Gallon, Ohio ...."	4	Greenfield, Mass. ....May	2

### W. J. THORN

Sallna, Kans. ....Mar. 31-Apr. 2	Coon Rapids, Iowa ....Apr.	18-20
Abilene, Kans. ....Apr. 4-6	Marengo, Iowa ...."	21-23
Jamestown, Kans. ...."	Iowa City, Iowa ...."	25-27
Red Oak, Iowa ...."	Oxford Junction, Iowa ...."	28-30
Exira, Iowa ...."	Cedar Rapids, Iowa May	2-4

### C. W. CUTFORTH

Viking, Alta. ....Apr.	1	Saskatoon, Sask. ....Apr. 13, 14
Wainwright, Alta. ...."	2	Prince Albert, Sask. ...." 15, 16
Saskatoon, Sask. ...."	4	Kinistino, Sask. ...." 17, 18
Sutherland, Sask. ...."	5	Brockington, Sask. ...." 19, 20
Heatland, Sask. ...." 6, 7		Star City, Sask. ...." 20, 21
Spruce Lake, Sask. ...." 9, 11		Novra, Man. ...." 23
Paradise Hill, Sask. ...." 10		Swan River, Man. ...." 25, 26
N. Battleford, Sask. ...." 1		Minitonas, Man. ...." 27, 28

### J. C. WATT

Charlottesville, Va. Mar. 31-Apr. 2	Exmore, Va. ....Apr. 14-16
Richmond, Va. ....Apr. 4-6	Chincoteague, Va. ...." 18-20
Petersburg, Va. ...." 7-9	Wilmington, Del. ...." 21-23
Hopewell, Va. ...." 11-13	York, Pa. ...." 25-30

### G. H. DRAPER

Anna, Ill. ....	Mar. 31-Apr. 2	Swanwick, Ill. ....	Apr. 18-20
Carbondale, Ill. ....	Apr. 4-6	Dix, Ill. ....	" 21-23
White Ash, Ill. ....	" 7-9	Flora, Ill. ....	" 25-27
West Frankfort, Ill. ....	" 11-13	Robinson, Ill. ....	" 28-30
Valier, Ill. ....	" 14-16	Belmont, Ill. ....	May 2-4

### GEORGE YOUNG

Fort Smith, Ark. Mar. 31-Apr. 2	Joplin, Mo. ....Apr.	18-20
Fayetteville, Ark. ....Apr. 4-6	Springfield, Mo. ...."	21-23
Rogers, Ark. ...." 7-9	Ash Grove, Mo. ...."	25-27
Verona, Mo. ...." 11-13	Sedalia, Mo. ...."	28-30
Carthage, Mo. ...." 14-16	Jefferson City, Mo. ....May	2-4

## CONVENTIONS

A convention of the International Bible Students Association will be held at Alexandra Palace, London, England, June 1 to 4, with a public meeting at Royal Albert Hall on Sunday evening, June 2.

A convention of the International Bible Students Association will also be held at Glasgow, Scotland, Govan Hall, June 15 to 18 inclusive. In addition to the discourses delivered, certain days will be assigned for service field work. More detailed information will be given in due season.

GERMANY: A convention of the Bible Students will be held in Germany May 16 to 19. At this time the place is not definitely settled but will be announced later.

A convention will be held for the benefit of the Swiss and German brethren of Switzerland, May 11 to 13.

It is expected that the president of the Society will attend each of the above-announced conventions.

There will be no general convention in America this year, but there will be a number of local conventions which will be announced in *The Watch Tower* from time to time.

### H. E. HAZLETT

Kankakee, Ill. ....Apr.	4-6	Chicago, Ill. ....Apr.	14-23
Roseland, Ill. ...."	7-13	Hammond, Ind. ...."	29, 30

### M. L. HERR

Drumright, Okla. Mar. 31-Apr. 2	Parsons, Kans. (city) Apr.	18-21
Sapulpa, Okla. ....Apr.	Parsons, Kans. (country) "	22, 23
Tulsa, Okla. ...."	Pittsburg, Kans. ...."	25-27
Nowata, Okla. ...."	Iola, Kans. ...."	28-30
Coffeyville, Kans. ...."	Ottawa, Kans. ....May	2-4

### W. M. HERSEE

New Liskeard, Ont. ....Apr.	1, 2	Oxdrift, Ont. ....Apr.	16
Matheson, Ont. ...."	4	Kenora, Ont. ...."	18, 19
Timmins, Ont. ...."	5-7	Winnipeg, Man. ...."	21, 22
Nakina, Ont. ...."	9, 10	Portage la P. Man. ...."	23, 25
Fort William, Ont. ...."	12-14	Virden, Man. ...."	26
Dryden, Ont. ...."	15	Brandon, Man. ...."	27, 28

### H. S. MURRAY

Indianapolis, Ind. ....Apr.	4-13	Cincinnati, Ohio ....Apr.	14-23
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### E. D. ORRELL

San Jose, Calif. Mar. 31-Apr. 2	San Francisco, Calif. Apr. 22-28
Palo Alto, Calif. ....Apr. 4-6	Richmond, Calif. ...." 29
Oakland, Calif. ...." 7-21	Marshfield, Oreg. ....May 2-4

### J. C. RAINBOW

Salt Lake City, Utah Mar. 31-Apr. 6	Upper Lake, Calif. Apr. 18, 19
Ogden, Utah .....Apr. 7-9	Oakland, Calif. .... " 20, 21
San Raphael, Calif. - " 11-13	Ashland, Oreg. .... " 25-27
Healdsburg, Calif. - " 14-16	Klamath Falls, Oreg. " 28-30

### E. B. SHEFFIELD

Estherville, Iowa ....Apr.	4-6	Eureka Center, Minn. Apr.	25-27
Minneapolis, Minn. ...."	7-16	Rochester, Minn. ...."	28-30
St. Paul, Minn. ...."	18-23	Ellsworth, Wis. ....May	2-4

## SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held.

Minneapolis, Minn. ....Apr.	13, 14
Chicago, Ill. ...."	27, 28
Cincinnati, Ohio ....Apr.	27, 28
Portland, Ore. ....May	18, 19
Columbus, Ohio ...."	18, 19
Milwaukee, Wis. ...."	18, 19
Cedar Rapids, Iowa ...."	18, 19
Duluth, Minn. ....June	1-3
Cleveland, Ohio ...."	8, 9