



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

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

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

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Upon the earth 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 21:25-31.

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

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RADIO PROGRAMS

The following stations are now broadcasting the message of the kingdom:

WBAB, New York City, 272.6 meters, Sun., Mon., Thurs., Sat.
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KPKB, Milford, Kans., 286 meters, Sunday, 8.30 to 9.30 p. m.
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KILJ, Los Angeles, Cal., 405 meters, Sunday, 7.30 to 8.15 p. m.
KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as provided by law and the charter of said SOCIETY, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a. m., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary*,
Brooklyn, N. Y. September 1, 1925

SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Martin, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a *receipt*.) This *certificate* will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write Miss Mary L. Orrell, 606 Orange St., Wilmington, N. C.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE KING IN ACTION

"The Lord at thy right hand shall strike through kings in the day of his wrath."—Psalm 110: 5.

MANY of the Psalms are prophecies relating to the second presence of our Lord. They were written for the benefit of the church. (Romans 15: 4) God intends the church to have some understanding of them at the end of the world.—1 Cor. 10: 11.

² From the Scriptures and extraneous evidence we note that the Lord is present; that we have come to the end of the world and that he has begun to exercise his power as King. We know that the Lord has come to his temple and that it is due time for some clearer understanding of God's great plan. (Revelation 11: 17-19) When a prophecy has been partially fulfilled, and other portions are in course of fulfilment, the Bible student may draw a conclusion as to its true meaning and approximate what will be the result of its complete fulfilment.

³ There is a close relationship between some of the Psalms, picturing the King and the kingdom from different viewpoints. Psalm 2: 6 pictures Christ Jesus, the King, seated upon his throne of glory. "Yet have I set my king upon my holy hill of Zion." "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." (Psalm 45: 3, 4) This Psalm shows the glorious King girded for battle. "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations." (Psalm 110: 5, 6, A. S. V.) This relates to the King of glory in action.

⁴ That the 110th Psalm applies to the Lord Jesus there cannot be the slightest doubt. Jesus quoted the first verse and applied it to himself. (Matthew 22: 44) St. Peter applied it to the Lord Jesus in Acts 2: 34, 35. St. Paul applied it to the great Master in Hebrews 1: 13. It therefore definitely appears that this is a key scripture by which we are enabled to understand other scriptures. The Prophet David is the speaker and says in substance: 'Jehovah said unto his beloved Son, Jesus Christ, Sit thou on my right hand until I make thine enemies thy footstool.'

ENEMIES—WHEN AND WHERE

⁵ What enemies are here included and when were they manifested? When Jesus was on earth his enemies were Judas, the Pharisees and others of the clergy; and all of these were permitted to persecute him by reason of the great influence of the great enemy Satan. All of these proved that they were enemies of God and of righteousness. Jesus, when on earth, possessed great power; but he did not use that power to fight against his enemies. He resisted evil only. God honored him for his fidelity. Because he was willingly submissive to the will of God, suffering the ignominious death of the cross, God exalted him and gave him a name above all other names.—Philippians 2: 8-11.

⁶ Psalm 109 undoubtedly refers to the enemies of Jesus and shows that Jesus was addressing his heavenly Father and recounting why the enemy was working against him. This Psalm shows Jesus cut off and then exalted. Then the 110th Psalm opens with a statement after Jesus had been exalted to the highest place in heaven at the right hand of his Father. He was then and there told by his Father to sit down until he, Jehovah, made these enemies the footstool of Jesus, his beloved Son.

WAITING UPON THE FATHER

⁷ God took Jesus away from earth, the place of activity of his enemies, and seated him in the position of favor in heaven. The enemy Satan continued his notorious operations without interference; but this was to be permitted only until a fixed time in the Father's plan. Jesus, of course, observed the efforts of the enemy; but he must patiently wait upon the Father until the due time to act. He must see, and did see, centuries of the Devil's arrogant, wicked and defiant action against God. He must see all the nations of earth turned against God, and the church, established by himself, defiled by the wicked one. Still he must wait. He possessed all power in heaven and in earth, but he was not to use it against the Devil until the order for action came from God.

⁸ Jesus' confidence in his Father being complete he

could with patience wait. That this conclusion is correct beyond a doubt is proven by the words of St. Paul, as well as by those of the psalmist: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Hebrews 10:12, 13) Herein is the plain statement that after Jesus had offered the great sacrifice for sins for ever then he "sat down at the right hand of God; from henceforth expecting [meaning to wait for or tarry.—Strong] till his enemies be made his footstool". The fact that the apostle says, "Till his enemies be made his footstool," is further proof that Jesus must remain inactive as against the Devil up to a time certain, which time was fixed by his Father.

⁹ Nor is it certain, as revealed by the Scriptures, that Jesus knew when he ascended on high just when the time would arrive for him to take action against the Devil. A few days before, when Jesus arose from the dead, he declared, "All power in heaven and in earth is committed unto me" (Matthew 28:18); but he did not say that all knowledge was committed unto him. Jesus had finished his work of sacrifice and had been placed by his Father's side to wait further orders against the Devil. From that hour forward time with him was no more. Gladly would he leave all in his Father's hands and wait, knowing that his Father doeth all things perfectly.

¹⁰ Psalm 27:4 reads: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Surely this Psalm applies to the Lord Jesus and expresses his complete satisfaction to dwell in his Father's house, beholding his Father's beauty, and continuing to learn from the Father. Each one of the followers of the Lord Jesus can now learn a special lesson from this. With the anointed ones now on earth time is no more. We know the King is here and that he has begun his great kingdom work. With happiness and joy let us wait and watch developments of God's wonderful plan. Just what day the glorification of the church will be completed no one on earth knows and there is no good reason why any loyal and faithful Christian should ask to know. For more than 1800 years Jesus patiently waited for orders from his Father. Let each member of his body patiently and joyfully wait for orders from the Head, the King.

TIME OF ACTION

The Scriptures reveal that the order of carrying forward the Father's plan of redemption is this: (1) Providing the great purchase price; (2) waiting until due time to take possession of the purchased possession; (3) taking possession by force as the Father's active agent and destroying Satan's works; and (4) restoring mankind to his inheritance. Although clothed with full

power to destroy the Devil's works Jesus must remain inactive against the enemy until due time. This explains why Satan has prosecuted his nefarious work throughout the age without hindrance or interference from the Lord. God permitted him to go to the full end of his tether until the due time for the Lord to take charge.

¹² Amongst other wicked things which the Devil has done throughout the Gospel Age has been to accuse the brethren before God day and night (Revelation 12:10); but God gave his beloved Son full assurance that he would undertake the work of subduing his enemy and that he would bring the Son to a complete victory. Thus we see that when the time comes for the conflict it is really Jehovah's fight against the Devil's organization, with his beloved Son as the great Field Marshal leading the forces in battle.

¹³ The time comes when he who is seated in the place of honor in heaven must take the aggressive and rule among his enemies. Up to that time he must remain at the right hand of God, and when the time arrives he must do something before permanently assuming his position as Restorer of the human race. When the time limit expires he must go forth to clear out the Devil's organization, destroy his works and bind the arch enemy. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—1 John 3:8; Revelation 20:1-3.

¹⁴ The clear inference is that when the enemy is made the footstool of Jesus Christ, then the Lord will begin his great work of restoring the human race. His first act on the arrival of the due time would be to take possession. The important questions then arise: Did the world end in 1914? Did that date mark the fulfilment of the time limit, "till he comes whose right it is"? (Ezekiel 21:27) All the anointed Bible students believe that 1914 is the correct date. Is not that the time then when Michael stood up? (Daniel 12:1) If so then we must expect the fight would begin then and there. The facts show that it did begin there. Does this not show why the conflict began in heaven, from which point Satan has been directing his government, exactly as set forth in Revelation the twelfth chapter, and as explained in THE WATCH TOWER of March 1st?

¹⁵ The first part of the work of the King after taking his power is to throw the Devil out of heaven. St. Peter describes this conflict and its results, saying, "The heavens being on fire shall be dissolved." (2 Peter 3:12)

Fire represents destruction; therefore it pictures the destroying of the Devil's power to rule from his heavenly position. The apostle then adds: "And the elements shall melt with fervent heat." The elements are the commercial, political and ecclesiastical elements, which form the unholy alliance, composing the earthly part of Satan's organization, which now must melt and flow together in one common melting pot in the great time of trouble in the day of God's wrath. The Devil, expelled from heaven, begins to rally his forces to make his final stand on earth; and this is the great battle of God Almighty.—Revelation 16: 13, 16.

TAKING AUTHORITY

¹⁶ The time must come when God would subdue the enemy; hence "the Lord [Jehovah] shall send the rod [sceptre of authority and power rightfully reposed in his beloved Son] of thy strength out of Zion [God's organization]; [saying] rule thou in the midst of thine enemies." (Psalm 110: 2) Jesus Christ, the King, now stands up and assumes his power and authority and begins his reign even while his enemies are still exercising power, although the enemy's right to exercise that power has expired. Necessarily this marks the beginning of the battle in heaven by the King of glory, the loyal Son of God, and his angels on one side, and Satan, the old Dragon, God's disloyal son, and his angels on the other side. It is the fight of God Almighty in heaven against the Devil, led by his beloved Son; the purpose being to subdue the enemy and make the enemy the footstool of Jesus Christ the King.

¹⁷ In substance, Jehovah says: "This is my fight. I am going to accomplish this work for you and those who shall willingly follow you." No member of the body would be willing to follow the King to battle until God's due time, because he must be in harmony with the will of God. When the battle in heaven begins, then is the time for the fulfilment of verse three of this Psalm, which reads: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." These are now willing because the due time has come for Jesus Christ to take his power and begin his reign; therefore they joyfully follow him. This is exactly in harmony with the statement in Revelation 19: 11, 14: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

¹⁸ Note that the psalmist says: "Thy people shall be willing . . . in the beauties of holiness from the womb of the morning." Surely this means, from the time of the birth of the nation. It is the woman, God's organization, that gives birth to the nation. The birth of the nation must necessarily take place at the time when Jesus Christ, the great King, stands up and assumes his

regal power. As an illustration, the American nation was born at two o'clock in the afternoon of July 4th, 1776, at which time the people, through their duly constituted representatives, assumed the power of government. For several years thereafter they warred against the enemy, who was in wrongful possession of their country. The new nation was born at the time when Jesus assumed his power to reign, but after that the great fight takes place and continues until the enemy is ousted and made the footstool of the King.

¹⁹ The psalmist continues: "Thou hast the dew of thy youth." The resurrected ones beyond the veil, and the faithful ones this side the veil, compose the armies of the Lord; and they are strong, youthful, vigorous, and therefore joyful and confidently engage in the battle. They willingly and joyfully carry out their part, as commanded in Matthew 24: 14; Isaiah 43: 10; 51: 16.

THE EXECUTOR

²⁰ For the evident purpose of identifying who is doing the work in Jehovah's name the psalmist says: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm 110: 4) Melchizedek was a priest of the great Most High. He pictures the one who is bringing everything into harmony with God Almighty. Therefore Melchizedek is a type of the Logos, of Jesus, of Christ Jesus, of the Redeemer, of the Prophet, of the Priest and of the King. Stated in briefer phrase Melchizedek is typical of the great Executor of the divine plan.

²¹ In the prophecy of the 110th Psalm the great antitypical priest, of whom Melchizedek was a type, is shown as taking his power and authority and beginning operations to carry out the divine plan as related to man. It is Jehovah's work with the Lord Jesus as Executor; and the willing ones, members of his body, are privileged to participate therein. None but those who stand steadfastly on the ransom, which is the basis of the priestly work, could participate.

²² Nominal Christendom claims that with the coming of the Lord the priestly work is done, but in truth and in fact it has just begun. As King and Ruler he clears out the enemy, and as Priest he ministers unto those who desire comfort. There is therefore a twofold work at this time. This is the time when the spirit of the Lord raises up a standard unto the people. God is subduing the enemy and making him the footstool of his beloved Son, and the Lord Jesus is his executive officer in carrying out the work.

VICTORY CERTAIN

²³ Where two armies are in action and one charges the other and strikes through the ranks of the latter, the one striking through usually gains the victory and destroys the opposing army and takes as prisoners the soldiers of the vanquished army. This is exactly what is pictured by verses five and six of the 110th Psalm.

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Jehovah is here shown at the right-hand of Christ Jesus and as using Christ as his great Arm and Power to destroy Satan's organization. The time is shown to be "in the day of Jehovah's wrath". This is surely "the battle of that great day of God Almighty".—Revelation 16:14.

²⁴ Jehovah undertakes the work of subduing the enemy, and in doing so he uses Christ Jesus as his mighty Field Marshal to lead the fight. Psalm 45:3-6 pictures this mighty Field Marshal, fully equipped for the great battle, with his sword on his thigh, clothed with glory and majesty, riding prosperously and to certain victory. The time has come for him to take his throne for ever; and the sceptre, or authority for taking the kingdom, is his by right.

²⁵ This great and victorious warrior and rightful ruler is pictured in Revelation 19:11-15: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [meaning complete and absolute authority to rule]; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God."

²⁶ In this same 19th chapter of Revelation Christ Jesus, the mighty Warrior, is shown as going forth to judge and to make war. The revelator and the psalmist are in exact harmony: "He shall judge among the nations; he shall fill the places with dead bodies." (Psalm 110:6) The judgment of God is upon the nations; and this must continue until the final conflict, the great time of trouble which will end the day of God's wrath.

²⁷ The statement of the psalmist concerning the filling of the places with dead bodies is in exact harmony with that given by the prophet concerning the great day of God's wrath: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jeremiah 25:31-33.

²⁸ The Revised Version of Psalm 110:6 reads: "He shall strike through the head in many countries." Rotherham says, "Wound the *head*." It will be noted that the "head" is in the singular. Since this is the battle of God Almighty against Satan's organization, and since to wound means to render inactive or to subdue, and since the head well represents the power to direct the forces of earth, we may be warranted in the conclusion that this means that the Lord will wound Satan, the head over the wicked nations, and will subdue him and bind him; and this he will do in the great and final conflict.—Revelation 20:1-3.

²⁹ In Genesis 3:15 we read concerning the woman (typical of God's organization); that the seed (Christ) "shall bruise thy head, and thou shalt bruise his heel", which means that Satan, the head of the Devil's organization, is to be bruised. Speaking to the church St. Paul says: "The God of peace shall bruise Satan under your feet shortly." (Romans 16:20) Then St. John writes: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) These texts show that it was the purpose of God from the beginning to use his beloved Son to destroy the works of his disloyal, treacherous son.

³⁰ In the twelfth chapter of Revelation we have a picture of the battle in heaven between the Lord and Satan. Dragon is one of the names of the Devil, symbolizing his organization bent upon the destruction of "the seed of promise". The seventeenth verse of that chapter shows that the Dragon, after being cast out of heaven, is wroth with the woman (God's organization, which produces the seed) and goes forth to make war against the remnant of the seed which keep the commandments of God (that is to say, those who joyfully do what God commands them to do) and "who have the testimony of Jesus Christ" that they have been brought into the temple condition and have entered into the joy of the Lord.

³¹ "Beast" is a symbolic term applied to the visible part of the Devil's organization. The war between the beast and the Lamb seems clearly to be confined to the earth. This is another picture of Jehovah using his beloved Son to destroy the beastly organization and to permit the faithful ones to participate with him therein. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Revelation 17:14.

³² The question may arise: Has Jesus known at all times since his resurrection every detail of the Father's plan? Of course we cannot answer that question dogmatically, but it seems reasonable that it might have pleased the Father to keep some things to himself until due time for them to be known, even by the beloved Son. It is quite certain that Jesus was commanded by the Father to wait when he was invited to sit down at his right hand; that he has waited in patience, and that

the due time has come for him to take action against Satan, and that this action of the King has begun. Satan's time limit as overlord of man has ceased and at that time it is right for the King to take possession. To do so he must, as Executor of his Father's plan, clear out the disloyal one and destroy his wicked works. This of necessity would bring great joy to the Lord because it means the time for the vindication of his Father's name and the establishment of his kingdom of righteousness for the blessing of all the families of the earth.

³³ Jesus says to the faithful: "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) When the Lord came to his temple he invited those found faithful up to that time to enter into his joy, and those so doing find great joy in participating in the Lord's work.

DRINKING OF THE BROOK

³⁴ The closing words of Psalm 110 are: "He shall drink of the brook in the way; therefore shall he lift up the head." (Verse 7) He who drinks at the brook seems to be the same one who, as the active agent of Jehovah, judges amongst the nations; viz., the Lord Jesus, the Executor of the divine plan. Since the Lord counts as a part of himself the faithful members of his body, whether in heaven or on earth, the word "he" as used in this verse would include all the members of the Christ body. Psalm 69 is a proof text that the Lord Jesus Christ counts his body members as a part of himself, including those this side of the veil as well as those on the other side.

³⁵ The speaker in verses three, five, seven, eight and nine of Psalm 69 is surely the same and undoubtedly refers to the Lord Jesus. Verse five of that Psalm reads: "O God, thou knowest my foolishness; and my sins are not hid from thee." This could not refer to the Lord Jesus himself but of necessity must apply to the members of his body, and he speaks there for his body members. In Psalm 110 under consideration the word "head", referring to the Lord Jesus, would seem clearly therefore to take in the body members, because they are associated with him.

³⁶ A brook is a little stream in the valley. It pictures blessings and refreshment that result to those who drink of its cooling waters. He who does the will of God joyfully experiences refreshment and blessing. For many centuries Christ Jesus waited for the maturity of his Father's plan, marking the due time for him to take his power and to begin and to undo the wickedness of God's nefarious son. Now the time has come for him to act in obedience to the Father's will, and he knows that the result will be beneficial to mankind and the vindication of his Father's name and therefore to the glory of his Father. As he proceeds to thus execute his Father's

plan, which will bring such great and immediate results, he is refreshed and blessed and made joyful.

³⁷ The members of the Christ body likewise appreciate the privilege of doing the Father's will, participating with the Lord in declaring the day of the vengeance of our God and the incoming of his kingdom, and are also refreshed, blessed, and are made joyful in the Lord. These members look up and lift up their heads because their own deliverance is nigh and because the time for the world's blessing has come. As the work of ousting the Devil and his institutions, and the bringing in of the kingdom of righteousness progresses, the joy and refreshment increases and the head is lifted up, which is symbolic of confident and certain victory.

³⁸ Confidently therefore the Lord Jesus goes forth as the Executor of his Father's plan to complete the work of making his enemies his footstool; and each member of the body joyfully participating with him, looks up into the Father's face and rejoices, being refreshed by drinking at the brook; that is to say, they are refreshed by the blessings which come as a result of doing God's will. Hence each one finds his heart expression in the words of the psalmist, which say: "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psalm 27: 5, 6.

THE FATHER'S ARM

³⁹ The chief objective of Jesus Christ has always been the honor and glory of his Father. Everything else has been made subservient thereto. When he was on earth he said: "I can of mine own self do nothing." (John 5: 30) He did not say this because he did not have the power, but because he would not and could not consistently do anything but his Father's will. When about to take his departure in Gethsemane he prayed: "Father, I have manifested thy name unto the men which thou gavest me out of the world." (John 17: 6) For centuries Jesus has observed the enemy slandering and defaming the good name of Jehovah. For many centuries he has known that at some time God would grant to him the privilege of vindicating his name. Now the time has come for him to do that work. As he proceeds with the work he is refreshed and rejoices. His body members participating are also refreshed and rejoice. This is in harmony with the statement of God to the saints, through his prophet: "Ye are my witnesses . . . that I am God." There are no other witnesses to him on earth.

⁴⁰ While the Fundamentalists claim to believe and serve God they ignore Jehovah and willingly join hands with the Devil's institutions and claim that they will set up God's kingdom by their own efforts. Such is their fundamental error, and therefore they are well named

"Fundamentalists". Claiming to be Christians they persecute the members of the body of Christ who testify concerning the Lord's presence and his kingdom.

⁴¹ The Modernists deny God, deny his Word, and deny the blood of his beloved Son, which is the redemptive price of mankind. Only those who are in Christ, and who have his word abiding in them and who joyfully participate in the work assigned to the church are, together with their great Master, vindicating God's name. These are drinking at the brook and are lifting up the head with confidence, thanksgiving and praise. These have entered into the joy of the Lord and fully appreciate that "the joy of the Lord is your strength".

SUMMARY

⁴² Summing up the 110th Psalm we understand it to teach this: That after Jesus had finished his great sacrifice and ascended on high Jehovah seated him at his right hand and directed him to remain inactive against the Devil's institutions until his due time, at which time God would make the Devil the footstool of the King of glory; that the due time arrived in 1914, and then Jehovah sent forth out of his organization his beloved Son to rule amongst his enemies; that the first work to be done was to subdue the enemy; that the battle began in heaven; that this fight has been completed, and Satan and his angels were ousted from heaven; that now the Lord Jesus Christ is the great anti-typical Melchizedek priest and, as the Executor of the divine plan, goes forth to destroy Satan's organization and to minister to the people; that the members of his body, the faithful, willingly and joyfully participate in the work by the grace of the Lord; that Jehovah is now at the right hand of the Lord Jesus and as the great Author of the divine plan is acting through his Arm, his beloved Son, who strikes through the Devil's organization in the day of his wrath and who will take Satan captive in the great time of trouble and wound his head; that while the Lord Jesus is executing his Father's plan in this behalf he is greatly refreshed and blessed by the experience and greatly rejoices because the time has come to vindicate his Father's name, oust the Devil, destroy his unrighteous works, and erect God's kingdom of righteousness; and that his body members joyfully participate with him, thereafter as they drink at the brook

they confidently and joyfully look up to the heavenly Father and praise his name.

⁴³ Truly then we are reaching a climax in the great plan and with the body members time is no more. Our part is to joyfully participate in whatever work the Lord assigns us to do; and so doing we honor our King and our Head, Christ Jesus, and prove to be true and faithful witnesses.

QUESTIONS FOR BEREAN STUDY

To what great event do many of the psalms prophetically point? For whom were they especially written? ¶ 1, 2. Do all of the "Messianic" psalms picture the same thing? Exemplify. How do we know that Psalm 110 applies to the Lord Jesus? ¶ 3, 4. Who are the enemies referred to in Psa. 109 and 110? ¶ 5, 6. Why have not Satan's nefarious operations been made to cease? Has Jesus' patience been tested thereby? ¶ 7, 8. Did Jesus possess all knowledge at the time of his ascension? What does Psalm 27: 4 indicate in this regard? ¶ 9, 10, 32. What are the four principal steps in the Father's plan of redemption? What is one of the wicked things Satan has been doing throughout the Gospel Age? ¶ 11, 12. Is Christ Jesus now taking the defensive or the offensive in the conflict with Satan? ¶ 13. What was to be the first act on the part of earth's new King? When did Michael "stand up"? What are the "heavens" and the "elements" mentioned in 2 Peter 3: 12? ¶ 14, 15. Explain verse 2 of the psalm under consideration. What is the Lord's "rod of strength"? How does this verse harmonize with Revelation 19: 11, 14? ¶ 16, 17. What is meant by "the womb of the morning" and "the dew of thy youth" mentioned in verse 3? ¶ 18, 19. Why is the Executor of the divine plan likened unto Melchizedek? When will his priestly work be complete? ¶ 20-22. When and how will the Lord "strike through kings" as indicated in verses 5 and 6? ¶ 23. How do Psalm 45: 3-6 and Revelation 19: 11-15 synchronize with the above? ¶ 24, 25. What is signified by the statement, "He shall fill the places with dead bodies"? What other prophet portrays this matter, and how? ¶ 26, 27. What is meant by wounding the "head of many countries" (Rotherham)? ¶ 28, 29. How is the final conflict between Satan and the Lord depicted in Revelation 12 and 17? ¶ 30, 31. What important fact now causes us special rejoicing? ¶ 32, 33. To whom does the psalmist refer as drinking of "the brook"? Are the body members included with the Head in this psalm? How may we know? ¶ 34, 35. What does the brook represent? What is meant by lifting up "the head"? ¶ 36-38. What has ever been the chief objective of Jehovah's beloved Son? Quote passages in support. ¶ 39. How do Fundamentalists and Modernists deny the precious blood? ¶ 40, 41. Summarize the teachings of the 110th Psalm. In view thereof what should be our attitude? ¶ 42, 43.

SOLDIERS OF CHRIST

Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in his great might,
With all his strength endued;
But take to arm you for the fight
The panoply of God;
That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 21

"Thy watchmen shall lift up the voice; . . . together shall they sing."—Isaiah 52: 8.

THE word watchmen properly defined means to lean forward, to penetrate into the distance, to observe and take heed to orders and act accordingly.

It was Jesus who said that not everyone who shall say Lord, Lord, shall enter into the kingdom, but they that do the will of his Father. Many have conceived the thought that God's chief purpose is to search amongst the human family to find some to take to heaven; and that these in order to get to heaven must be pious-faced, without regard to their heart's devotion to the Lord. What Jehovah is really doing is selecting from amongst men those who under the test prove loyal and faithful to him. Through his beloved Son he has put on guard the anointed ones as watchmen to watch the interests of his kingdom and to testify from time to time to the unfolding of his plan. These are not looking for self-interests, nor are they making a studied effort to reach some easy place in the heavenly kingdom. They forget self; they lean forward; they peer into the distance; they observe the commands of the Lord; and seek always to honor his name and serve him.

The word "voice" is a symbol of a message. Here it signifies that those who are really watchmen, and who have the King's interest fully at heart, are proclaiming the message concerning his kingdom. The text also shows that these are acting harmoniously in proclaiming the message; that they are doing it joyfully. They are singing in their hearts, and singing the praises of Jehovah God and his great and mighty and beloved Son. They are doing this by joyfully obeying the commands of the Lord. They are diligently striving to be faithful to him in representing his cause. These have the spirit of the Master. They appreciate the fact that their consolation is coming daily and hourly from Jehovah, through the head Christ Jesus; and that the holy spirit is the channel of communication. Consoled by the blessedness of their position they heed the command to comfort all others that mourn, and do this by harmoniously declaring the message of the kingdom to them.

At this particular time the command to the church is to give a witness to the nations, to be witnesses to the name of Jehovah and to his beloved Son as the King, that this is the day of vengeance of God upon the wicked institutions, and the time when Jehovah will make himself a name in the earth.

Do not be content with merely believing on the name of the Lord. If you would be a watchmen, then watch for the interests of the kingdom and seize every opportunity to serve those interests to the best of your ability and to the glory of the Lord. It is sweet indeed to be an ambassador of our King and to know that we have been accepted of him and therefore assured of victory.

TEXT FOR OCTOBER 28

*"The Lord will be a refuge for the oppressed."
—Psalm 9: 9.*

THE great oppressor of men is Satan, the Devil. He acts through divers instruments. The ruling factors of the world are the commercial, political and ecclesiastical men of power and influence, acting for a long while as the instruments of oppression. Even many of the people have had instilled in their hearts a disposition to oppress others. At the present time there are millions on earth who are in great distress because of injustice and oppression. They are sad and mourn. Because of their desire for relief their oppressor, the adversary, increases their burdens and makes these grievous to be borne.

God's time has come to bring about a change. As the enemy now comes in like a flood, bringing a multitude of errors to divert the minds of the people away from God, the spirit of the Lord begins to lift up a standard against him. The witnesses of God are those who are begotten and anointed of the spirit, and who joyfully obey his commands. These the Lord is using in lifting up his standard.

To these the Lord has said: 'I commission you to comfort those that mourn.' Do this by lifting up before them the standard of the kingdom of righteousness. Show them that there is a rallying place where those who have a desire for the Lord and his kingdom may gather and be guided into peace and truth. Comfort those, therefore, that mourn by pointing to them that the Lord is their refuge in this time of distress. Remind them of the precious promises even to the world, amongst which is the text under consideration, "The Lord will be a refuge for the oppressed, a refuge in times of trouble." (Psalm 9: 9) The Lord's kingdom, when in operation, will judge the people in righteousness and minister unto them their needs. It is the precious privilege of the anointed ones to now bear this message of consolation to the peoples of earth. Let each one who is favored with this opportunity be faithful to his commission.

For nineteen hundred years Christians have had the protection of the Lord as new creatures. All their interests have been overruled for good by teaching them to put their trust implicitly in the Lord, and they have been greatly encouraged by the divine promises. But in the Millennium the people's interests of a temporal kind will also have the supervision of the Lord; for we read of that time that "they shall not hurt nor destroy in all my holy mountain". People will not labor in vain, nor will they be oppressed. With the knowledge of truth will come justice administered to all. Those who love righteousness will be exalted, and the oppressor will be cut off.

PAUL WRITES TO THE CORINTHIANS

—OCTOBER 18—1 CORINTHIANS 12:1 TO 13:13—

THE CHURCH LIKENED TO HUMAN BODY—THE GREATEST MOTIVE POWER IS LOVE—THE LIFE OF LOVE LIVES IN GOD.

"Now abideth faith, hope, love, these three; and the greatest of these is love."—1 Corinthians 13:13, A. S. V.

PROBABLY no other church gave Paul so much concern as the church in Corinth. His first entrance to them was at a time when he had some mental distress; and meeting with little to encourage him to stay there it is very probable that had he not been specially directed of the Lord to the contrary he would soon have left for other fields of service. (Acts 18:10) His stay there was one which called for the endurance of love; and even after he had left he heard of the endeavors of enemies who sought to injure both his work and his name. Yet Corinth drew from Paul some of his best service and sacrificial love. He gave of himself to them very freely, even though he had cause to say, "The more abundantly I love you, the less I be loved."—2 Corinthians 12:15.

² The epistle occupies its own place amongst Paul's writings, and it is specially helpful to the church of God. Indeed in his two letters to the Corinthians a greater number of doctrinal and experimental matters are dealt with than in all the other epistles. The church in Corinth had not realized the oneness of the body of Christ, nor the need for living in harmony with the spirit of that body, the spirit of the living God. Besides this the Corinthians were enamored with, or bewitched by, the outward manifestations of the holy spirit. They paid altogether too much attention to the gifts wherewith the Lord blessed the early church. They prized the demonstrations of the miraculous more than that for which the gifts of the spirit were given; namely, the blessing of help to a holy life and the privilege of service that they might thereby witness to the power of the risen Christ to those who were in heathen darkness.

³ The passage set for study brings these things to our attention. In the 12th chapter Paul emphasizes the oneness of the body of Christ. He speaks of the diversities of the gifts of the holy spirit, but states that they are all for one purpose, that the body may be realized as one. He shows that the Christ is like the human body; it is one, though composed of many members. And as the various members of the human body have different services to render to the body, so with the Christ and the gifts of the holy spirit. Each is to serve in its own place; but in all the diversity there is one purpose desired, the unity of the body and the building up of the body into one whole.—1 Corinthians 12:4-7.

⁴ If the Corinthians had realized this they would never have allowed division amongst themselves, saying, "I am of Paul, I of Apollos." (1 Corinthians 3:4) This truth realized would bring the church either in Corinth or in any other place into fullest harmony with each other and with the Lord. Paul exhorts therefore

that the brethren should see that there is no schism in the body and that all should have care one for another. Division and strife meant breaking down the health of the body as well as hindering its wealth. But even to these who are divided he writes: "Now ye are the body of Christ, and members in particular." (1 Corinthians 12:27) He would have each serve according to his gift; some in one sphere, some in another, all co-operating for the welfare of the body. Without envy he would have them covet earnestly the best gifts. And yet he says: "I show unto you a more excellent way." (1 Corinthians 12:31) And immediately Paul writes a passage which is one of the greatest in all his writings, and is amongst the greatest sayings which have come from the human mind; he gives an analysis which certainly will remain as long as human words shall be of value.

⁵ As if without premeditation Paul now sets forth that which to him and to every other child of God must ever be the highest and noblest force which can be known or experienced. It is the power which lies deepest with God and which ultimately will be all prevailing. Love is the fulfilling of the law of God; for if a man loves his neighbor he cannot do him wrong. If he loves God he cannot sin against God. And love is not a mere negation. Absolutely unselfish it expresses itself in desire to increase the joy and happiness of others. If then the Corinthians had known and taken the better way the contentions they had in the church would have disappeared, and their regard for each other would have been manifest. They would have seen that they were called into one body, and that they must have both the unity of the body and unity in love.

⁶ Paul immediately places the things of which he has been speaking in perspective with this highest and greatest of all motive powers. As to the ability to orate, he says that though he may speak with the tongues of men and of angels and have not love, he is as sounding brass or a tinkling cymbal; and though he were to prophesy, and have understanding of all mysteries and were full of knowledge, and even though he had that faith which could remove mountains, and had not love, "I am nothing." Again he says: "If I bestow all I have to feed the poor, or give my body to be burned, and have not love, this profiteth me nothing."—1 Cor. 13:1-3.

⁷ There is a revelation in these passages of the possibilities which yet fall short. Had these things not been written in Scripture we could hardly have believed it possible for a man to give all his wealth and even life itself and yet love be absent. It is clear that a man may have natural talent, and by study have knowledge of

deep things; he may even have faith, he may be of such disposition of mind as to give all he has, and to sacrifice life itself, and yet not have in his doing that true motive which will bring the reward of God.

⁸ No more sweeping statement could ever be made. What are gifts and sacrifices if the necessary essential be lacking? On the other hand it must be true that however poor the ability to speak, however small the understanding, however little the gift, however unable one may be to make what seems a great sacrifice, if there is love it is accepted. The widow's mite cast of her poverty into the treasury counted in the sight of God for more than the total of all the gifts of the rich.—Luke 21:3.

⁹ Paul proceeds to give an analysis of love. It is not an essay; it is, as it were, as if he strikes the things off as they come upon his mind, but it is the best that has ever been written. He says: "Love suffereth long and is kind": Does someone injure or treat slightly and cause pain? Love bears it and still is kind. Paul himself in his relation with the Corinthians may be taken as an illustration. "Love envieth not": Has someone a position which could be envied were natural impulse allowed to rule? Love will say: I am glad my friend has this advantage. "Love vaunteth not itself": It neither looks enviously upon another's advantage nor boasts of its own. Boasting is not allowable for the Christian except as the psalmist says: "My soul shall make her boast in the Lord." (Psalm 34:2) He who loves respects his neighbor.

¹⁰ "Love is not puffed up": It is lowly-minded. No man who has love in his heart allows himself one moment the indulgence of thinking that he is better than his fellows. Love is an exalted thing; it never needs to inflate itself. "Love does not behave itself unseemly": It is courteous; it never says: "I am rough; you must take me as I am." It is modest and does not seek to call attention to itself. It is always tactful.

¹¹ "Love seeketh not her own": What it has of its own it seeks to hold so that as there may be need it can give to others; for love realizes that life is given for the benefit of the community. "Love is not easily provoked": Is not easily stirred to bitterness or indignation or removed from its balance. If there is contention and necessary dispute, love still rules. "Love thinketh no evil": There may be evil present, but love is not ready to think evil. Love is not blind when evil is present. Love must discern it; but love will put the best construction upon an action, and is not ready to think evil of another's doings. There are some so suspicious that no action of any one passes them without the mind quickening as to what selfish or evil motive is in operation. Such minds rejoice when they find some grounds for concluding that another has an evil motive and when they can bring others down to their level. Love knows no such rejoicing. It rejoices in the truth, and

knows no rejoicing except in that which is hallowed and sacred. If it is subjected to suspicion it beareth all things; it believeth that all things will be for its best interests. It hopes all things; it endures all things; it never fails.

¹² Miraculous gifts or natural abilities, whether they be prophecies or tongues or knowledge, all shall cease, fade, and vanish. They are but for a time, and will soon have served their purpose. The present life of the Christian is of necessity lived in outward things; but he has a life which finds its center in God, and the life that lives in love lives in God.—1 John 4:16.

¹³ Paul urged the Corinthians to reach forward to these higher things. They would then realize that outward miraculous gifts are, after all, but child life compared with the maturity which comes when faith and hope and love are realized. At the best we now know but in part, but the day is coming when even our knowledge and experience of life will seem but as a child's life compared with maturity; we now see as through a darkened glass compared with the glorious light when we shall know even as we are known, when we have entered into the divine nature.

¹⁴ The church has now come to the time of its earthly maturity. In the earliest days it had the manifestation of the spirit to help it to realize that it was set apart for God. Its infancy is passed; it has now come to manhood and no longer needs the kindergarten object lesson of outward gifts of the spirit. It lives by faith, hope, love, and well knows the life which soon will be manifested in the greatest of all powers—love divine.

QUESTIONS FOR BEREAN STUDY

- Which church gave Paul the greatest concern? What lesson did Paul learn at Corinth? ¶ 1.
- What particular knowledge was lacking in the Corinthian church? In what other matters did they need correction? ¶ 2.
- What illustrates the unity of the church of Christ? Are there different ministrations of the spirit? If so, should harmony or discord result? ¶ 3, 4.
- What is the highest and noblest force which can be known or experienced? How does this force operate? ¶ 5.
- How important is love? What is the value of natural talent, of all knowledge, of giving oneself in sacrifice, if love is absent? ¶ 6, 7.
- If love is the prompting motive behind every act, yet there is frailty in the doing, or stammering in the speech, or imperfection in the results, what is the value in God's sight? ¶ 8.
- In the analysis of love, what is meant by "love suffereth long and is kind"? By "love envieth not"? By "love vaunteth not itself"? ¶ 9.
- What is meant by "love is not puffed up"? By "love doth not behave itself unseemly"? ¶ 10.
- What is meant by "love seeketh not her own"? By "love is not easily provoked"? By "love thinketh no evil"? If one is subjected to suspicion, what will love do? ¶ 11.
- What abilities and gifts are to cease? Where does the Christian's life find its center? ¶ 12.
- Is there a growth in the Christian life? When will maturity be reached? Has the church as a whole come to the time of its maturity? What shall be the realization of our faith and hope? ¶ 13, 14.

PAUL IN EPHESUS

—OCTOBER 25—ACTS 18:18 TO 19:41—

FURTHER KNOWLEDGE BRINGS RICH BLESSING—LOYAL-HEARTED MAKE PROGRESS IN UNITY—GOSPEL MESSAGE PROSPERED IN EPHESUS.

"For the love of money is the root of all kinds of evil."—1 Timothy 6:10, A. S. V.

WE KNOW that Paul labored at least one year and six months in Corinth, though probably he was there for a still longer time. (Acts 18:11, 18) Sometime while there he took a temporary Nazarene vow and therefore allowed his hair to grow. According to custom he could get release from the vow only at Jerusalem; and as he did not believe that a man should wear long hair (1 Corinthians 11:14) he was desirous of release from his vow when the due season should come. Leaving Corinth for Jerusalem he had his hair cut at Cenchrea, the port, a few miles from Corinth; for because of the uncertainty of travel and the impossibility of fixing the time of arrival at Jerusalem, it was allowable for one who had such a vow to have his hair cut if he carried it to Jerusalem to offer with the necessary sacrifice. We are not told what was the occasion which made Paul take the vow.

² Aquila and Priscilla traveled with Paul as far as Ephesus. Paul reasoned with the Jews in the synagogue there, and some Jews were interested and desired him to stay; but he could not because he "must by all means keep this feast that cometh in Jerusalem". (Acts 18:21) One verse suffices to record his landing in Palestine, his going up to Jerusalem, saluting the church there, and his journey to Antioch in Syria. There was not much welcome for Paul in Jerusalem, and he had no desire to stay; for he knew that his work was far afield from there. He spent some time in Antioch, and then for the third time went over the Galatian country, strengthening all the disciples. While he was on these journeys a Jew named Apollos, an eloquent man and learned in the Scriptures, had gone to Ephesus. He was fervent in spirit and taught diligently the things of the Lord, but he knew no more about the Lord than could be learned from the baptism or teaching of John. Aquila and Priscilla took him to their home and expounded to him the way of God more perfectly. Apparently Apollos soon went to Corinth.—1 Cor. 3:6.

³ When Paul arrived at Ephesus he found there a number of disciples not well instructed but evidently earnest and desirous of being taught. He said to them: "Did ye receive the holy spirit when ye believed?" and they said unto him: "We did not so much as hear whether the holy spirit was given." (Acts 19:2, R. V.) This raised the question from Paul: "Into what then were ye baptized?" and they said: "Into John's baptism." Paul then explained John's work and message, and how he had spoken of the further blessing of baptism with the holy spirit which should come with Jesus. On hearing of this further step they were immediately

baptized in the name of the Lord Jesus, and Paul laid his hands upon them, and the holy spirit came upon them, and they spake with tongues and prophesied.

⁴ This immersion was not a mere formality as if one form of words was effective while another was not. There was all the difference between knowledge of God's will in Christ and the absence of that knowledge. Evidently these disciples lacked evidence of the quickening of the spirit. As their number was twelve, the reader is reminded of the apostles who received the blessing of the holy spirit at Pentecost, and who then spake with tongues and prophesied. Paul had had no such experience previously; it was a notable incident and gave a good beginning for the work of the Lord which was to find its center in Ephesus. Paul was much encouraged and for three months spoke boldly in the synagogue, endeavoring to persuade his hearers concerning the kingdom of God. The usual result came; some were hardened and believed not but publicly spoke evil of what they heard and saw. This caused Paul to leave them and to separate the disciples whom he taught daily in the school of one Tyrannus.

⁵ In Ephesus as in other cities where he had ministered, Paul found it necessary to separate himself and the disciples from the unbelieving Jews. Here he bore patiently with the Jews till they proved their perversity. The welfare of the disciples made it necessary that they should be freed from those who did not want the truth, and Paul had neither time nor patience for proven perversity. It is sometimes necessary now to act as Paul did then; his course must surely be the course of wisdom. Too frequently amongst those interested in "present truth" an ecclesia has been considered as properly consisting of all persons interested merely in the increase of Bible knowledge relative to the divine plan. The true thought is that a church, an ecclesia, is a company of those who are whole-heartedly seeking the Lord to learn of him in order to do the will of God.

⁶ Paul left an example we should follow. Where there is perversity of spirit the objectors and disputers must be left to themselves in order that the truly loyal-hearted may make progress. This may be done by the faithful withdrawing from the objectors, or by so asserting their purpose to live in harmony with the Lord's revealed will that the objectors find no happiness and depart.

⁷ For two years Paul continued in this way, "so that all they which dwelt in [the province of] Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10) God blessed Paul and manifested his pleasure through Paul; for special miracles were

wrought, and there was a great casting out of evil spirits from those who were thus possessed. The special or extraordinary miracles which God wrought by the hand of Paul are clear evidence of his apostleship. Besides the pleasure he must have had in being thus used of the Lord, these gifts were welcome to him because some doubted his claim to apostleship, and these were proofs of his office as an apostle of Jesus Christ. Perhaps Ephesus did much to establish Paul's position as an apostle of Jesus Christ. See 2 Corinthians 12:12.

⁸ Events now moved rapidly. At this time there were in Ephesus certain traveling Jews who called themselves exorcists, professing to have power to cast out evil spirits. Perhaps they were some of the sons of the Pharisees of whom our Lord spoke. (Matthew 12:27) They heard Paul demand in the name of the Lord Jesus that the evil spirit should come out of the victim, and they tried what was to them the same formula. Amongst these were seven brothers whose father was chief of the priests in Ephesus, and who combined to cast the evil spirit out of a man. Instead of obeying, the evil spirit through the man said: "Jesus I know, and Paul I know; but who are ye?" And the man leaped on them and overcame them so that they fled out of the house naked and wounded. Not much power of imagination is needed to see their manner of going. (Acts 19:15, 16) This incident became known all over Ephesus, and great fear came upon many, and many believed on the Lord Jesus and confessed their association with demons. (Acts 19:17, 18) A commotion was caused in the city; and many who practised magic brought their curious books together, valued at about £2000, and burned them publicly. The city was stirred with this, and the word of God grew mightily and prevailed.—Acts 19:29.

⁹ Paul now purposed to leave Ephesus, but an event occurred which altered the manner of his going, and had much to do with the work of the Lord in those parts. Ephesus, unlike Athens, was not a city which worshiped many gods, but confined itself to the worship of the goddess Diana; and the city was enriched because of the many visitors to her temple. Amongst these there was a company of silversmiths who had much trade in making small shrines and images of the goddess. One of these named Demetrius perceived that this movement in the city was going to hurt his business. He got his fellow craftsmen together and told them of the danger to their business through this man Paul. It was an easy step to lead these men on to a cry of patriotic fervor respecting the consequent failing worship of Diana, which Asia Minor and all the world worshiped.—Acts 19:26, 27.

¹⁰ They went out into the streets crying: "Great is Diana of the Ephesians"; and the city was immediately filled with confusion. Two of Paul's companions were caught and were rushed by the mob into the theater. Paul heard of this and would have gone in amongst the people, but the other disciples held him back. Also

some of the chief men of that part of the country who were his friends sent to him, desiring him that he would not venture amongst the people. The riot increased, some crying one thing, some another; but the greater part of the crowd knew not what the trouble was. For two hours the people cried out: "Great is Diana of the Ephesians!" a cry intended to express their patriotism not only in their worship but to the city. The town clerk, the recorder of the city, by a little flattery obtained a hearing and stilled the riot. He showed them that they were being fooled by Demetrius and were in danger of having some of their liberty taken away because of this foolish tumult.

¹¹ Immediately afterwards Paul summoned the disciples, took his leave of them, and departed for Macedonia. He had been in Ephesus for three years. The record of actual service is short, but the time was one of hard service by this loyal faithful servant. It was a time of much suffering, mental and bodily strain. But by it, under the grace of the Lord, Ephesus became the third great center of Christianity, taking a place with Jerusalem and Antioch.—Acts 20:18-21.

¹² Paul has much to his name for the work accomplished. But the accounts of his labors are not intended to be full; just so much of his labor is recorded, so much of results gained, as is sufficient to guide the church. This also applies to the sufferings entailed by and endured in the service. In this the example of the gospels is followed, where sufficient is recorded to guide the church. We have no detailed history of Jesus, nor such a history of the early church. Nor does it seem to be the good pleasure of the Lord to have detailed records given today of the work done but only to have sufficient written as will provide the Lord's people with the necessary evidence of his guidance.

QUESTIONS FOR BEREAN STUDY

What is the probable length of time Paul remained in Corinth? What kind of vow did he take while there? ¶ 1. Why would not Paul stay longer in Ephesus at this time?

What took place at Ephesus during Paul's absence? Who assisted Apollos to a deeper insight into the Scriptures? ¶ 2.

What did Paul do upon his return to Ephesus? Does knowing only John's baptism give spiritual understanding? ¶ 3.

What was it that some in Ephesus lacked? What reason had Paul for being greatly encouraged by his experiences at this time? What was the result of Paul's fervent preaching? ¶ 4.

Is it sometimes necessary for believers to separate themselves from unbelievers? ¶ 5, 6.

What was accomplished in Asia Minor? Was Paul's position as an apostle strengthened by his experiences at Ephesus? ¶ 7.

What did the exorcists try to do in Ephesus? What did the evil spirit say to these pseudo-followers of Jesus, and what happened to them? What was the result to the people generally? ¶ 8.

How did the worship in Ephesus differ from that in Athens? By whom were the citizens of Ephesus stirred up? How was it done? Under the guise of what? How did the commotion end? ¶ 9, 10.

What was the length of Paul's stay in Ephesus? What was the result of this ministration? What lesson is there for the church as a whole? ¶ 11, 12.

PAUL WRITES TO THE EPHESIANS

—NOVEMBER 1—EPHESIANS 6: 1-20—

GOD'S MIGHTY POWER MANIFESTED—EVIL SPIRITS OPPOSE GOD'S PLAN—THE CHRISTIAN'S ARMOR SUGGESTS ACTIVITY.

"Be strong in the Lord, and in the strength of his might."—Ephesians 6: 10, A. S. V.

THE scripture set for our study today is part of the concluding portion of the Epistle to the Ephesians. This epistle is generally considered to be the greatest of St. Paul's epistles; not so much because of its logic, for it is not like the epistle to the Romans which sets forth God's purpose in salvation from point to point; nor because there is much of the personality of the writer in it, as in the epistle to the Philippians, but because of the grandeur of its revelation of the great purposes of God, and specially of the high calling of the church.

² The epistle is notable for several things. There is none like it for disclosing the essential unity of God's plan of salvation. It is in this epistle we are told that God has a plan of the ages (a statement which is hidden from the reader of the Bible in the authorized and revised versions) in the words, "According to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3: 11); but which the "Diaglott" renders, "According to a plan of the ages which he formed in Christ Jesus our Lord."

GOD'S MIGHTY POWER MANIFESTED

³ After speaking of the call of the church chosen in Christ to be to the praise of the glory of the grace of God, because they were the first who trusted in Christ, and who are to share with Christ, the epistle tells of the glory and power involved in that high exaltation. In Ephesians 1: 19-21 is a declaration of the exceeding greatness of God's power, a statement unique in Scripture. Whereas the Scriptures speak of the creation of the world as if it were an easily performed act, saying of God, "By the word of the Lord were the heavens made, . . . for he spake, and it was done; he commanded, and it stood fast" (Psalm 33: 6-9), it was by the putting forth of his mighty power that God raised Christ from the dead, seated him at his own right hand, and made him an image of himself. That power is continued in the transformation of those children of men who give their hearts to God, who are received into the heavenly calling in Christ, and who, on the completion of their course, are now changed into the divine image. The apostle has in mind the ultimate and essential unity of the purpose of God and of his creation. He sees the time when heaven and earth will be at one, all things under Christ, and Christ in the glory of his Father and subject to him.—Ephesians 1: 10.

⁴ This work of preparing the Christ company, the first work that God does after the ransom price has been realized at Calvary and God could give the holy spirit, is the great work of God. Paul shows (Ephesians 2: 10) that the church, the whole body complete made into the

divine likeness, is God's workmanship, his great achievement. The unity that God purposes to have was begun in Christ, first by bringing Jew and Gentile together, showing that ultimately God will break down all barriers as between elect and non-elect. There will ever be differences of glory, but no barriers of caste between those who enjoy the different glories.

⁵ To accomplish the great work of making sons of God out of the fallen humanity, God uses his own power through his spirit. In Ephesians, first chapter, there is a declaration of his power to create; in the third chapter there is a revelation of his power by his spirit to fill the life with knowledge and love and truth that there may be a development of the life of Christ in the inner man. The glory of God in the church is not creative or executive only. There is the spirit which develops life, that the inner being of the church may be full and rich and filled with the love of God, even as the church when exhibited as God's workmanship will show the beauty of design.

EVIL SPIRITS OPPOSE GOD'S PLAN

⁶ The apostle urges those who have heard these things to be followers of God as dear children, and to walk in love, avoiding all things that defile. He gives instruction to all the disciples how to conduct themselves in gratitude of heart and waiting upon God in prayer. (Ephesians 5: 1) He gives instruction to wives, to husbands, to children, to fathers, to servants and to masters. Then in the words of our study he instructs the brethren generally to be strong in the Lord and in the power of his might. Paul well understood about Satan, and the power which he exerted to attempt the destruction of the church. He was not like many today who profess to be teachers of the way of God, but who deny or ignore the fact of Satan. Paul knew that his Master's temptation was a real one, that the Devil was real, and that he was the "god of this world", that he was the prince of the power of the air (2 Corinthians 4: 4; Ephesians 2: 2); and he knew that with the Devil were great spirits who had become malicious in every purpose and intent, and who were ever ready to take a lead from Satan, and who, like him, were malignant towards every one who sought to do the will of God.

⁷ Paul knew the high purpose of God for the disciples of Christ, and the power of his holy spirit to help them walk according to his will and for the development of righteousness. He well knew that there was also this company of wicked spirits in high places who in their purpose were bent for the destruction of the saints of God, the disciples of Jesus. (Ephesians 6: 12) Paul knew also that God did not undertake to keep

his spiritual sons from the power of the enemy; that he undertook only to see that these malicious powers should not over-press his children; and for this reason, that as it was necessary that Jesus, the Head of the church, should be tested to prove his loyalty and to demonstrate his purity and sincerity, so these must be tempted in like manner and for the same reasons. (Hebrews 4:15) Not only is it necessary to have tests in order to get that exercise of mind and will which give growth to maturity; it is also necessary that angels and men should have this demonstration. When the church is glorified there will be common consent to the fitness of God's choice.—Revelation 5:9, 10.

⁸ To enable the disciples to enter into this temptation and yet to withstand the attacks of their great enemies, they are provided with armor complete and satisfactory in every way. Our lesson tells us of the armor provided, of the breastplate of righteousness, of the feet shod with the preparation of the gospel of peace, of the shield of faith, the helmet of salvation, the sword of the spirit, of the need to have the girdle of truth, and of the necessity of prayer and watching thereunto. No disciple of Jesus Christ is safe from the fiery attacks of the evil one, or from the malignant attacks of these malicious spirits, unless he has this protection which is provided by God through Christ.

⁹ To have the breastplate of righteousness does not mean to have justification only, nor does the putting on of the helmet of salvation mean merely to have the knowledge of the salvation of God. More is intended than the fact of justification through faith in the blood, and knowledge of the plan of God. Paul says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10); and no one can be covered on his breast and on his head unless he is living in full harmony with the will of the Lord. Justification puts the believer right with God; but here is something which is to shield him from the power of the enemy. A reference to the corresponding passage in Isaiah (59:17) shows that the protection which is given is found in doing the will and the work of God.

THE CHRISTIAN'S ARMOR SUGGESTS ACTIVITY

¹⁰ The thought seems to be that of one standing forth for righteousness rather than being protected by imputation of righteousness. He who truly believes and hopes will act in accordance with his belief and hope, and he who would be saved from the attacks of the evil one must be in such a position of confident assurance that the fiery darts will not hurt him. The same applies to the other portions of the armor. It must be recognized that the disciples are the objects of the malicious hatred of the evil spirits, and that a negative position in relation to them and their attacks is not sufficient. The breastplate and the helmet and the other items of the armor are not to be understood as mental attitudes

expressing belief and hope and a desire for peace, but as an active state of mind and will in the presence of an enemy.

¹¹ The picture as it presented itself to Paul's mind is evidently taken from Isaiah. Isaiah foretold the time when the Lord would clothe himself and his servant class with armor for fighting the foe. He has reference to the church of God in this day. The fight is on. It resolves itself into the battle of the Lord God Almighty, who through his great general, Jesus Christ, enters into a conflict with Satan. It is the final conflict between righteousness and truth, between those who desire to have the will of God done, and those who, from Satan down, are determined that it shall not be done. The result of the battle is freedom to set up the kingdom of God upon earth.

¹² Many well-intentioned people of these days are fighting various evils which are hurting mankind, but the Lord is not calling his people to such endeavors. None can be of any service to righteousness and to God unless they fight under the leadership of Jesus. Before the evil of the world can be successfully attacked, the prince of evil and the princes who aid and abet him must be rendered powerless. This is being done. Now the truth concerning the kingdom of God, his fatherhood, his honor and dignity, and his right to the allegiance of all men, and concerning the lordship of Jesus Christ, is being declared. The purposeful declaration of this truth will, backed by the power of the Lord, bring down all earth's strongholds of sin. It is fitting that the epistle which more than any other tells of the glory of God, of his glorious purposes in Christ, also reveals the fact that there are malicious spirits co-operating with Satan to their destruction. The revelation of these truths helps God's people to realize their share with the Lord in the battle for righteousness.

QUESTIONS FOR BEREAN STUDY

Which epistle of Paul's is considered his greatest, and why?

For what is the epistle noted? Where do the Scriptures speak of a "plan of the ages"? ¶ 1, 2.

What difference is noted between the power used in creation and that which exalts the church? In what way is God's mighty power still operating in the church? ¶ 3.

Will God eventually break down all barriers between the elect and non-elect, and also of caste? Why will the glories differ? What will be the result of the development of life in the church? ¶ 4, 5.

How should disciples walk? Was the Master's temptation a real one? Who are the unseen foes of the church? ¶ 6.

What power operates to assist one in the development of righteousness? What power operates to oppose such development? Are Christians immune from the attacks of evil spirits? Why are tests of loyalty necessary? ¶ 7.

By what means has God protected his children from all harm? How is the armor provided? What does the "breastplate of righteousness" mean? Is one justified before he puts the armor on? ¶ 8, 9.

Is there a difference between "standing forth for righteousness" and being protected by righteousness"? ¶ 10.

From whom evidently did Paul draw his lesson? What will be the result of this final conflict? ¶ 11.

For what is God calling his children to combat? Any fight that really counts in God's sight is fought under the leadership of whom? Who must be recognized before the evils in the world will be mastered? ¶ 12.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Davenport, Ia.Oct.	4	Olin, Ia.Oct.	12
Muscatine, Ia.	5	Clinton, Ia.	13
Burlington, Ia.	6, 7	Dubuque, Ia.	14, 16
Cedar Rapids, Ia.	8	Waukon, Ia.	15
Shellsburg, Ia.	9	Chicago, Ill.	18
Cedar Rapids, Ia.	11	Toledo, O.	19

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Bellingham, Wash.Oct.	4	Oroville, Wash.Oct.	13, 14
Mr. Vernon, Wash.	5	Chesaw, Wash.	15, 16
Stanwood, Wash.	6	Danville, Wash.	18
Wenatchee, Wash.	7, 9	Colville, Wash.	19
Soap Lake, Wash.	8	Spokane, Wash.	20
Okanogan, Wash.	11	Lewistown, Ida.	21

BROTHER J. A. BOHNET

Princeton, Ill.Oct.	1	Geneva, Ill.Oct.	9
Peru, Ill.	2	Elgin, Ill.	11
Spring Valley, Ill.	4	Marengo, Ill.	12
Streator, Ill.	5	Belvidere, Ill.	13
Joliet, Ill.	6	Rockford, Ill.	14
Aurora, Ill.	7, 8	Freeport, Ill.	15

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Zanesville, O.	Dennison, O.	10
Dresden, O.	New Philadelphia, O.	11
Coshocton, O.	Dover, O.	13
Newcomerstown, O.	Massillon, O.	14
Port Washington, O.	Dalton, O.	15

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North Sydney, N. S.Oct.	1	Amherst, N. S.Oct.	13
Sydney, N. S.	2, 4	Hazelbrook, P. E. I.	15
Glace Bay, N. S.	2, 4	Charlottetown, P. E. I.	16, 18
Whitney Pier, N. S.	5	St. Peter's Bay, P. E. I.	19, 20
Athol, N. S.	7	Pictou, N. S.	22
Moncton, N. B.	9, 11	Stellarton, N. S.	23

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Altoona, Pa.	Brockway, Pa.	11
Niel town, Pa.	Kane, Pa.	12
Malvern, Pa.	De Young, Pa.	13
McGees Mills, Pa.	Clarlington, Pa.	14
Punxsutawney, Pa.	Clarion, Pa.	15

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Omaha, Nebr.	7	Toledo, O.	14

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Black River Falls, Wis.	27, 28	Marshfield, Wis.	6
Tunnel City, Wis.	29, 30	Loyal, Wis.	8
Junction City, Wis.Oct. 1	31	Marshfield, Wis.	9
Unity, Wis.	2	Milladore, Wis.	11
Athens, Wis.	4	Junction City, Wis.	12

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Oklahoma City, Okla.	2, 4	El Reno, Okla.	11
Chandler, Okla.	5	Watonga, Okla.	12
Drumright, Okla.	6	Hydro, Okla.	14
Shawnee, Okla.	7	Thomas, Okla.	15
Tecumseh, Okla.	8	Clinton, Okla.	16

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Wolf Point, Mont.	4	Butte, Mont.	13
Tesepico, Mont.	5	Deer Lodge, Mont.	14
Central Coulee, Mont.	6, 7	Missoula, Mont.	15, 18
Virgelle, Mont.	8	Pablo, Mont.	16
Great Falls, Mont.	9, 11	Spokane, Wash.	19

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Barton, Mo.	5	Medill, Mo.	13
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Hannibal, Mo.	9	Hepkins, Mo.	18

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Ewing, Ind.	5	New Albany, Ind.	13
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Mitchell, Ind.	7, 8	De Pauw, Ind.	15

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Big Sandy, Tex.	4	Normangee, Tex.	14, 15
Tyler, Tex.	7	Marquez, Tex.	16
Athens, Tex.	8	Palestine, Tex.	18
Corsicana, Tex.	9	Dialville, Tex.	19

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Garnett, Kans.	4	Topeka, Kans.	13
Lane, Kans.	5, 6	Emporia, Kans.	14
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Paso Robles, Calif. " 5, 6	Palo Alto, Calif. " 14
Watsonville, Calif. " 8	Redwood City, Calif. " 15
Santa Cruz, Calif. " 9	Burlingame, Calif. " 16
San Jose, Calif. " 11	San Francisco, Calif. " 18

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Woodstock, Ont.Oct.	11	Welland, Ont.	21
Brantford, Ont.	12	Dunnville, Ont.	22
Hamilton, Ont.	13	Port Dover, Ont.	23
Beamsville, Ont.	14, 15	Simcoe, Ont.	25

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Cadillac, Mich.	" 5	Owasso, Mich.	" 12
Midland, Mich.	" 6	Chesaning, Mich.	" 13
Saginaw, Mich.	" 7	Fenton, Mich.	" 14
Bay City, Mich.	" 8	Durand, Mich.	" 15

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Athens, Ala.	5	Anniston, Ala.	12, 15
Cullman, Ala.	6	Piedmont, Ala.	13, 14
Birmingham, Ala.	7	Lincoln, Ala.	16
Dawson, Ala.	8	Seddon, Ala.	18

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South Norwalk, Conn.	6	Altoona, Pa.	14
Stamford, Conn.	7	Johnstown, Pa.	15
Port Chester, N. Y.	8	Greensburg, Pa.	16