



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

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

W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts 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 21:28-31

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 "partakers 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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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seems no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The Society has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

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The Conkey Company is sending out a circular letter to WATCH TOWER subscribers. How the addresses of these brethren are obtained we do not know. The letter is an effort to sell what is called "Memoirs of Pastor Russell". It states, "The text deals authentically and graphically with the life, works, etc., of Pastor Russell." THE WATCH TOWER called attention several years ago to the fact that this book is not authentic. It contains a number of statements which are not true. Of course the only interest of the Conkey Company is to get their money. This is to advise the friends that the SOCIETY does not endorse the book because it does not contain an authentic statement.

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By Means of "The Watch Tower"

"Hypocrisy and the True" "Character or Covenant—Which?"

Z April 1, 1926

Z May 1, 1926

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LIBERTY OF THE PRISONERS

"The Lord looseth the prisoners."—Psalm 146: 7.

THESE inspired words of the prophet of God prove that there are those who are prisoners; that the time must come when they will be set at liberty; and that Jehovah will liberate them. The questions then arise: Who are the prisoners? Where are the prisoners? How do they become inmates of the prisons? Who are the prison-keepers? When are the prisoners to be loosed, and what means will Jehovah employ to give them their liberty?

WHO ARE THE PRISONERS?

* The thought usually expressed has been that the grave is the prison and that the dead are the prisoners; hence the familiar expression, "Those who are in the prison-house of *death*." The Scriptures do not support that statement. It is nowhere stated in the Bible that death is a prison-house. On the contrary the prophet of God, speaking concerning the prisoners, says: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." (Psalm 79: 11) "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem."—Psalm 102: 19-21.

* Seeing that these prisoners are not yet dead but are appointed to die, that they are crying and mourning and praying unto God, and that their prayers are heard, it follows that such prisoners must be held somewhere alive, in bondage and in restraint by the enemy. If they were dead and in the grave they would neither be crying nor sighing nor praying; because there is no knowledge, nor wisdom, nor thought in the grave.—Ecclesiastes 9: 5, 10.

* A prison is a place where prisoners are held in restraint of personal liberty. Prisoners are those who are in a state of restraint or confinement; that is to say, those who are in restraint of their liberty or freedom of action. Prisoners are held by coercion or by physical force. A person may be held as a prisoner behind impregnable walls and iron-barred gates, or he may be held in restraint by reason of fear.

* When one by reason of fear of another is held in restraint such fear is a snare unto him. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." (Proverbs 29: 25) The word here rendered snare literally means a noose put around the neck or head to hold the creature. The language used by the prophet here is symbolical. The head is the seat of the mind. It is with the mind that man thinks. One put in fear of another or of an institution is thereby ensnared and becomes a prisoner, because restrained of exercising his liberty. The one who produces or causes the fear by which the other is held in restraint is properly called the prison-keeper.

* Answering the question, Who are the prisoners? the Scriptures seem plainly to refer to the tribulation or great company class as those who are held in restraint as prisoners. Strictly speaking, the great company class is not a body or company until the end of the Gospel Age. Then those who compose that company are sent forth into the wilderness; that is to say, into a condition in which there are no comforting message of truth and no sympathy for those who love the truth. The consecrated who are now in the denominational systems of religion are really in that condition. The leaders, and those who control such denominational systems, have no love for nor sympathy with any who are real lovers of the Lord and who desire to see the will of God done on earth.

* The consecrated are not happy in the denominational systems; they sigh and cry because of their condition, and long to see a real whole-hearted worship of God such as they observed when first they knew the Lord. Their heart sentiments are recorded by the prophet: "O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the nations say, Where is their God? let him be known among the nations in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness

of thy power preserve thou those that are appointed to die." (Psalm 79:8-11) The fact that these are prisoners, and the further fact that they are appointed to die, are conclusive proof that they are not already dead and in the grave.

⁸ Why is it said that those forming the great company class mentioned here are appointed to die? All spirit-begotten ones are called in one hope of their calling. (Ephesians 4:4) This call of the high calling is extended to each one at the time such an one is justified by Jehovah, the justification itself constituting the call or invitation. When one makes a full consecration to do the will of God the great High Priest, Christ Jesus, presents such an one to Jehovah; and Jehovah justifies that one. Justification is for the very purpose of permitting the consecrated one to become a part of the sacrifice of the Lord. His call dates from that time.

⁹ No one is called to the great company class, but all are called in "one hope". Those who fail to perform the covenant of sacrifice are described by the apostle as blind and cannot see. (2 Peter 1:9) All who are begotten of the holy spirit must die in order to be born on the spirit plane. The covenant is one by sacrifice, whereby it is agreed that the will of God shall be done; and his will is that all such must die in order to live on the spirit plane. (Psalm 50:5; Matthew 16:24, 25) The members of the body of Christ die willingly, joyfully following in the footsteps of Jesus. Those who will form the great company class must be forced into a sacrificial death by conditions and circumstances. When put to the test they refuse to join and support the Devil's organization and are taken captive.—Zech. 14:2.

PRISON-HOUSES

¹⁰ Where are these prison-houses in which the prisoners are incarcerated? The denominational church systems, both Catholic and Protestant, form the prison-houses. God commanded Israel to make no graven images. (Exodus 20:4) "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." (Leviticus 26:1) Israel repeatedly violated this specific command. Being a typical people what did these graven images represent? Israel after the flesh foreshadowed those who are professedly the people of God, to wit, the denominational systems. These ecclesiastical systems build great cathedrals, with altars and statues and figures of stone and wood representing Jesus and representing Mary; and before these inanimate objects they bow down and worship. These systems therefore constitute the graven images. The graven images erected by natural Israel represent the denominational systems, which are graven images.

¹¹ Concerning these images the Prophet Isaiah says much, showing that they in fact refer to the denomina-

tional systems. Natural Israel set up graven images and claimed to worship God through these images. Nominal spiritual Israel set up great images and claim to worship God through these; but in truth and in fact they are being deceived and are worshipping the Devil. "They that make a graven image are all of them vanity; and their delectable things shall not profit: and they are their own witnesses; they see not, nor know; that they may be ashamed." (Isaiah 44:9) Those who have set up these graven images and cause the people to worship before them shall be turned back and greatly humbled and made ashamed, the prophet declares.—Isaiah 42:17.

¹² The ecclesiastical systems, being the antitypical graven images, constitute the prison-house; in these systems are great numbers of the consecrated who remain there and are afraid to come out. These ecclesiastical systems are a part of the Devil's organization, and are often designated in the Scriptures as Babylon. God's vengeance shall be expressed against these systems. These are spoken of by the prophet as graven images, and he tells how the people shall be turned away from them and how the systems shall be destroyed. "A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols."—Jeremiah 50:38.

THE CAPTIVES

¹³ Many of those who are in true Zion were captives in these systems until God's due time came to bring to them a knowledge of the truth; and to that message of truth the true ones in Zion responded and gladly came out. The Psalmist, whose words without doubt apply to the period of preparation during the Gospel Age harvest, says: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Psalm 126:1-3.

¹⁴ Their brethren who remained in the Babylonish systems, because of fear of men or for any other reason, not heeding the message of the Lord, are held as prisoners. Jesus declared that the true saints should be in the same field with the hypocrites until the time of the harvest. (Matthew 13:30) The facts are according to this prophecy. In God's due time he caused the message of the kingdom to be declared, and those who love him truly heard the message and came out. Others who were consecrated to the Lord remained in the systems, and there they have had no real food, and they have become weak and fearful. As a creature grows weaker his fear increases.

THE KEEPERS

¹⁵ Each congregation of these systems has its own keeper or shepherd. These call themselves shepherds,

and they refer to their congregations as their flocks. These shepherds or keepers are interested in keeping the flock together for the benefit of the keeper. From the flock the keeper gets his food and raiment. He is the watchman, and each one of these watchmen looks for gain from his own congregation. (Isaiah 56:10,11) These keepers are working their prisoners under figurative ball and chain, as they do literally in the devilish prison systems elsewhere in Satan's arrangement. The chief warden of all these prisons is the Devil himself, and the keepers of the respective prisons are his children and his servants. (John 8:44; Romans 6:16) The keepers of the prisons, in other words, are the clergymen of the various denominations, who have no real love and sympathy for the Christians and no respect or worship for God.

¹⁶ Every effort on the part of any of the servants of God to take these prisoners some spiritual food is resisted by the keeper. These keepers resort to lies, fraud and deceit to keep those asleep who are prisoners in their prisons. They warn them not to listen to anything about religion unless it is said by some clergyman of some denomination, no matter which one. They tell them to buy no books unless the clergymen endorse them, and never to attend any meetings held by anyone aside from some of the clergy or their allies. The spirit begotten ones who are in these prison-houses belong to the Lord, because he begat them. They have desired a better condition and to see a pure worship of the Lord, but the clergy have prevented them from hearing the truth and serving God.

¹⁷ Concerning these flocks and the keepers who have assumed to keep them, the Lord God says: "Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. . . . Therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out."—Ezekiel 34:2-4, 9-11.

¹⁸ These clergymen or prison-keepers claim to be the only ones who are authorized to interpret and teach the Scriptures. Not teaching the truth, they prevent those

in their systems from hearing the truth; thereby they hold them in darkness and their darkness increases. These consecrated ones can see enough to know that these clergymen or prison-keepers have entirely forsaken the truth themselves, but they are fearful to leave the systems and take a bold stand on the side of the Lord. They sigh because of the miserable conditions there and they cry unto the Lord. Go among them and you will hear them say something to this effect: "We are in great distress because of the worldliness in our church. But what can we do? We must stay in the church to keep it from going to pieces. Our ministers declare that if we go then there will be no church left. We owe it to the Lord to stay there. Our ministers say so." But in distress they cry, and their cries are foretold by the prophet of God, as hereinbefore set forth.—Psalm 79:11.

¹⁹ In the scripture last cited the prisoners are again identified as the great company class, because they are appointed to die; and, being begotten by the holy spirit and yet in prison, they are in distress. They sit in darkness concerning the truth of the kingdom and are held bound by the prison-keepers. They trusted the prison-keepers' word instead of giving heed to the message of God's Word of Truth. Now the clergymen walk on in darkness while the truly consecrated mourn and cry because of their condition.

²⁰ Again the prophet of the Lord describes the condition of these prisoners: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder."—Psalm 107:10-16.

²¹ During the period of the harvest the witnesses of the Lord have declared his truth in the earth, and have sent to these prison-houses the printed message warning the prisoners to come out if they would escape the fate of the ecclesiastical systems. (Revelation 18:4) This has been the message from heaven because it is God's message. Many in the systems have heard this message and have disregarded it because the prison-keepers put them in fear and held them in a snare. These prisoners were held because they contemned, which means to disregard, the Word of the Lord. Now the time draws near when these systems shall be destroyed, and those who have been held in them must bear all the iniquities of the peoples of the systems; and for this reason the Lord God has provided in his plan to relieve the prisoners in his own due time.

GOD WILL LOOSE THEM

²² On the typical day of atonement two goats were presented before the Lord. One of these was selected as the Lord's goat. The other became the scapegoat. The Lord's goat was sacrificed. During the time that this sacrifice was being performed the scapegoat remained in the court, and nothing was done with it until the conclusion of the sacrifice of the Lord's goat. Concerning this it is written: "And when he hath made an end of offering for the holy place, and the tent of meeting, and the altar, he shall present the live goat; and Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness."—Leviticus 16: 20-22, *R. V.*

²³ It was in 1918 that the Lord came to his temple and there began, as we understand, to take account with those to whom he had committed the interests of his kingdom. The year following, the denominational systems completely rejected God's anointed King. Hence those systems became barren, without truth within them, therefore constituting a dry or desolate land. In these systems at that time were undoubtedly hundreds of thousands of consecrated people. They are still there. These we understand were pictured by the scapegoat, and constitute the great company class. In the type the high priest confessed over the scapegoat all the iniquities of Israel; and Israel here surely must represent the ecclesiastical system, which has become a world religion. This indicates that the scapegoat must share in the iniquities that come upon the system.

²⁴ The scapegoat was then sent away into the wilderness. A wilderness is a place where there is nothing to sustain life. It is also called a solitary land. Since a place represents a condition, it therefore clearly seems that those whom the scapegoat pictured go into a wilderness condition; that is to say, a condition where there is no truth. The approved ones of the Lord come under the robe of righteousness and are brought into the temple condition. Others of the spirit-begotten ones must go somewhere. These, represented by the scapegoat, are sent into the wilderness. Since the nominal systems are now absolutely without truth, therefore they constitute a solitary place or wilderness condition; and there is where the great company is.

²⁵ Who is the man in readiness to lead the scapegoat there? Undoubtedly this has reference to the preachers or prison-keepers. God sent away the nominal systems from himself by casting them off and into a wilderness condition. Many consecrated are in these systems and therefore are prisoners, led away captive by the prison-

keepers. Concerning this the prophet of God says: "God setteth the solitary in families, he bringeth out the prisoners into prosperity: but the rebellious dwell in a parched land."—Psalm 68: 6, *R. V.*

²⁶ Those who compose the great company now go into a solitary place; and these, says the prophet, "God setteth . . . in families." (Psalm 68: 6) The marginal reading is "in a house". God brings the solitary ones, who are prisoners, into a condition of fellowship with the true household of faith. Thus the prophet corroborates the point that the great company class is in prison-houses and bound and held there in restraint. God sets these spirit-begotten ones in families, separate and distinct from the others who compose the prison systems, and then brings them out of the prison-houses into prosperity. He brings out those who are bound in chains, but "the rebellious [which means all others in the ecclesiastical systems who do not serve and worship God] remain in this parched land [or condition where there is no truth]." This scripture shows therefore that the great company class goes into the desolate condition before the last members of the Lord's goat class pass from the earth.

²⁷ The promise in this prophecy is that the great company class will be brought into prosperity, into a condition of joy; but those of the systems who rebel and continue to stay in that rebellious condition will be left where there is no truth. The consecrated who compose the great company class, and who are in prison, cry and pray unto the Lord; and their prayers are heard, as the Psalmist records: "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." (Psalm 142: 1-7) This prophecy really describes the condition of hundreds of thousands of consecrated now in the church systems who would love to see a better condition but who are held in restraint. And the promise plainly is: "The Lord looseth the prisoners."

²⁸ Seeing that Jehovah will release the prisoners, the question is, When will he do it? The prophet of God answers; and his answer shows that it will be after the Lord comes to his temple, after the Chief Corner Stone is laid and after he begins to build Zion. And he thus shows that the servant class has much yet to do: "When

the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."—Psalm 102:16-20.

²⁹ Amongst the Fundamentalists there must be many thousands who are honest and sincere. They have been made to believe that they must convert the world and set up the kingdom before Christ will come. They now begin to realize that in this they are wrong. The Scriptures indicate that they will yet more clearly see how futile their efforts have been. The clergy, under the supervision of their lord the Devil, have held them in prison; and now they say, as the prophet foretold: "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."—Isaiah 26:13.

³⁰ As their distress in the prison-house increases they become more fully aware of the mistakes and errors amongst them. Then they are represented as crying unto the Lord, "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." (Isaiah 26:16-18) Those sincere ones in the prison-houses will realize their true situation, and then they will be willing to hear the Word of the Lord. Not until then will God loose the prisoners.

³¹ Again let us refer to the promise: "God looseth the prisoners." We read: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: . . . which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous." (Psalm 146:5, 7, 8) Do the Scriptures show what agency or means the Lord Jehovah will employ to accomplish the work of loosing the prisoners?

MEANS EMPLOYED

³² The commission given to the Christ, Head and body, is set forth in Isaiah 61:1-3. Shortly after Jesus began his ministry he quoted this prophecy and applied it to himself. (Luke 4:17-19) We know therefore that this states the commission given to The Christ. This prophecy had its fulfilment in part when Jesus was on earth in the flesh, and a complete fulfilment during his second presence. This prophecy of Isaiah contains these

words of commission: "And the opening of the prison to them that are bound." These words Jesus did not quote at the time of his first advent. It must be considered then that these words of the commission have a fulfilment during his second presence, and that this work he would do through his faithful body members who constitute the temple class. This conclusion is in exact harmony with the statement of the prophet in Psalm 102:16-20, hereinbefore considered. This proves that the message must be taken by the remnant class to those who will make up the great company class.

³³ Further corroborative proof is found in the forty-ninth chapter of Isaiah. There "The Servant" of the Lord speaks and addresses the "isles", which clearly symbolize those who go to make up the great company class. "The Servant" undoubtedly has reference to those who are of the temple class whom the Lord has covered with the robe of righteousness, of whom the Lord Jesus is the Head, which class constantly and faithfully serve the Lord by proclaiming the message of his kingdom as his witnesses.

³⁴ Among the things which "The Servant" in this prophecy is directed must be done is this: "To restore the desolations of Israel," and "to cause to inherit the desolate heritages". (Isaiah 49:6, 8, *margin*) Those mentioned as "the desolate" are undoubtedly that class designated the great company. The Psalmist refers to this same class as desolate, when he says that they are "bound in affliction and iron" and thereby held as prisoners. (Psalm 107:10) Then the prophet addresses "The Servant" and declares what that Servant shall do: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isaiah 49:9) This definitely proves that "The Servant", acting under the direction of Jehovah, must deliver a message to these prisoners, to them that are in darkness.

³⁵ Note again that these prophecies referring to the prisoners speak of them as being blind. (Psalm 146:8; 2 Peter 1:9) This is not literal blindness, but inability to perceive and understand and appreciate the plan of God. Their eyes of understanding must be opened, and they must have an opportunity to hear the truth. "The Servant," which is the faithful body members of Christ, under his direction and while yet in the flesh, must do this work. The Lord, speaking to the same "Servant", further says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:6, 7) Hereby the work of the church yet on earth is plainly marked out; these faithful members of the temple class must have to do with carrying the message to the prisoners, that their blind eyes may be opened.

³⁶ And what will be the effect of such message and work? God will advise the prisoners of his goodness and enable them to see a manner of escape; and then in his own due time he will break their bands and release them from prison. (Psalm 107: 14-16) Then, says the Prophet Isaiah, he shall feed them, and they shall no longer hunger. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isaiah 49: 10) The Lord's goodness to the great company is expressed after he hears their cries. As heretofore stated, they cry unto the Lord and he hears their cries. (Psalm 107: 13; 102: 19, 20) But when God brings these prisoners out of the prison-house, there will be no more tears or crying, because the Lord "God shall wipe away all tears from their eyes".—Revelation 7: 17.

³⁷ What is heretofore stated shows the work "The Servant" class must do, and while that is going on there is still another work done by the Lord Jesus in which all of the saints participate. These keepers of the prison-house are rulers in the systems and are regarded as nobles therein. These, declare the prophet, must be bound; and while the saints are participating therein they are rejoicing: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints." (Psalm 149: 5-9) The Lord is thus binding the prison-keepers or rulers, and at the same time is breaking to pieces the gates and bars that hold the prisoners. The part that the remnant class perform in this is to declare the praises of Jehovah out of Zion, acting as witnesses for Jehovah God.

SUMMARY

³⁸ Briefly summing up the scriptures relative to the prisoners, this is what we find: That the prisoners are those consecrated Christians who are in the denominational systems and who have been negligent of their privileges; that these church systems constitute the prison-houses; that the prisoners are held there by the clergy, who are the prison-keepers, the chief warden of the prisons being the Devil himself; that the prisoners are held by reason of the fact that they have feared man and listened to man's message and have disregarded the Word of the Lord God; that for this reason they have become blind to the truth and their privileges of serving the Lord God; that realizing their condition, that they are out of place, that their efforts have been fruitless and that they are not of the kingdom class, they cry unto the Lord God in their distress and he hears them; that the Lord will cause his message of truth to be

taken to the prisoners by "his servant"; and that then the Lord God, in his own good way and time, will break the bands and cut asunder the bars that hold the prisoners; that the Lord God will lead them forth and feed them upon the precious Word of Truth so that they shall not hunger nor thirst; and that then the Lord will wipe away their tears.

³⁹ Here again the Lord tells "The Servant" about a work that must be done and which he commands shall be done. To the faithful remnant class, to those of the temple, he says: 'Ye are my witnesses that I am God. Go and deliver my message of truth to those who sigh and cry unto me for help.' Some one must carry this message to them, and the proof is clear that "The Servant" class will do this work. The message of truth must be taken to the great company class while in the flesh. There would be no occasion to carry the message to these Christians after they have died. There will be no tears of bitterness shed by them when they stand before the throne as servants of the Lord because, says the prophet, "with gladness and rejoicing shall they be brought." (Psalm 45: 15) It is before this that their cries are heard by Jehovah.

⁴⁰ To this class the prophet of the Lord says: "Behold, the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?" (Jeremiah 8: 19) Then the great company class, realizing what they have missed, respond: "The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8: 20.

⁴¹ God has provided the means to get his message to the prisoners. The keepers of the prison prevent the prisoners from associating with those who proclaim the message of the Lord. They threaten and coerce them and prevent them from hearing the truth. But their efforts must fail; now they are beginning to fail. In his due time the Lord has brought forth the radio that the message of truth may be proclaimed by this means, and the prisoners can sit in their homes and hear the truth; and this they are doing, as the facts show. Then the witnesses for the Lord visit them in their homes and carry to them the printed message, and this they read and begin to understand.

⁴² Truly the work is now growing, and marvelous is the privilege to have a part therein! Let no child of God who sees and rejoices in the privilege of service permit himself to be deterred in his work of service by the influence of others who are against it. There are those who are walking with the remnant who are against the service work. They talk against it, and they seek to discourage the workers. The true workers, however, are not discouraged; and the work goes on to the Lord's glory, ever increasing. Those who have a part in it are blessed and will continue to be blessed.

⁴³ If you believe that the Lord is doing his work in an organized manner, and if you love the Lord, then enter into his joy and gladly participate in the service work. If you do so you will be of the class designated by the prophet as "watchmen" who "lift up the voice" and who proclaim the message with gladness at this time. —Isaiah 52:8.

QUESTIONS FOR BEREAN STUDY

What queries does our text call forth? Are the prisoners dead or alive? ¶ 1-3.
 What restrains the prisoners of their liberty? Who are the prisoners, and what are their heart sentiments? ¶ 4-7.
 Why are they said to be "appointed to die"? (Psalm 79:11) How do they die? ¶ 8, 9.
 What are the prison-houses? What is pictured by the "graven images" of apostate natural Israel? ¶ 10-12.
 To what class does Psalm 126:1-3 apply? Did all the consecrated heed the harvest message? ¶ 13, 14.
 Who are the keepers of the prisons, and how do they otherwise style themselves? How do they keep their flocks, and what did Ezekiel prophesy concerning them? ¶ 15-17.

How do many of the prisoners now regard their keepers? How are the prisoners described in Psalm 107:10-16? Why have they disregarded the message heretofore? ¶ 18-21.
 To what place was the scapegoat banished, and what does this place represent? What is typified by the scapegoat, and who is illustrated by the man who led it away? ¶ 22-25.
 What is meant by the statement, "God setteth the solitary in families"? (Psalm 68:6) Psalm 142:1-7 voices the sentiments of what class? ¶ 26, 27.
 When will the prisoners be released? Is Isaiah 26:13, 16-18 now being fulfilled? ¶ 28-30.
 What means will the Lord employ in loosing the prisoners? What corroborative proof on this point is found in Isaiah 49? ¶ 31-34.
 Why are the prisoners described as sitting in darkness and also as blind? What will open their eyes? What other work will The Servant class do? ¶ 35-37.
 Summarize the teachings of the various scriptures which mention these prisoners. What special command applies to The Servant class now? How will their message be received? ¶ 38-40.
 Can the keepers prevent the prisoners from hearing the message as God's time for deliverance draws on? What must be the attitude of the remnant class at this time? ¶ 41-43.

THE CHRISTIAN A FOLLOWER OF JESUS

—JANUARY 2—MARK 1:16-20; 2:13-17; 1 JOHN 2:6—

"He . . . said unto him, Follow me. And he arose and followed him."—Mark 2:14.

IN THE very beginning of his ministry, in the late months of the year of his baptism, A. D. 29, Jesus attracted the four disciples, Andrew, Peter, James and John, whose call to be with him in his ministry is the subject of this study. They were disciples of John the Baptist, and were with him either immediately or in close association, when on the day of Jesus' reappearance after the wilderness temptation John pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) They then became the disciples of Jesus. They did not then entirely forsake their regular occupation, neither for John nor for Jesus; but appear for a while to have given only as much time to one or the other as the necessity of earning a living allowed.

² Jesus spent his earliest months in Galilee, then went south to Jerusalem; then in the early part of the following year he returned north to carry on his mission round about the west side of the sea of Galilee, and some of his disciples were with him much of the time. Mark's account of those early days, which gives us our reading today, is very brief; and one might hastily infer from it that when Jesus gave this call to these four fishermen it was the first time they had met. But such evidently was not the case; for he had already proved their worth.

³ It should be understood that even now they were not called to be apostles, but only to be with him constantly. Their call to apostleship came later. (See Mark 3:13-19.) Luke's account shows that their call as disciples

took place immediately after the miraculous draught of fishes which the Lord gave to Peter and Andrew, apparently as an acknowledgment for the use of their boat while he addressed the multitudes. (See Luke 5:1-4, 10.) While the great haul of fishes was before them Jesus said to them, "Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

⁴ The miracle, for such it must be considered, may be understood as meaning that the message which Jesus had would gather to him and to God a harvest of human hearts. Also, though perhaps in a minor degree, the miracle may be considered as a test; the disciples might have been tempted to think of the prosperity they could have if they continued in their usual occupation. Mark, whose Gospel seems to have been written to tell of the service of Jesus, says that Simon and Andrew were casting a net, and that James and John were engaged in mending theirs. Neither God nor men engage those for helpers who have no disposition to work.

⁵ The study includes the call of Levi, the son of Alphaeus, otherwise known as Matthew. He was a tax-gatherer, one of the despised publicans; but he was a lover of truth, and had seen so much of Jesus as to believe that he was sent of God. He also was engaged at work when Jesus called him; but without hesitation he arose at once and followed Jesus.

⁶ This call to apostleship is not to be understood, as is sometimes inferred, as simply a call to believe on Jesus; for these men already believed. Rather it was a

call to special service, and to the privilege of being with Jesus to help him in the work which God had committed into his hands. We ask, What does the call mean? Luke says, "They forsook all, and followed him" (Luke 5:11); that is, these fishermen now left their ordinary means of obtaining a livelihood.

⁷ We are not informed of what happened to the little corporation or company in which John and James and Andrew and Peter shared, probably under the direction of Zebedee, and which seems to have been moderately prosperous; but we may be certain that Jesus, ever considerate for others, would not seek success for his mission at the expense of someone else. Zebedee being left to look after the business would have the means to do so. Nor would the call put a burden of concern upon the men whom Jesus called to serve him. They were to be free from all things which ordinarily would concern them as men facing life. In order that, like their Master, they might devote all their time and energy to the service of God.

⁸ But following Jesus meant much more than leaving home ties and home comforts, and the legitimate ambitions to be and to do something in their day and generation. The call entailed service which seemed to be apart from the supposed national interests of the Jews; for Jesus preached a gospel which seemed to have no special relationship to the natural prosperity of the Jewish people. The leaders of the people already discerned that the teaching of Jesus would expose all the shams which they perpetrated upon the many, as well as that it had within it that which would put an end to the institutions which were the means of their livelihood, and which, in their opinion, were necessary to the life of the nation.

⁹ Discipleship, therefore, meant separation from the world and sharing with Jesus in any disrepute which might come upon him. This separation may not be considered as being the same as when a student leaves home to spend years in college preparation for some future profession, expecting then to carry on or share in the world's prosperity. It meant far more than that. Since those days there has always been a call to separation to God through Christ; but this has been a call to discipleship only. There has been no call to apostleship nor to any apostolic office since the days of the early apostles. The denominations have of themselves made the distinction which divides their membership into clergy and laity; but Jesus authorized no such distinction.—Matthew 23:8.

¹⁰ All the followers of Jesus are called in consecration; the difference between them and the apostles being that according to the favor of God the apostles were to be wholly separated to the service of God in manner of life, as well as in separation to him in spirit. The consecration to God of every disciple entails a similarity in conditions and in relation to God as well as to man and

his world, as it did to the apostles, save in this, that the Lord has not been calling his people apart from the need to *earn* their living. The disciple lives in the world; to his fellows he appears to be like them, save that he seems to them to be peculiar; but to God he lives *as* in the spirit.—1 Peter 4:6.

¹¹ The disciple of Jesus must live as in the world, attending to his obligations and duties; but he must use his life in the service of God, even as Jesus did. This makes him "unworldly", but he is none the less a neighbor to his fellows. He is not at enmity with men, but he is no friend of this world's arrangements. (James 4:4) His inner life, his hopes, his joys, his anticipations center on "those things which are above, where Christ sitteth on the right hand of God". (Colossians 3:1) All such are citizens of heaven; and, though not alienated from their fellows, they are aliens to this world in its order of things. These are "strangers"; they are pilgrims passing through this world; they seek a country.

¹² Following Jesus entails taking up a cross. Jesus said to his disciples, "He that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10:38) Cross-bearing, of which so much has been heard in some religious circles, does not consist in bearing with patience the awkwardness of others, or even in bearing patiently the burdens of life. It means a taking up of those conditions of service to God which effectively put to death human desires, and which definitely serve to separate the follower of Jesus from all other men. It means death to his own otherwise perfectly proper natural desires, and death as to the good-will of men—to the world—who cannot at all understand the course of action he takes.

¹³ Jesus knew perfectly well that his course of life would lead to an estrangement with all the men of Israel; also that, as later his message went out to the wider world, they also would reject both it and his messengers, even as Israel would reject him. Jesus apparently knew that this word of his would be fulfilled in a very literal way as far as he himself was concerned; he foresaw his death. The truth which he brought was unwelcome to the people. It pulled them up too sharply, and threatened to take away from them the liberty they had taken of serving God in their own way.

¹⁴ The truth as revealed in Jesus has an effect upon those who hear it, similar to that of the law of Sinai upon Israel. The Jews thought their law would give them life. (Romans 7:10) But Paul says that their experience was that the law which they thought would lead to life really held them down in the way of death. The law really hindered the Israelite; for instead of killing the motions of sin within a man it actually quickened them and made them active for evil.

¹⁵ Paul says, "I had not known lust, except the law had said, Thou shalt not covet." (Romans 7:7) The command not to covet quickened both a train of thought and a measure of opposition in the mind; a man be-

came curious as to what his neighbor had, went around to see, then coveted something he saw, and thus found himself a transgressor of the very law which had by its own prohibition started the motion of sin in his mind.

¹⁶ So it is with the truth. The world instinctively finds itself with a dislike to the truth of the kingdom of righteousness which Jesus brought. Whenever it is heard, if the heart is not ready for it a dislike is started which, if not checked, leads to hatred of both the messenger of the truth and his message. Jesus knew that what he had to say would result in his being hated even unto death. He indeed carried a cross on his back all the way to Calvary.

¹⁷ Jesus called his apostles to be "fishers of men". There was a close correspondency between the occupation which the four fishermen had and that to which he called them. Jesus had a ministry which was to last far beyond the short few years allotted to him, and which was to extend far beyond the narrow confines of Palestine and to nations yet unborn. Jesus knew the limitation of his ministry as to time and place; and these men who had already been prepared to some extent by John were now to be further prepared, through their consecration and by their constant communion with him, for the reception of the holy spirit which would completely furnish them with ability to carry on his mission.

¹⁸ Of some of those who were called to the apostleship

we know much, of some we know but little. Peter and John became very prominent amongst the apostles, and therefore in the church. Of Andrew and James comparatively little is recorded. That all the apostles, with the exception of Judas, were faithful men, must be agreed to. But the glory of the call was not only to the immediate work of following up the message of Jesus; it was the beginning of the ministry which, in the resurrection, was to be given them again when they would have the privilege which all the true followers of Jesus would share, of setting up in the earth the kingdom of peace and righteousness which Jesus proclaimed.

QUESTIONS FOR BEREAN STUDY

What do we know about Andrew, Peter, James and John before they became apostles? When Jesus said to them, "Follow me" (Mark 2:14), was he then calling them to the apostleship? When were they called to be apostles? What was the significance of the miracle of their draught of fishes? ¶ 1-4.

Who was Matthew at the time of his call? What did the call to the apostleship mean? Would Jesus allow it to create a burden for their dependents? ¶ 5-8.

What is the price of discipleship, and how does it differ from apostleship? ¶ 8-11.

What is cross-bearing? ¶ 12, 13.

What effect did the law have upon Israel, and how does the truth now produce a similar effect upon those who hear it? ¶ 14-16.

Why did Jesus refer to his apostles as "*fishers* of men"? Did their apostleship end with their death? ¶ 17, 18.

THE STANDARD OF CHRISTIAN LIVING

—JANUARY 9—LUKE 6:27-38—

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Matthew 5:48, R. V.

THE reading set for today's study is, according to Luke, a portion of a discourse which Jesus spoke to his disciples in a plain in Galilee in the hearing of a great gathering of people. Matthew records the same words as being spoken on a mountain to which Jesus had withdrawn from a crowd of people, and as being part of the discourse commonly known as the "Sermon on the Mount". Contradiction of the Bible has been alleged, but there is really no ground for the criticism. Luke tells of the multitude of the people, gathered from the south as well as from Galilee, as being in a plain or valley in that hilly country. Matthew, somewhat more definite on the particular point, says Jesus withdrew his disciples to the mountain while he addressed them. As Luke also says the words were addressed to the disciples it is evident they were not spoken to the multitude, though Jesus had no objection to the people, who had gathered in the plain or valley below, hearing them.

² These verses set the standard of the Christian's life in his relationship to all others who are not followers of Christ; and they embrace that which is commonly called

the "golden rule", here quoted by Luke, "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31) But Jesus' words were for his disciples only; and herein Christendom's teachers have badly erred, for they have at least professed to preach these things to their congregations as the standard of life which must be kept as if all of their hearers were consecrated Christians. They have altogether missed that which our Lord seemed to emphasize, namely, that this rule was only for those who are truly disciples. Jesus, by withdrawing his disciples from the crowd, emphasized this distinction; but the clergy have acted on the theory that every attendant at a church should be considered to be a Christian.

³ The law of the Sermon on the Mount is a standard too high for any save the footstep followers of Jesus. Indeed even they could attain to it only by the power of the holy spirit, which is given to the consecrated to quicken the heart of the disciple to a love of righteousness and to a course of conduct in harmony with God's will. To set before others, even adherents or members of a denomination, so high a standard as is here called for,

is worse than wasted effort; and the hearers are deceived as to the true relationship they bear towards God. Also to all such the Sermon on the Mount is a counsel of perfection, a counsel which they know they can never keep.

⁴ If the clergy's idea were true their hearers are placed in a more difficult position than was Israel under the Law. That law, only negative in form, for it did not reach above "Thou shalt not . . .", was yet beyond the capacity of the Israelite. Paul indeed says that the law slew Israel; it served to condemn, but had no power to help. "And the commandment, which was ordained to life, I found to be unto death."—Romans 7:10.

⁵ In his commands to his disciples Jesus takes the positive position; he bids them act according to the law of love, the law which guides God in all his actions. Now it is manifest that no man, of himself, can do this; and the Gentiles amongst whom this word was to go were less able to keep this law than Israel was able to keep the law of Sinai. The standard thus set is not for men generally, but is for the disciple of Jesus; that is, for all the true followers of Jesus who have entered into a covenant of consecration to God as he did.

⁶ Ecclesiasticism is in confusion in this matter as in almost all others which it has touched. It has professed to teach the doctrines of the Sermon on the Mount, and has said that the teachings of Moses and the Law should henceforth be considered as superseded by Jesus' teachings. But for all that, organized Christianity, while thus professing to take the standards of Jesus, has never risen higher in actual conception of Christian living than that which was set by the law of Sinai. They get no higher than the ten commandments and "Thou shalt not . . .". Jesus never repudiated the law and the prophets. He said to the Jews, "I am not come to destroy, but to fulfil." (Matthew 5:17) It was the tradition of the fathers that Jesus spoke against, which teachings had made the law of Moses to be of none effect.

⁷ The "golden rule", contained in today's study, is wider in its operation than is usually considered. Our study passage sets it forth in three phases: The rule is to apply not only to those things which may be called the regular things of life which make its amenities; it touches also the need for extending mercy, and to kindness in judging others, to generosity towards those in need. And then, as if stretching to the farthest extent possible, it commands that a man shall love his enemies and be kind to the unthankful and to the evil. The disciples of Jesus are not to wait till someone has done them a kindly action before they show good-will, but are to be watchful for the opportunity to do this. They are to be the originators of the action; they must act because love moves them. Nor are disciples to confine their goodness to their brethren, sharers in the faith of Christ. They must lend to those who might be their enemies, never despairing because there seems to be no immediate response to their kindness.

⁸ But there are rewards for the apparent losses under this rule. Jesus says that the rewards for lending even to enemies, lending and hoping for nothing in return, shall be great. He says of giving, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." (Luke 6:38) It is plain that these words cannot be understood to mean that the reward of generosity shall not be delayed; and that the "sinners", and those who have no gratitude, and from whom nothing was expected, shall unexpectedly change; but that God would see that this apparently fruitless sowing should bring its harvest. He said, "Great is your reward in heaven."—Matthew 5:12.

⁹ The golden text of the lesson, "Ye therefore shall be perfect, even as your Father in heaven is perfect" (Matthew 5:48), summarizes the true Christian's attitude. This does not mean that Jesus meant that his disciples should be in disposition and conduct, in graciousness and goodness, as perfect as God is in the enjoyment and exercise of his attributes. There are those who claim that the intention of this passage is to set forth the fact that a man may live on earth sinless before God, that the Scriptures reveal this intention; and who also claim to have that experience. But this passage does not deal with the question of sin, and it is entirely wrong to impose such a meaning into it.

¹⁰ The New Testament sets forth in clear detail the provision which is made for the sin of the disciple, so that he may constantly have his standing before God, being counted as holy, because he is justified and accepted in Christ. It needs to be restated that no one is really entitled to the name Christian unless he has openly professed Jesus as his Master, has consecrated himself to God to follow in the footsteps of Jesus, and is consistently trying to live in harmony with his consecration and the word of Christ.

¹¹ The common acceptance of the terms which divide the human family into Christian and non-Christian (meaning thereby those who in organized religion accept what is called Christian doctrine, and those who do not, viz., Jews, Mohammedans and heathen) is altogether artificial. A man cannot be born a Christian, though a child born of true Christian parents is under the care of God till he arrives at the age when he must decide for himself. (1 Corinthians 7:14) Nor does a child become a Christian because it is baptized by a clergyman. At the first the distinction was clear; only the active disciples of Jesus were called Christians. (Acts 11:26) The time has now come when the name must revert to those to whom it rightly belongs, when the disciples of Jesus will be known as such.

¹² The standard for Christians is that which was seen in Jesus himself who lived so true to God, which enabled him to say, "He that hath seen me hath seen the Father." (John 14:9) Jesus loved his enemies. He did

not have, and could not be expected to have, brotherly affection for them; but he had no hatred even for those who vilified his name, and who sought his life. He gave his life for them, and "greater love hath no man than this". In this he was like God, who while we were yet enemies gave Christ to die. (Romans 5:8) Jesus was like his Father in this also, that when the multitudes came to him for healing he did not stop to ask them if they were living aright, but gave his blessings as they were sought.

¹² Following Christ also entails an attitude of non-resistance toward those who seek to do them harm. Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matthew 5:39) This is absolutely contrary to nature, contrary to all that the world admires, and is conduct which it despises. The world considers such action to be that of a weakling. Rightly seen it takes the highest courage to follow Christ in these things.

¹³ The Christian following Jesus must refrain from carrying any desire to retaliate. He must ever remember that "vengeance is mine; I will repay, saith the Lord" (Romans 12:19); because if a desire for vengeance is held even momentarily it would mean a danger of hatred obtaining a place in the heart. The other phase of this law or rule for the disciple is that he must be merciful, and the least desire for vengeance would effectively stop the flow of mercy.

¹⁴ John says, "He that dwelleth in love dwelleth in God, and God in him"; also, "As he is, so are we in this world." (1 John 4:16,17) This text has been interpreted as if John intended to write, 'As he [Jesus] was so are we in this world.' It is true that the Christian must follow the example of Jesus, but here John points out the honored position of the disciple of Jesus, saying that the disciple not only represents the Lord Jesus but is directly the representative of God. He is a son of

the Highest and must be ready to manifest goodness and mercy, and to give love for hatred. Therefore as God is love, so are we while yet in the world.

¹⁵ There is nothing in this to indicate that the wrong which men do is to be ignored. It indicates that the Christian must live above any feeling of resentment because of wrong done to him, and be like God—who has permitted his name to be evilly spoken of for thousands of years and who yet manifests his love. As God is, so must the sons of God be. In this they are allowed to co-operate with him in his great purposes.

¹⁶ The "golden rule" will come into operation among men when the kingdom of Christ is established; when men will not only be compelled to live according to it under penalty of being cut off as unworthy of human fellowship, but when they will be enabled to do so because the law of regeneration will be in operation. This rule in operation will remove all those things which now precipitate humanity's social problems. At the same time the blessings of heaven will be in operation, removing those things which are beyond man's skill; then the elements will become harmonious, and nothing shall hurt or destroy, but everything shall give life.—Isaiah 11:9.

QUESTIONS FOR BEREAN STUDY

How shall we harmonize Matthew's and Luke's accounts of today's study? How have these teachings of Jesus been misapplied? ¶ 1-3.

How does the Sermon on the Mount compare or contrast with the Mosaic law, and how have the two been confused by ecclesiasticism? ¶ 4-6.

What is meant by the "golden rule", and to whom does it apply? Will anyone lose by its observance? Will it ever be generally observed? ¶ 7, 8, 17.

How does Matthew 5:48 summarize the true Christian's attitude? Does this text mean that Christians must be sinless while in the flesh? ¶ 9, 10.

How are the terms Christian and non-Christian generally and improperly used? What is the Christian standard, and what does following it entail? ¶ 11-14.

What did St. John mean when he said, "As he is, so are we in this world?" ¶ 15, 16.

SOME INTERESTING QUESTIONS

QUESTION: Is it always necessary for the consecrated women, when attending a meeting of the Lord's people or where the Lord's Word is being expounded, to wear a hat or other head covering?

ANSWER: The scripture with reference to women having their heads covered reads: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." (1 Corinthians 11:5) In the next chapter of the same epistle St. Paul illustrates the body of Christ, by making reference to the human body; and then he stresses the fact that each one of the Christ body, like each member in a human body, has his function to perform. In connection with the head covering

he says: "Every man praying or prophesying, having his head covered, dishonoureth his head." (1 Corinthians 11:4) It is manifest that the lesson intended thereby is this:

The man and the woman respectively represent Jesus and the church his body, Christ Jesus being the head thereof. The man represents Christ and is the head over the woman, representing the body members. When a man appears before a congregation of believers, or in any meeting to teach the Word of the Lord, he is the representative of Christ Jesus. The man should have his head uncovered, because "the head of every man is Christ". A consecrated woman might be called upon to offer public prayer or even to lead the service. There

might be no man present to lead, or some men might be present who are not competent to lead; or it might be a meeting where any woman would be privileged to speak. Under such circumstances the apostle says that the woman who does pray or prophesy should have her head covered, because if she does not she dishonors her head. In other words she would thereby assume to represent the man, who must be uncovered. She would thus fail to recognize the order that the Lord has made in the church and would also be casting dishonor upon the head of the house.

But when the woman is merely attending a meeting, sitting in the congregation to listen to the man pray or preach, there is no Scriptural authority saying that she must have her head covered at that time. But suppose a woman is attending a Berean study, and propounds a question, and is asked to give answer to the question. She is neither praying nor prophesying in this, and there is no Scriptural rule requiring her head to be covered at such a time.

Sisters attending conventions or meetings of the class often find it very difficult to be comfortable if compelled to keep their hats on. Being uncomfortable, it is difficult for them to listen to the speaker. Under such circumstances the apostle's statement above mentioned should not be used to defeat the very purpose of the meeting so far as the sisters are concerned. They should be permitted to sit quietly in a meeting, with their heads uncovered, and listen to the discourse or lesson and profit thereby.

QUESTION: In THE WATCH TOWER, February 15, 1926, the tree of life is discussed. Is it intended thereby to convey the thought that had Adam eaten once of that tree he would have had life or would it be necessary for him to continue to eat thereof? If eating of the tree but once would have granted him life why would not the wily Lucifer have taken the man to the tree first and then proceed with the temptation to sin thus forestalling any subsequent hindrance to his scheme?

ANSWER: Let the question be answered by asking another. Suppose Lucifer had first led Adam to the tree of life and the latter had partaken thereof; under God's fixed law that would have granted Adam life everlasting. Then suppose Lucifer had been unable to induce Eve to sin or to cause Adam to violate God's law, would not Lucifer thereby have failed entirely in his scheme? Certainly he would have failed. He realized therefore that he must first alienate Eve, and then through her alienate Adam, from Jehovah, and thus get them safely on his own side; then his scheme would be to tell them of the tree of life, induce them to eat, and then claim that he, Lucifer, had made it possible for them to live for ever and that therefore they should worship him and not Jehovah. He went about it just as a scheming politician would do, of which he is now the

pastmaster. First he would cause Eve to believe that God had deceived her and thereby alienate her from God, and then through her induce Adam to transgress. This he did. Evidently he had in mind his purpose to induce them to eat of the tree of life, when he said to Eve: "Ye shall not surely die."

The very statement of the text indicates that Adam and Eve had no knowledge of the tree of life at the time Lucifer beguiled Eve. In Genesis 2:9 we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." It is then indicated that of "every tree that is pleasant to the sight, and good for food" Adam would be permitted to eat. But note that the text does not include either the tree of life or the tree of good and evil as among those which were pleasant to the eye and good for food, although they evidently appeared so to Eve under the spell of Satan's temptation.—Genesis 3:6.

It would be the food-bearing trees that Adam would be interested in, because he knew that he must have food. Of course he would enjoy things beautiful, but food was the important thing to him. Then God said to him: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16, 17) The words here used, "Of every tree of the garden thou mayest freely eat," must be construed in harmony with the words in the ninth verse, to wit: "Every tree that is good for food." Adam understood that every one of the trees described as good for food he might eat of, but that he must avoid the tree of the knowledge of good and evil; and he would therefore reason that the latter was not good for food.

Since nothing had been said to Adam about the tree of life the presumption is that he did not know about it. The language used subsequently by the Lord implies that Adam had no knowledge of the tree of life prior to the time he had eaten of the forbidden fruit of good and evil: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." (Genesis 3:22) It was after Adam had eaten of the tree of good and evil that he began to acquire knowledge of good and evil; and the Lord knew that he would shortly know about the tree of life, hence his quick action in expelling Adam from the garden lest he should eat of the tree of life.

It seems reasonable to conclude that eating but once of the tree of life would be all that would have been required to give Adam everlasting life. And why? Because God had given his law that he who ate of that fruit should live for ever. God having made that law could not set it aside and remain consistent. Evidently the law of God is that to eat of the tree of life is a

privilege given only to those who have proven themselves faithful to him under the test. We might well say that the eating of that tree would symbolize life granted, just as water immersion symbolizes death to our humanity. The juice or the fruit of the tree of life would not necessarily of itself give life everlasting, but being granted the privilege to partake of that tree would symbolize that such an one had been favored by Jehovah with life everlasting. Adam now had deprived himself of the right to life everlasting, and therefore God would not permit him to partake of the tree; hence he expelled him from Eden that he could not partake thereof.

QUESTION: In the article appearing in THE WATCH TOWER of July 15, 1925, under the title "THE REMNANT", the thought is expressed that there is a difference between "the tares" and them "that offend, and them which do iniquity". (Matthew 13:40, 41) Just what constitutes this difference and what proof is there that there is any difference?

ANSWER: Jesus stated that the tares grew from seed sown by the Devil. (Matthew 13:39) They never were true followers of Christ Jesus. All the time they were pretenders. Down through the age they have been mixing with God's people, calling themselves by the name of the Lord, parading as Christians; but in truth and in fact have been representatives of the evil one. Now the Lord says that in the end of the age he will send forth his messengers to gather out of his kingdom all that offend and them which do iniquity. Clearly here are two classes mentioned, both of whom are gathered out. But be it noted that they are gathered out of the kingdom. They must first be in the kingdom before they could be gathered out; that is to say, at some time they must have been begotten and anointed of the holy spirit and have been prospective members of the body of Christ on earth.

To offend within the meaning of this text means to induce and ensnare others and draw them away from the truth. The facts plainly show that in the latter part of the harvest period some who claim to be consecrated to the Lord make it their business to ensnare and entrap others and draw them away from the Lord's service. They do this by misrepresenting the Lord's work and the instrument, namely, the SOCIETY, which he is using to carry on his work. They become offended and cause others to be offended. They lose their love for the Lord and love for their brethren; selfishness predominates, and they go into outer darkness.

Iniquity means lawlessness. As used in the above text it applies to that class of consecrated Christians who have had set before them the opportunity of being with the Lord but who fail and refuse to obey the rules which the Lord has laid down, and therefore they have become lawless. They separate themselves from others who

are diligently trying to do the Lord's work, and start something of their own, usually for the purpose of exalting self. They claim to represent the Lord and claim to be Christians, but they do nothing to carry out the commandments of the Lord in respect to proclaiming the message of the kingdom. It is clearly seen therefore that there is a distinction between the tares and those who have once been begotten of the holy spirit.

QUESTION: What is the difference between a priest and a saint? Are we priests in any sense on this side of the veil?

ANSWER: There is a difference between a priest and a saint. A priest, as defined in the Scriptures, is one who is appointed, authorized and empowered by Jehovah to act in his name and to serve him for and in behalf of others. Aaron and his sons were appointed and designated to serve in that capacity. A saint is one who stands right with God, therefore one who in God's sight is pure. Strictly speaking, a saint simply means a purified one. Every one at the time of being justified and begotten of the holy spirit is a saint. He is made so by reason of being in Christ.

The Aaronic priesthood was employed by the Lord to minister before him in behalf of the Israelites, to make types and shadows concerning God's plan of redemption and deliverance of man. No man takes this honor unto himself; but the honor is conferred upon him by the Lord God, as was the case with Aaron.—Hebrews 5:1-4.

Melchizedek was a priest of the Most High God, which meant that he ministered unto God by doing God's service as God's representative. That priesthood typified the Logos, Jesus, and Christ Jesus. "Thou art a priest for ever after the order of Melchizedek." (Hebrews 5:6) Every one who is anointed of the holy spirit and inducted into the body of Christ is counted a part of that priesthood of which Christ Jesus is the Head, the Melchizedek priesthood. If he proves faithful unto death he will be of that priesthood, ministering in the priest's office for ever with Christ. While in Christ, and this side the veil, he is counted in as a part of that priesthood. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:9.

As these now on earth, as the representatives of God and the representatives of Christ, proclaim the message of the Lord God as his witnesses, such are performing some duties in the priestly office. In no other sense is a saint while in the flesh performing any of the duties of a priest. He is now counted in the body of Christ, but when the priesthood is completed and such a saint has proven himself an overcomer he will participate in the sin-offering in behalf of the world by virtue of the fact that he is a member of that divine priesthood.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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New Haven, Conn.	Dec. 2	Woonsocket, R. I.	Dec. 8
Deep River, Conn.	" 3	Franklin, Mass.	" 9
New London, Conn.	" 5	Milford, Mass.	" 12
East Greenwich, R. I.	" 6	Lowell, Mass.	" 26
Providence, R. I.	" 7	New Haven, Conn.	Jan. 2

BROTHER H. E. PINNOCK

Belfield, N. Dak.	Dec. 16	Enderlin, N. Dak.	Dec. 24
Bismarck, N. Dak.	" 17	Kathryn, N. Dak.	" 26
Mofitt, N. Dak.	" 19	Wyndmere, N. Dak.	" 28
Fredonia, N. Dak.	" 20, 21	Milnor, N. Dak.	" 29, 30
Berlin, N. Dak.	" 22, 23	De Lamere, N. Dak. ..	" 31

BROTHER J. A. BOHNET

San Bernardino, Cal.	Dec. 7, 8	San Pedro, Calif.	Dec. 16, 17
Colton, Calif.	" 9, 10	Long Beach, Calif.	" 19, 20
Chiliwack, B. C.	" 12	Huntington Beh, Calif. "	" 21, 22
Hawthorne, Calif.	" 13, 14	Santa Ana, Calif.	" 23, 24
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Long Beach, Calif.	Dec. 5	Sacramento, Calif.	Jan. 9
Santa Barbara, Calif.	" 12	Chico, Calif.	" 10
Los Angeles, Calif. Dec. 30, Jan. 2		Paradise, Calif.	" 11, 12
Bakersfield, Calif.	Jan. 4, 5	Chico, Calif.	" 13
Fresno, Calif.	" 6, 7	Macdoel, Calif.	" 14, 16

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Kamloops, B. C.	" 10, 12	New Westminster, B.C. "	" 21, 22
Chilliwack, B. C.	" 13, 14	Victoria, B. C.	" 26
Matsqui, B. C.	" 15, 16	Sidney, B. C.	" 27
Langley Prairie, B. C.	" 17	Malahat, B. C.	" 29

BROTHER V. C. RICE

Grand Forks, N. Dak.	Dec. 16, 19	Black River Falls, Wis.	Dec. 28
Fargo, N. Dak.	" 20, 21	Milwaukee, Wis.	" 29
Detroit, Minn.	" 22, 23	Elkhart, Ind.	" 30
St. Paul, Minn.	" 26	Toledo, O.	" 31
Minneapolis, Minn. ..	" 27	Schenectady, N. Y.	Jan. 9

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Whitakers, N. C.	Dec. 16	Bridgeton, N. C.	Dec. 26
Enfield, N. C.	" 17, 19	Trenton, N. C.	" 27
Rosemary, N. C.	" 20	Kinston, N. C.	" 28, 29
Scotland Neck, N. C.	" 21, 22	Mt. Olive, N. C.	" 30, 31
Vanceboro, N. C.	" 23, 24	Clinton, N. C.	Jan. 2, 3

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Chatham, Ont.	Dec. 10, 11	St. Thomas, Ont.	Dec. 20, 21
Windsor, Ont.	" 12, 13	Aylmer, Ont.	" 22, 23
Essex, Ont.	" 14, 15	Toronto, Ont.	Jan. 2
Harrow, Ont.	" 16, 17	Hamilton, Ont.	" 4, 5
Leamington, Ont.	" 18, 19	Beamsville, Ont.	" 6

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Wanilla, Miss.	Dec. 16, 17	Weathersby, Miss.	Dec. 24
Brookhaven, Miss.	" 19	Cohay, Miss.	" 26, 27
Jackson, Miss.	" 20	Poplarville, Miss.	" 29
Vicksburg, Miss.	" 21, 22	Lumberton, Miss.	" 30, 31
Jackson, Miss.	" 23	Hattiesburg, Miss.	Jan. 2

BROTHER R. L. ROBIE

Walters, Okla.	Dec. 10	Thornton, Tex.	Dec. 16
Comanche, Okla.	" 12	Hearne, Tex.	" 17
Cruce, Okla.	" 13	Houston, Tex.	" 19
Bowie, Tex.	" 14	Waller, Tex.	" 26
Fort Worth, Tex.	" 15	Sealy, Tex.	Jan. 2

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Apalachicola, Fla.	Dec. 10, 12	Floral, Ala.	Dec. 23, 26
Marianna, Fla.	" 14, 15	Stella, Fla.	" 24
Panama City, Fla.	" 16, 17	Pensacola, Fla.	" 28, 29
Ponce De Leon, Fla. ..	" 19, 20	Bay Minette, Ala.	" 30, 31
De Funiak Spr., Fla.	" 21, 22	Mobile, Ala.	Jan. 2, 3

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Milwaukee, Wis.	Dec. 15	West Middlesex, Pa.	Dec. 24
Fort Wayne, Ind.	" 16, 17	Meadville, Pa.	" 26, 27
Mansfield, O.	" 19	Cambridge Springs, Pa. "	" 28, 29
Sharon, Pa.	" 20, 22	Erie, Pa.	" 30, 31
Farrell, Pa.	" 23	Titusville, Pa.	Jan. 2

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Jeffersontown, Ky.	Dec. 8, 9	Milan, Ind.	Dec. 17
Louisville, Ky.	" 10, 12	Cincinnati, O.	" 19, 20
New Albany, Ind.	" 12, 13	Mansfield, O.	" 26
Jeffersonville, Ind.	" 14	Dayton, O.	Jan. 2, 3
Seymour, Ind.	" 15, 16	Elizabethtown, Ky. ..	" 4, 5

BROTHER M. L. HERR

Gillespie, Ill.	Dec. 13, 14	Swanwick, Ill.	Dec. 23, 24
Bunker Hill, Ill.	" 15, 16	Vaher, Ill.	" 26
Alton, Ill.	" 17	West Frankfort, Ill. ..	" 27, 28
East St. Louis, Ill.	" 19, 20	White Ash, Ill.	" 30, 31
Belleville, Ill.	" 21, 22	Marion, Ill.	Jan. 2

BROTHER M. A. HOWLETT

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Niles, O.	" 12	Erie, Pa.	" 19
Rosemont, O.	" 13	Toronto, Ont.	" 26
Youngstown, O.	" 14, 15	Buffalo, N. Y.	" 27, 28
Sharon, O.	" 16	Jamestown, N. Y.	" 29, 30

BROTHER S. H. TOUTJIAN

El Reno, Okla.	Dec. 19	Wynnewood, Okla.	Dec. 26, 28
Minco, Okla.	" 20	Elmore, Okla.	" 27
Chickasha, Okla.	" 21, 22	Ardmore, Okla.	" 29, 30
Purcell, Okla.	" 23	Madill, Okla.	" 31
Paoli, Okla.	" 24	Hickory, Okla.	Jan. 2, 3

BROTHER J. C. WATT

Friendship, N. Y.	Dec. 17	Limestone, N. Y.	Dec. 27
Bolivar, N. Y.	" 19	Perry, N. Y.	" 28, 29
Shinglehouse, Pa.	" 20, 21	Newark, N. Y.	" 30
Salamanca, N. Y.	" 22, 23	Geneva, N. Y.	Jan. 2
Bradford, Pa.	" 24, 26	Auburn, N. Y.	" 3, 4

BROTHER J. B. WILLIAMS

El Paso, Tex.	Dec. 14	Roswell, N. Mex.	Dec. 23, 24
Cloudcroft, N. Mex.	" 15, 16	Arch, N. Mex.	" 26
Alamogordo, N. Mex.	" 17	Taliban, N. Mex.	" 28, 29
El Paso, Tex.	" 19	Farwell, Tex.	" 30
Barstow, Tex.	" 20, 21	Hurley, Tex.	Jan. 2
Guthrie, Ky.	Dec. 20	Nashville, Tenn.	Dec. 27
Palmyra, Tenn.	" 21	Springfield, Tenn.	" 28
Big Sandy, Tenn.	" 22	Lebanon, Tenn.	" 29, 30
Gadsden, Tenn.	" 23	Crossville, Tenn.	" 31
Memphis, Tenn.	" 24, 26	Rockwood, Tenn.	Jan. 4