



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-22.

VOL. LV SEMI-MONTHLY No. 16

AUGUST 15, 1934

CONTENTS

HIS KINDNESS (Part 2)	243
Notice	244
Seeking Refuge	244
Satisfaction	246
Applies When?	247
Others	248
'May Be Hid'	248
Instruction	249
Method of Study	250
REDEMPTION BY A RANSOM	251
JOB'S "FRIENDS"	253
TABERNACLE OF THE LAW COVENANT	254
SERVICE APPOINTMENTS	256
"RIGHTEOUS RULER"	242
THE KINGDOM PRAISE PERIOD	242
PUBLIC LECTURES BY TRANSCRIPTION	242
TRANSCRIPTION MACHINES	242

Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

©W.T.B. & S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

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

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - Isaiah 54:13.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

"RIGHTEOUS RULER"

Another new booklet! The two radio lectures "World Control" and "Flee Now", with an excellent introduction thereto, bound together under one cover, this cover bearing a most inspiring design. Even Jehovah's witnesses should not fail to read this booklet, not to speak of the Jonadab class. It may be had for 5c a copy by all such. The beginning of the distribution thereof to the general public is announced elsewhere.

THE KINGDOM PRAISE PERIOD

This nine-day service period, September 29 to October 7 inclusive, begins the new service year of 1934-1935. It will be earth-wide in its scope, and it is expected that more lands where some of Jehovah's witnesses or Jonadabs are located will receive a witness during this period than during any previous like period. In the English-speaking countries Jehovah's witnesses and the Jonadabs will specialize on playing the new booklet, *Righteous Ruler*. In countries of another language the branch office in charge will duly announce the booklet to be distributed there. And, important! don't forget reporting your work for the period, promptly at the close thereof, to the respective office having supervision over the witness in your part of the field.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

British 31 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian 7 Hercules Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice, Act of March 3, 1919.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afire to preach His truth manifold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 600 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines will be somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at \$100, complete, to brethren in the United States.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LV

AUGUST 15, 1934

NO. 16

HIS KINDNESS

"How precious thy lovingkindness, O God; therefore the sons of men under the shadow of thy wings seek refuge: they abundantly relish the fatness of thy house, and out of the full stream of thine own pleasures thou givest them to drink. For with thee is the fountain of life, in thy light we see light."—Ps. 36:7-9, Rith.

PART 2

JEHOVAH'S loving-kindness is extended to all who diligently seek to know and to do his will. He extends his kindness to men who believe on the Lord Jesus Christ. (John 3:16) Jesus Christ is God's provided way of life, but not all men who get life will become spirit creatures. There are other sheep which are not of the "little flock". (John 10:16) It is the latter, or the "other sheep", that, after the coming of Christ Jesus to the temple for judgment, he addresses in these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) The battle of the great day of God Almighty is rapidly approaching, and such conflict will result in the greatest slaughter of human creatures ever known, because the time is at hand when 'the whole earth shall be devoured'. There are many creatures of good will who have unwittingly and unawares done violence to the faithful witnesses of Jehovah God, but God's loving-kindness has made provision for those who turn to him, and this provision is illustrated by the cities of refuge.

¹ Men went to the World War and violated the everlasting covenant by shedding human blood, but many of them did so because they were forced by the ruling powers of Satan's organization to do so, and they did it in ignorance of the fact that they were violating the everlasting covenant. There they saw the duplicity and hypocrisy of the clergy who claimed to be followers of Christ Jesus, and servants of God, and yet who not only participated in the war but viciously urged upon others the killing of human creatures. Such men were shocked by the conduct of the clergy, and when they returned from the war and heard of the truth of God's provision for the human race through Christ Jesus they had a desire to know and to do the will of God. They hated wickedness and with an honest heart sought to find the right way. Others have supported the wicked and oppressive organization which governs this world and which has done much violence to men, including the witnesses

of Jehovah. Others have been connected with religious organizations that have cruelly persecuted God's faithful people in a manner similar to that wrong committed by Saul of Tarsus. Others as members of the police force, or strong-arm squad, have reluctantly done the bidding of the clergy and have committed acts of violence against God's anointed people, but, learning the truth, they have shown anxiety to take a different and right course. Those who thus honestly change their course of action and seek the Lord in his appointed way, find him.

² The antitype of the cities of refuge is Jehovah's organization, and he has made provision for the protection of those who place themselves fully on the side of his organization and who have not willfully and maliciously violated the everlasting covenant. "Willfully and maliciously" means to knowingly do a wrongful deed with a wicked motive in the heart and in utter disregard of the rights of others. For instance, clergymen have connived at the persecution and killing of Jehovah's witnesses and have done so knowing that such men and women were harmless and were proclaiming the Word of God. The motive of such clergymen was malicious because they desired to get such witnesses out of their way. Others have assisted them in wrongdoing but have done so ignorantly and without malice. God's law concerning such was stated to the Israelites, and antitypically applies to others now, to wit: "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither." —Num. 35:15.

⁴ Now, since the coming of the Lord to the temple, those in "Christendom" and who form no part of "Christendom", but who are of good will and have a desire to serve God and his righteous government, must find a haven or place of refuge in the city (that is to say, the organization) that is wholly devoted to Jehovah and his service. Jehovah has laid upon his witnesses at the present time an obligation concerning this

class who desire to do right, and that obligation cannot be side-stepped or ignored. That obligation is to carry to the people of good will the message of the kingdom informing them of God's provision made for those who diligently seek to know him and to serve him. By and through his great High Priest, Christ Jesus, Jehovah commands that his witnesses must preach this gospel of the kingdom before the final end comes. They must give notice and warning to the people, that those of good will may act intelligently and in order that they may bear their own responsibility before God.

* The cities of refuge were occupied by those of the tribe of Levi: "And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime." (Josh. 20:4, 5) It was the duty of the Levites in the cities of refuge to give information, aid and comfort to those seeking refuge. Likewise it is the duty of the antitypical Levites, from which the priesthood is taken, to give information, aid and comfort to those who now seek the Lord's organization. This they must do by giving them a mark in the forehead, that is to say, giving them intelligent information as to what they must do in order to have the Lord's favor. God through his prophet Ezekiel especially commands that the priestly class must go through the land and thus put a "tav" or mark upon the foreheads of those who are seeking the way of the Lord. It is this class of people who are thus marked, and who thereafter come into and abide in the city, that are spared and taken through the great tribulation.—Ezek. 9:6; Zeph. 2:3.

* That the people of God's remnant have a special obligation toward those of good will thus seeking refuge from the avenger and who committed wrong unwittingly, it is written: "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil."—Num. 35:22-25.

* Therefore those who refuse or fail to go among the people and call upon them at their homes and give them the life-giving kingdom message from the Lord, and those who hinder, oppose and discourage the ones who are thus obeying the Lord in carrying the message of truth to the people, show an unloving and unjust spirit that would hand over the Jonadab class without mercy to be executed by the executioner at Armageddon. Failure or refusal to assume and carry out this responsibility will not go unnoticed by the Lord, because he has enlightened his anointed ones and

they must obey. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12) "A true witness delivereth souls: but a deceitful witness speaketh lies."—Prov. 14:25.

NOTICE

* The priestly class, meaning the anointed remnant now on earth, must minister unto the people, that the people may have notice and warning, and thereby cause each one to bear his own responsibility before the Lord God. Jehovah's witnesses must prepare the way before those who may desire to seek refuge. "Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither." (Deut. 19:3; Josh. 20:3, 9) The provision of the law concerning the city of refuge exactly harmonizes with the commandment of the Lord as set forth in Isaiah's prophecy, which is addressed to the remnant directing them to prepare the way of the people. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) This is also fully supported by the prophecy of Ezekiel (9:4). These prophecies specifically apply to the remnant at the present time and show their obligation toward the Jonadabs.

* When God sent Moses and Aaron to Egypt they first served notice upon Pharaoh, and after the ninth plague had been called down upon Egypt, and before the infliction of the punishment by killing the firstborn of Egypt, the elders of Israel were directed by Jehovah to give special instruction to all the families of Israel; and that foreshadowed the instruction that must now be given to those who have good will and heart toward Jehovah, and who have a desire to know and to do what Jehovah God has commanded. In antitypical fulfilment of what happened in Egypt notice and warning to the rulers of the world have already been given. Nine of the plagues have been antitypically fulfilled, and now, before the falling of the vengeance of God upon the firstborn and upon the whole world, foreshadowed by the tenth plague, the people must have instructions and warning. Such is the present work of Jehovah's witnesses.

SEEKING REFUGE

¹⁰ The fact that the provision for refuge was made for the stranger as well as for Israelites shows that Jehovah's loving-kindness has made provision for those outside of his organization that they may seek and find refuge by associating themselves with his organization, that is, be wholly devoted to him; but those who will avail themselves of such refuge must first be informed about it and then comply with the

rules the Lord has laid down for their guidance. God's law required that if one committed manslaughter accidentally or unawares or unwittingly, and if the slayer was not an enemy of the slain person, then the congregation should judge between the slayer and the avenger or next of kin; that is, they should try the case and determine whether or not the slayer might flee to their city and find refuge there. "And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled."—Josh. 20: 6.

¹¹ If the decision was that the slaying was without malice and was accidental or unwittingly committed, then the slayer should find protection in the city of refuge and must remain there until the death of the high priest. Then though the congregation found the slayer not guilty, and entitled to the protection of the city of refuge, that was not sufficient for him to go free, but he must go into the city of refuge and remain there until a change took place in the office of the high priest. At the death of the high priest the slayer might return with safety to his own place or residence. This would clearly seem to teach that the Jonadab class, having sought and found refuge with God's organization, must remain in the chariot or organization of the Lord with the Greater Jehu, and must continue in heart sympathy and harmony with the Lord and his organization and must prove this proper heart condition by cooperating with Jehovah's witnesses until the office of the high priest class yet on the earth be finished. Thus the people of good will must do if they would have their lives spared during the battle of the great day of God Almighty and be of the "millions" class that shall not die.

¹² The Lord Jesus Christ is the great High Priest, and the faithful members of his royal house are counted in as members of that priesthood. (Rev. 1: 6; 20: 6; 1 Pet. 2: 5-9) The anointing oil of God's spirit has been specially poured out on all of Jehovah's witnesses in these latter days; and the remnant being thus anointed, they are made members of the royal priesthood.

¹³ This anointing or 'pouring out of the spirit upon all flesh' has taken place since the coming of the Lord Jesus to the temple, and since then the "young men" who are of the priesthood have had a clearer vision of Jehovah's purposes concerning them. (Joel 2: 28, 29) These are the days in which the Jonadab class has come into existence, and those who are of the Jonadab company have fled to Jehovah's organization. As long, then, as the anointed members of the royal priesthood, meaning the anointed remnant, live on the earth and continue to preach this gospel of the kingdom, the Jonadab company must keep in company and in harmony with Jehovah's anointed and aid them in their work; otherwise the great Avenger will overtake them.

¹⁴ It must be kept in mind that the things pertain-

ing to the law which God gave to the Israelites were shadows of greater things to come. (Heb. 10: 1) The law concerning the manslayer who did such slaying unwittingly or unawares provided for his protection only within the bounds of the city of refuge, and the bounds or borders of the city were the suburbs which surrounded the city. (Num. 35: 2-5) If the avenger should find the slayer out of the bounds of the city of refuge, then he could slay him with impunity and the avenger would be entirely free from wrongdoing. "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood."—Num. 35: 26, 27.

¹⁵ This prophetic provision of the law finds its fulfillment in the present day. Jehovah has graciously provided for those of good will who now seek him, and who are not of the spiritual class. If after receiving these good things from the hand of the Lord any man is found exercising too much personal liberty, that is to say, not keeping within the bounds of Jehovah's merciful provision made for him at the present time; not taking into consideration that he does not yet possess the right to life, but treats the favor of Jehovah lightly, indifferently, or ignores it, he loses the protection which Jehovah has provided for him. He must continue to appreciate the certainty and nearness of Armageddon, at which time Satan's organization will be destroyed, and also the fact that soon the priestly company shall pass from the earth, and that then the Jonadab class may receive the gift of life through Jesus Christ if they continue steadfast on the side of the Lord and righteousness. Having once taken his stand on the side of the Lord and tasted the good things of God's arrangement, and learning of God's gracious provision for those of the Jonadab class, he cannot again turn to the beggarly elements of Satan's organization and at the same time have the Lord's protection.—Ezek. 18: 24, 26.

¹⁶ Those who have once sought and found refuge on the Lord's side and who turn again to unrighteousness will die justly. The executioner of Jehovah is entirely justified in slaying such, and his hands are clean, because he carries out Jehovah's orders. No one in the universe can ever justly say that the slaughter at Armageddon will be barbarous, unjustified or unrighteous. On the contrary, it will meet the requirements of God's law concerning the sacredness of human life. The value and importance of the warning of the people now is emphasized by the words of Jehovah announced through his prophet: "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. When I shall say to the righteous,

that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezek. 33: 4, 5, 13.

¹⁷ Those of the Jonadab class have heard the sound of God's trumpet and have heeded the warning by fleeing to God's organization and associating with God's people, and there they must abide if their protection continues. In these times of peril no man can find a place of safety except in the place which has been provided by the Lord. Why is one in danger of death who has placed himself on the Lord's side and who then departs therefrom and returns to Satan's organization? Because he has learned that Jehovah alone can give life, and that he will give to man by and through Christ Jesus, and he has learned that there is no other way of getting life; and having learned these good things, he must show his appreciation thereof by faithfully abiding with the Lord and serving him. "Because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession." (Num. 35: 28) Such do not come within the provisions of the new covenant, and life cannot be granted to them until the last member of the priestly class has finished his earthly course. "The death of the high priest" means the change of the last members of the royal priesthood from human to spirit organism, which follows Armageddon. Says the law, 'After the death of the high priest the slayer may return to his own'; such meaning that those of the Jonadab class after the death of the high priest may find safety on the earth by being obedient to the laws of the Lord Jesus Christ, the great Ruler of the earth.

¹⁸ Christ, the great Avenger and Executioner, will not spare any of the Jonadab company that get outside of Jehovah's safety arrangement made for them in connection with his organization. This conclusion is supported by the treatment that Solomon administered to Shimei, who had cursed and thrown stones at King David with a murderous intent of slaying God's anointed. (2 Sam. 16: 5-13) Solomon advised Shimei that he could find refuge or a sanctuary for his life within the city of Jerusalem, but that he must remain there. Shimei agreed to this provision for his safety and swore that he would abide within the borders or bounds of the city. Later he violated his agreement by going without the city to accomplish his own selfish purpose, and for this he was promptly executed by order of King Solomon. (1 Kings 2: 36-46) Now the Greater-than-Solomon is upon his judgment seat, and judgment of the nations is in progress. Some of the Jonadabs, like Shimei, may in the past have cursed, persecuted and sought to destroy the faithful ones of the royal priesthood, God's anointed. During the World War and since that time Jehovah's faithful servants on earth have been persecuted and maltreated by some who have since that

time come to know the truth and who have sought refuge in the Lord's organization. These have now become men of good will, or of the Jonadab company. For such to now venture outside of their own haven of refuge would mean disaster at the hand of Jehovah's great Executioner. Members of the Jonadab class will not be permitted to run ahead of Jehovah, upon the theory that, having once accepted the truth, they may henceforth be entirely safe regardless of whatsoever course of action they may take. They must abide by Jehovah's law and must await his due time to fully deliver them and give them life. They must be thankful now for the provision Jehovah has made for their protection and show their gratitude and appreciation by doing what the Lord God has commanded.

SATISFACTION

¹⁹ Jehovah has provided the only way for the satisfaction of his law, and no change therein can be made. No one by reason of his position or influence or wealth, or for any other reason, shall be made an exception to the provision of God's law. God's provision concerning this matter is stated by the prophet: "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death." (Num. 35: 31) Doubtless there are many who have thought that their wealth and influence will serve to deliver them and make them safe in the time of great tribulation; but they are certain to suffer a complete disappointment. "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." —Zeph. 1: 17, 18.

²⁰ The man of self-importance who is haughty and austere and who thinks to have protection by reason of his own high standing, or financial or other ability, will find no favor whatsoever before the avenger. "All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels; because it is the stumblingblock of their iniquity." (Ezek. 7: 17-19) The sword of Jehovah wielded in righteousness at Armageddon, and that alone, will satisfy divine justice. God is no respecter of persons.

²¹ Those who have taken their stand on the side of the Lord and hence are called Jonadabs cannot with safety turn again to the world, which is Satan's or-

ganization, nor can they find any other way of safety, except by complying strictly with the Lord's law. This is foreshadowed by the words of the law, to wit: "And ye shall take no satisfaction [ransom, R.V.] for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest." (Num. 35:32) Jehovah's law cannot be amended, nullified or set aside, and this the Jonadab company must recognize. They are bound by the law of Jehovah, and hence must not seek liberties outside of his organization, which is the city of refuge. Neither they nor any of their human relatives or friends in their behalf can buy their way out from under the bloodguilt that weighs down upon the whole world and which must be wiped out at Armageddon. There is no way to buy the blessings of life with the right thereto. It is only after Armageddon and after the blood of the antitypical "goat of the sin offering that is for the people" is applied to the great mercy seat in heaven that the way of justification to life on earth will be opened. It follows, then, that the city of refuge offers protection until the last member of the royal priesthood dies and passes from earth, and then the millions class will be in line to receive the gift of God through Jesus Christ.—Lev. 16:15; Rom. 6:23.

²² In this connection let it be noted that since it is written, "Ye shall take no satisfaction," the priestly company of God's organization shall take no bribes in behalf of the Jonadab class. Upon the priest is laid an obligation to adhere strictly to God's unchangeable law, and hence to warn the people of good will of their own responsibility. The mere keeping of man's law or standards of right laid down by man will not be sufficient. The Jonadabs must be obedient to Jehovah's requirements, and they must be submissive to God's arrangement by honestly abiding in and supporting his organization until the end of the earthly ministry of the priesthood. Then Christ will act no more as a sacrificing priest, but as the great priest ministering life to the world. This cannot take place until the day of vengeance is past. The work of the royal priesthood after the order of Melchizedek is not a work of restitution, but is a work of giving life to those who obey him, Christ Jesus. Then will be the fulfilment of the words of Jesus, the great Life-giver, to wit: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8:51) "Whosoever liveth and believeth in me shall never die."—John 11:26.

²³ One of the divinely assigned reasons for Armageddon is that "the earth also is defiled under the inhabitants thereof; because they have . . . broken the everlasting covenant". (Isa. 24:5) The penal terms of the everlasting covenant must be enforced. "So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Num. 35:33) Innocent blood wrongfully spilled, whether by the unwitting

slayer or by the deliberate murderer, pollutes the land, and there is but one way of cleansing it. Money or other bloodless ransom price, such as offered by Cain, will avail nothing for the shedder of human blood. Blood must literally flow at Armageddon to wash away the defiling which now stains the whole earth. The blood of Christ does not atone for the deliberate breaking of the everlasting covenant unless the one breaking that covenant fully repents, exercises faith in the shed blood of Christ Jesus by fully consecrating himself to do Jehovah's will, and then commits himself wholly to God and to his service.

²⁴ The city of refuge does not violate the divine decree of justice. The slayer who unwittingly or unawares spills human blood, before he can flee to the city of refuge, must know about it and have faith therein and act accordingly. Those who now exercise faith in the shed blood of Jesus Christ and devote themselves to the Lord as an evidence of their faith, but who are not accepted as a part of the sacrifice of Christ Jesus, find refuge in God's organization until the time arrives for Christ's shed blood to make full satisfaction for the sins these have committed and until the time for the blessings of life to begin. Therefore the responsibility of the manslayer who did such slaying unwittingly or unawares does not cease during the time he abides in the city of refuge, that is to say, of God's organization. The fact that he is compelled to wait there until the death of the high priest shows that he is a fugitive and that his protection depends upon his abiding with the High Priest, Christ Jesus, but that the innocent blood of the great High Priest shed for the sins of humankind atones for the sins of the one who has found refuge in God's organization. The blood of Christ Jesus, therefore, atones for the blood of the Jonadab class who continue in that proper attitude of heart and devotion to the Lord until the due time to cleanse them. They show by so doing that they are in heart harmony with the Lord and are wholly out of harmony with the breakers of the everlasting covenant, and that they would not intentionally break God's law.

APPLIES WHEN?

²⁵ The Israelites were God's chosen people, and the land of promise wherein they were caused to reside after crossing the Jordan was typical of the dwelling-place of the Lord. God put his name upon Jerusalem; hence that typically was his dwelling-place. In the law given to the Israelites just before entering Canaan God said to them: "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel." (Num. 35:34) This provision of the law serves to show at what time this "city of refuge" provision or arrangement must antitypically apply, which is, to wit, after the birth of the man child, that is, after Jesus is placed upon his throne. (Rev. 12:5) Therefore it is after

1914, at which time God enthroned the great King and sent him forth to rule. It is then that the holy city, the new Jerusalem, which is Jehovah God's organization, descends out of heaven. It is that holy city which is the abiding place of Jehovah. (Ps. 132:13) The time is when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God". (Rev. 21:2,3) It is when God is in his holy temple, representatively by his duly constituted Judge, Christ Jesus. (Hab. 2:20; John 5:22,27) The prophetic picture of the city of refuge could have no application prior to the beginning of the reign of Christ in 1914.

OTHERS

²⁶ But what shall be said about others who have not unwittingly or otherwise committed murder, but who since the coming of the Lord Jesus to the temple of Jehovah have heard the truth and taken their stand on the side of Jehovah and associated themselves with his organization? The fact is that at some time all have been mixed up with the Devil's organization, in this, that they have been under that organization and either directly or indirectly supported it. Those who rendered aid, comfort and support to the willful murderer or manslayer, to the extent of such support, aid or comfort are parties to the crime of breaking the everlasting covenant. When the Lord came to the temple and caused the message to be delivered, "The world has ended; millions now living will never die," people of good will who heard that message of truth and believed it, and who have since taken their stand on the side of the Lord and given kind and loving support and consideration to those whom they recognize to be servants of the Lord God, have thus shown their kindness toward the Lord Jesus Christ and his followers. To such the scripture applies, to wit: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.*The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies." (Ps. 41:1,2) The "poor" here mentioned are not merely those who are destitute of food and raiment, but are those who are poor in spirit, meek and lowly of heart. The man Jesus was chiefest amongst such when he was on earth. (Matt. 11:29) To his faithful followers Jesus said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5:3) It is to these Jesus was commissioned to preach, and it is to the same class that the body members are commanded to preach the gospel. (Luke 4:18; Isa. 61:1-3; Pss. 40:17; 72:2,12,13) Such are the people of God taken out for his name and concerning whom the apostle authoritatively wrote: "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:10) These are the "poor" ones to whom the people of good will have

shown kindness and have shown it because such were believed by them to be representing the Lord.

²⁷ The facts show that since 1918 there have been many good people who have shown kindness and consideration to Jehovah's witnesses, and who have rendered them aid and comfort. To those who out of the goodness of their hearts have shown kindness and consideration to God's anointed people he says: "The Lord will preserve you and keep you alive, and you shall be blessed on the earth."

²⁸ This is exactly in harmony with the judgment pronounced by Jesus. Now Christ Jesus is at his temple for judgment, where he is accompanied and served by his holy angels, and the nations are gathered before him; and this is the time in which "he shall separate them one from another, as a shepherd divideth his sheep from the goats". (Matt. 25:31,32) Those people of good will, that is, the Jonadab class, are the sheep of the 'other flock' which Jesus mentioned, when he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) Christ Jesus is now doing the separating work, and there are those of the 'other flock' which are now being brought into the fold of his organization. These are taking their stand on the side of the Lord, having been marked as Jehovah has directed. They identify themselves with God's organization. They have sought refuge in his city. To those who have thus taken the Lord's side and rendered faithful service to him, and who abide in his organization and who show kindness to his anointed because they are his anointed, Jesus soon will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And these shall go away into eternal life. Such will be their portion when the day of God's vengeance is overpassed and peace and blessings have come to stay.

'MAY BE HID'

²⁹ All who have taken their stand on the side of Jehovah must abide in his organization under Christ, if they would live. There is no exception to this rule. If those now in the temple should go out they would die because disobedient. (Acts 3:23) The city of refuge was not for the anointed of God, but such city of refuge pictured or foreshadowed Jehovah's kind and loving provision made for those who should come to the Lord after the temple class is selected and anointed. It is written in the prophecy: "Gather yourselves together, yea, gather together, O nation not desired." (Zeph. 2:1) God's "holy nation", that is to say, the anointed of Jehovah, are not desired by the world, and all of those of the Jonadab class who have joined themselves to the chariot of Christ, that is, his organization, are likewise undesirable ones with the world. Hence the words of the prophet last above quoted refer to all such, who have identified them-

selves on the Lord's side. Then all of these are told that before God's wrath is expressed at Armageddon they must seek meekness and righteousness. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Mark this scripture says: "Ye . . . which have wrought his judgment." The judgment mentioned here is Jehovah's judgment or decree, that is to say, his judicial determination which is the expression of his purpose. The anointed temple class have wrought or worked according to God's judgment and announced purpose. The Jonadab class, by taking their stand on the side of Jehovah and connecting themselves with his organization, getting into his chariot, have also wrought the Lord's judgment or purpose. All of these must be meek, that is to say, they must be teachable, and hence must study the Word of God, which is food convenient for them. All such must seek righteousness, that is to say, must be diligent to conform themselves to the laws of God, which are righteous. All those who pass through the great tribulation of Armageddon must be hid by Jehovah, otherwise they could not be shielded from that terrible trouble that will come upon the world. That means, then, that all in the organization of Jehovah, including the anointed and all connected therewith, such as pictured by Jonadab, must now 'study to show themselves approved unto God, and be workers that need not be ashamed'. The Lord God has abundantly provided spiritual food for them, and of this they must partake for their own welfare.

INSTRUCTION

²⁰ The prophetic picture of the city of refuge was written in the Scriptures aforetime for the instruction and comfort of the remnant, that they might see and understand the will of God concerning them and that they might be sure to be on the right side and have their hopes made brighter. (Rom. 15:4) God said to the Israelites on the plains of Moab concerning the cities of refuge: "So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings." (Num. 35:29) Necessarily this means that they must keep the law of God in mind, and hence must study it. This is the day or time of judgment of the house of God and also the judgment of the nations, and in this judgment the remnant share in the work of the "judgment written". (Ps. 149:9) It therefore follows that the remnant must be informed concerning God's judgments and must inform one another as to what is the will of God concerning them. Hence it is necessary for them to continually feed upon the truths which God provides for them. The anointed remnant on earth are of the priestly order, and God's law required that the priest must teach Jehovah's law to the people. (Mal. 2:7) Therefore there is an obligation laid upon the remnant, who are Jehovah's wit-

nesses, to study and inform themselves, and also to aid and to teach those of the Jonadab class to understand the truth. The obligation is laid upon the priestly class to give this information to those who are now being invited into and who are entering the chariot. An obligation is laid upon the Jonadab company to inform themselves by studying the Word of God, because they must continue to seek meekness, that is to say, to be teachable and be taught, and they must continue to seek righteousness, that is to say, to learn of and walk in the way that God has appointed for them. Such are the conditions precedent to receiving God's protection in the time of great tribulation. Hence they must perform these conditions; otherwise they would not be hid in the day of Armageddon.

²¹ The name "Jehovah's witnesses" applies specifically to God's anointed ones who have been taken out of the world and made witnesses for Jehovah, and these alone bear the new name. The Jonadab class are of those who 'hear' the message of truth and who must say to those in their hearing: "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Those of the Jonadab class must go along with those who are of the antitypical Jehu company, that is, the anointed, and announce the message of the kingdom, even though they are not the anointed witnesses of Jehovah. The question is propounded, and *The Watchtower* is asked to answer, Should a Jonadab be made a member of the service committee and appointed as a leader of study meetings?

²² Be it noted that the obligation is laid upon the priestly class to do the leading or reading of the law of instruction to the people. (Mal. 2:7) Therefore, where there is a company of Jehovah's witnesses, that is, the anointed ones, the leader of a study should be selected from amongst the anointed, and likewise those of the service committee should be taken from the anointed. If the company be made up entirely of Jonadabs, and none of the anointed present, then one of the Jonadabs may properly preside at a meeting where studies are being conducted. Mark this, that Jehu invited Jonadab to "come with me, and see my zeal for the Lord". (2 Ki. 10:16) Jonadab was there as one to learn, and not one who was to teach. He saw that Jehu had and manifested a burning love and devotion or zeal for Jehovah's cause, and from that he learned that he too must have a zeal for the Lord, that is to say, he must serve Jehovah God because it is right to serve him, and not merely to selfishly receive the blessings at Jehovah's hands. The official organization of Jehovah on earth consists of his anointed remnant, and the Jonadabs who walk with the anointed are to be taught, but not to be leaders. This appearing to be God's arrangement, all should gladly abide thereby.

³³ Should a Jonadab vote in the selection of a service committee? The answer is No; for the reason that since the service committee and the leaders of studies are to be those of the anointed company, the anointed alone should participate in the selection of the same.

³⁴ Should a Jonadab consecrate himself to the Lord and be baptized? Answer: Most assuredly it is proper for a Jonadab to consecrate himself to do the will of God. No one will ever get life without doing that. Water immersion is merely a symbol of having made a consecration to do God's will, and that would not be out of order. Let those who are brought to a knowledge of the truth rejoice in whatsoever place the Lord puts them. No one is to selfishly seek a place. If the Lord assigns him to a duty he should be glad to serve there, and all should dwell together in peace and harmony.

METHOD OF STUDY

³⁵ The time is now here for the instruction of the Jonadab or "millions" class, which mean one and the same thing. A method of instruction is here outlined as a suggestion which seems to be in harmony with the will of the Lord. At a meeting of the remnant and Jonadabs together the transcription machine may be used to reproduce a lecture, and during which lecture no one should be on the platform. At the conclusion of the transcription record one of the anointed, previously chosen as the leader of the meeting, should take his place on the platform and conduct a study on the same subject matter as that treated in the transcription lecture. For instance, the transcription record is "Who Is Jehovah?" Let the leader be prepared in advance with questions on this same subject, with proper Scriptural reference, and with Scriptural answers to the questions, which questions may be read and any anointed one in the company called upon to give the answer, or the answer may be given from the printed literature, or in harmony therewith, by the leader. Questions also may be propounded by the Jonadabs or anyone present, which questions should always pertain to the subject matter under consideration. In this way the hour can be very profitably spent, whether the meeting be held in a hall or in the home of someone interested in God's Word. Such studies are now essential and particularly for the benefit of those of the Jonadab company, that they may learn what is the will of God concerning them.

³⁶ Let everyone who loves the Lord God and the Lord Jesus Christ busy himself in serving the Lord and in making known his kingdom. This is the time that witness work must be given. Bear in mind that the enemy is fatally bent on destroying God's organization on earth, and divine protection will be given only to the faithful. Therefore let all of God's organization dwell together and walk together in peace and harmony. Let all strife and fault-finding be put aside. Those who indulge in fault-finding and murmuring and strife will be adversely judged by the Lord. (Jude

15-21) All of the temple class must be at harmony and in unity in Christ and with each other, and therefore must dwell in peace. Anyone who claims to be of the temple company and who causes disturbances or strife gives evidence that he is not of the temple. God's anointed organization is represented by "Zion". The term "Jerusalem" applies generally to Jehovah's organization, and to which organization the Jonadab class have attached themselves. The great Judge, Christ Jesus, the beloved Son of God, is now carrying on his judgment in dividing the people and bringing on his side those who love God and love righteousness. The priestly class, in particular, must take the lead in peace, unity and harmonious action. All who accompany them must be at peace one with another and serve the Lord faithfully. "For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122: 5-9.

QUESTIONS FOR STUDY

- † 1. To whom does Jehovah extend his loving-kindness, and when?
- † 2-4. Explain why some who have violated the everlasting covenant may flee and find safety in the "city of refuge", while others may not. How is such flight accomplished? Point out the obligation in this respect now laid upon Jehovah's witnesses.
- † 5, 6. Describe the procedure upon arrival of a slayer at the city of refuge. Apply the prophetic picture.
- † 7. Apply Proverbs 24: 11, 12 and 14: 25.
- † 8. Compare Deuteronomy 19: 3 and Isaiah 62: 10. To whom is each addressed, and how do these "prepare the way" as there directed?
- † 9. How, in connection with the tenth plague upon Egypt, was the present work of Jehovah's witnesses foreshadowed?
- † 10-13. Explain the provision and requirement that, having fled to the city of refuge, "he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest."
- † 14-17. Show that the provision set forth in Numbers 35: 26, 27 finds its prophetic application at the present time. Compare this (including the judgment expressed in verse 28) with the rule stated in Ezekiel 18: 24, 26 and 33: 4, 5, 13.
- † 18. How does King Solomon's dealing with Shimei find prophetic application now?
- † 19, 20. Explain the meaning and the purpose of the rule stated in Numbers 35: 31, and, with other scriptures, how this will affect those in positions of power or influence in the affairs of the world.
- † 21, 22. Referring to Numbers 35: 32: What is the counsel therein contained, and for whom, and why, is it provided?
- † 23, 24. Why is Armageddon necessary? What, then, is the purpose of the "city of refuge", and of the announcement of such provision?
- † 25. With scriptures, point out the time when this "city of refuge" arrangement has its antitypical application.
- † 26-28. With scriptures, identify the "poor" referred to in Psalm 41: 1. Who is "he that considereth the poor"? and how is he "blessed"? How does this scripture, together with verse 2, have fulfillment? Point out the harmony therewith of fulfillment of the parable of the sheep and the goats and of Jesus' words of John 10: 16.
- † 29. What is the "nation" referred to in Zephaniah 2: 11? By whom is it not desired, and why? Apply the instruction given in Zephaniah 2: 3.
- † 30. For whom and for what purpose was the prophetic pic-

ture of the "city of refuge" recorded? Point out the present privilege and obligation expressed in Numbers 35: 29, Psalm 149: 9, and Malachi 2: 7.

¶ 31-33. With scriptures, explain the relationship of "Jehovah's witnesses" and the "Jonadab" class in connection with study meetings, selection of a service committee, and announcement of the message of the kingdom.

¶ 34. Should a Jonadab consecrate and be baptized, and why? ¶ 35. What method may well be used for instruction of the Jonadab class?

¶ 36. What, then, is now the privilege, responsibility and obligation of every one who loves the Lord God and the Lord Jesus Christ? Why are careful attention and diligent devotion thereto now so urgent?

REDEMPTION BY A RANSOM

IT IS the autumn of the year twenty-nine (A.D.). Now we find the man Christ Jesus on earth at thirty years of age, a perfect man and at the legal age required for the work before him. Why had he come to earth? God had promised to ransom the human race. Several hundred years before he had inspired his prophet Hosea (13: 14) to utter this prophecy: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The law of God as given to the Jews required a perfect man's life to provide the ransom. Jesus said that he came to give his life a ransom.—Matt. 20: 28.

"Ransom" means, literally, 'something to loosen with; a redemptive price.' Stated in other phrase, it means the price or value which can be used in loosening or releasing something that is in bondage, restraint or imprisonment. Necessarily the ransom price must be equivalent to, or exactly corresponding with, that which justice requires of the thing or person in bondage.

The right to live as a human creature was required by the judgment against Adam in the garden of Eden. This judgment of God took away Adam's right to live because of his willful disobedience to the law of God. That which would provide a ransom price must be the right of another perfect human creature to live. The perfect man Jesus possessed exactly that thing, namely, the right to live on earth as a man.

The redemption of man from death and its effects, and deliverance therefrom, is the expressed will of God. (1 Tim. 2: 4) Jesus came to do the will of God, as it was written of him in the Psalms (40: 7, 8), saying: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

God having promised to ransom man, now he had provided a way to carry out his promise by his Son's willingly becoming a man. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 8) Jesus willingly submitted to death, because it was the will of God to thereby provide the ransom price.

Now the question, Why must Jesus die? may be answered briefly. The perfect man Jesus, while he remained alive, could not provide a ransom price. He must now convert his perfect human life into an asset

of value, which asset would be sufficient to release man from judgment and from the condemnation resulting from that judgment. He must lay down his human life that the value thereof might be presented to divine justice instead or in place of that which Adam had forfeited, to the end that Adam and his race might have an opportunity to live. Otherwise stated, Jesus must make his human life and the right thereto a legal tender for the payment of Adam's debt.

"Legal tender" means currency, money, measure of value, which the law requires and receives in satisfaction of debts or obligations.

"Merit" means value gained. By "the merit of Christ Jesus" we mean the perfect humanity of Jesus and all the rights incident thereto converted into value or an asset, which is legal tender for the payment of man's debt.

To illustrate this point: Take a man, whom we will call John for convenience, who is languishing in prison to satisfy a fine of a hundred dollars, because of his inability to pay that fine. John's brother Charles is willing to pay the fine, but he has no money with which to pay. Charles is strong and vigorous, has time to work and is willing to work; but his strength and time and willingness will not pay the debt for his brother John. Smith desires someone to work for him, and has the money with which to pay. Charles engages himself to work for Smith, and earns a hundred dollars in cash and receives it. Thereby Charles has reduced his time, strength and vigor into a money value, which has purchasing power, and which is legal tender for the purpose of the payment of John's obligations. This money may be properly called merit, because of its purchasing value or redemptive value. Charles then appears before the court which entered the judgment against his brother, and offers to pay the hundred dollars which the law demands of John. This court accepts the hundred dollars and releases John. John is thereby judicially released from the judgment; and his brother Charles has become his ransomer, or redeemer.

Adam in the day of his creation was the son of God. It was judicially determined by Jehovah that due to the violation of God's law Adam should forfeit his life in death, which judgment would mean the eternal death of Adam and all of his offspring unless he and they should be redeemed. As Adam possessed the power to beget children before this judicial determina-

tion, all of Adam's offspring being yet in his loins came under the effects of the judgment. He is now held in restraint in death to meet the requirements of the divine law. The entire human race is in a similar condition, resulting from the original sin of Adam.

Jesus, the perfect man, the Son of God, was designated by the Lord God as "*the Son of the man*"; this title implying that he, being the only perfect man that has lived on earth since Adam, was entitled to everything that belonged to Adam, namely, life and all the blessings incident thereto. Jesus had the power to produce a perfect race of people, and was in every respect the exact equal of Adam before Adam sinned. It was the will of God that Jesus should redeem Adam and his posterity. Jesus was willing to pay Adam's debt and redeem him; but the perfect, righteous human creature Jesus could not accomplish that purpose while living in the flesh, for the same reason that Charles could not use his strength, time and energy to pay the debt of his brother John, but must first reduce these to a purchasing value.

Jesus must reduce his perfect humanity to a measure of value (which measure of value we call merit), which value or merit constitutes legal tender for the payment of the debt of Adam and his offspring, furnishing the price sufficient to judicially release them all. To provide this ransom price Jesus must die. But to present the value of it before Jehovah he must be alive and have access to the court of Jehovah.

At the Jordan river the perfect man Jesus presented himself in consecration to do the will of Jehovah and was baptized; and it was God's will that Jesus should there lay down his life in death, but that he should *not forfeit the legal right to life as a man*. It was the will of God that Christ Jesus should be raised out of death a divine creature, and as such should take up that merit or right or value of his perfect human life and use it as an asset or legal tender in harmony with the divine will; namely, to judicially release mankind and to provide life for the human race. Why do we not use the expression "legally release" instead of "judicially release"? Because the Lord could not provide for an illegal release of the human race, inasmuch as he must be just. We here use the term "judicially release" because that means that the release is done in a judicial capacity or manner, by the one having authority to release.

This argument is in harmony with the statement of Jesus, when he said: "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they [the people, the human race] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because *I lay down my life, that I might take it again*. No man taketh it from me, but I lay it down of myself [that is, willingly]. I have *power to lay it down, and*

I have power to take it again. This commandment have I received of my Father."—John 10:10, 11, 15, 17, 18.

For whom did Jesus die? This question must be answered from the Scriptures. Everyone should desire to know the truth. "Thy word is truth," said Jesus in his prayer to God. (John 17:17) It would seem strange that God would provide for his blessing to extend to a few, and not grant a similar privilege to all. The Scriptures answer: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

The apostle Paul discusses the matter; and writing (as we know) under inspiration, he declared it to be the will of God that by virtue of the ransom price all men should be redeemed from death and that then each one must be given a knowledge of God's arrangement, to the end that each one may have the opportunity to exercise his free moral agency and accept or reject the offer of life that comes through the ransom sacrifice.—Heb. 2:9; Rom. 10:13-15.

The same apostle again proves that Jesus was a perfect man and not a spirit person, and that he was made perfect in order that he might redeem the human race. His argument reads: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."—Heb. 2:9.

But how could a man, even though perfect, redeem the human race by merely dying? If he remained dead he could not carry out the redemption and deliverance, because a dead man can do nothing. The great court entering the judgment against man, and the place at which the ransom price must be presented, is the court of Jehovah. Of course, Jehovah could have appointed somebody else to present to him the value of the sacrifice of the perfect man Jesus, but it did not please him to do this. It was his purpose that Jesus should be both the ransomer and the deliverer of the human race; and he could not be the deliverer if he remained dead. It was therefore necessary for Jesus to be resurrected.

The question may be asked: If Jesus was put to death as a man, and the value of his sacrifice as a man must be presented in heaven, how could a man appear in heaven and present that ransom price? The answer is: He could not, for the reason that no man has access to the spiritual realm. A human creature is confined to earth. Jesus died as a man, but his Father Jehovah raised him out of death a *spirit creature*. About this the apostle Peter plainly says: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit."—1 Pet. 3:18, R.V.

JOB'S "FRIENDS"

THE conversation of Job and his three "comforters", recorded in the Bible book of Job, has long been an unsolved puzzle. A complete understanding of that record may now be had.

Job, though suffering greatly, maintained his faith in God, but he discerned that the three so-called "friends" were not in fact his friends. Turning upon Eliphaz he said: "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." (Job 6:14, 15) Job then expressed his desire for more knowledge, that he might take the right way. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred." (Job 6:24) Then with reproof to Eliphaz he said: "How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content; look upon me: for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. Is there iniquity in my tongue? cannot my taste discern perverse things?" Continuing, he said: "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou searest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: let me alone; for my days are vanity."—Job 6:25-30; 7:13-16.

The response of Job to the hypocritical speech of Eliphaz stirred the ire of the contentious Bildad, and he speaks to Job with even stronger words of rebuke. He also had come under the guise of a comforter, yet as the representative of the enemy Satan, whose purpose was to induce Job to curse God; and he proceeded to carry out the purpose of his father Satan. It will be remembered that Satan had caused the death of Job's seven sons and three daughters. (Job 1:6-13, 18, 19) "Then answered Bildad the Shuhite, and said: How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgressions; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."—Job 8:1-6.

Then Bildad denounced Job as a hypocrite and an evildoer. He did not advise Job to seek wisdom at the hand of God, but to seek knowledge from other men like unto himself whom he called the "fathers". "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: shall not

they teach thee, and tell thee, and utter words out of their heart? Behold, God will not cast away a perfect man, neither will he help the evil doers."—Job 8:8, 10, 20.

That speech of Bildad was exactly in line with that given to suffering men by the clergy or religious leaders of "Christendom", so called. Whether the clergy know it or not, the purpose of Satan their father has at all times been to induce honest men to denounce Jehovah God. The clergy do not cite the people to the study of God's Word; but as Bildad said to Job, so they say to the people: 'Give consideration to what the fathers of the church have had to say. Shall they not teach thee and tell thee and utter words out of their heart?' They well know that these so-called "fathers" in the church have been teaching false doctrines and misrepresenting God. The Devil well knows it, and he continues to keep those false things before the people.

Job replied to Bildad (Satan's representative), and in so doing he speaks of the greatness of Jehovah God and of the inability of man to present his own cause before the Lord. "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? If God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge."—Job 9:12-15.

Job then announces that he is unable to present his cause to Jehovah and bring about a reconciliation, and speaks of the necessity of a go-between to bring about man's reconciliation to God. "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." (Job 9:32, 33) Be it noted that none of the professed friends of Job even intimate the necessity of a "daysman".

In the thirty-third verse, just quoted, the word "daysman" is in the margin rendered "umpire". The *Rotherham* translation, margin, renders it "arbitrator", and *Leeser* renders it "one who can decide between us"; showing that Job thus prophetically spoke, by God's grace, concerning God's great Judge, Christ Jesus. (John 5:22, 27) Like the three professed friends of Job, the clergy do not tell the people the necessity of such a righteous Judge.

Then Job cries unto God. He again contends that he is not a wicked person. To be wicked means that one has been enlightened by the Lord and then has deliberately repudiated that light and turned against God. Job knew that he had not been wicked. "I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. That thou inquierest after mine iniquity, and searchest after my sin? Thou

knowest that I am not wicked; and there is none that can deliver out of thine hand. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction."—Job 10:2, 6, 7, 9, 14, 15.

Job, like many another suffering man, was seeking information. His three professed friends, like the clergy, failed to give it because, in both instances, they did not represent the Lord God.

The venom in Zophar, the other professed friend, stirred him to take part in the debate, in support of his two companions. Job had dared to call in question the assumed wisdom of these representatives of Satan. He readily perceived that they were not speaking the truth. His reply made the representatives of Satan mad. In this connection call to mind how often the honest men have refused to believe the boasting words of the clergymen or religious leaders, and have thereby brought down upon their head the vicious attack of these false prophets. "Then answered Zophar the Naamathite [to Job], and said, Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; and

that he would shew thee the secrets of wisdom, that they are double to that which is! Know, therefore, that God exacteth of thee less than thine iniquity deserveth."—Job 11:1-6.

Zophar then tells Job that he cannot find out anything about God. He supports his two allies and frauds in holding out that they are the ones who are wise and competent to direct men in the way that they should go. In substance their doctrine was that if Job would clean himself up from his iniquity, then he would have the blessings of God. The clergy or religious leaders have throughout the age taken the same position that the professed friends of Job took, by telling the people that if they would lead a clean life, as they called it, and support the church and the political or ruling powers, they could save themselves. In other words, they have told the people that salvation means to conform oneself to the rules of the church. They have entirely ignored God's provision of redemption through the blood of Christ and the blessing of the obedient ones of mankind with life everlasting on earth. They have contended that to develop character like unto themselves and their allies is all that is needed. They have not recognized that of necessity all men should endeavor to lead a clean life, and that such is their duty as honest men.

The purpose of Satan in moving the three so-called "friends" of Job to torment the suffering man with their words, and thereby to induce him to curse God and mar his own integrity, steadily failed. Jehovah's word was thus being vindicated.

TABERNACLE OF THE LAW COVENANT

JEHOVAH GOD has made the way to life so plain to the honest seeker for divine truth that there is left no room for doubt. When God's due time comes for all men to see that blessed way, even the fool will have no excuse to err therein. For many centuries Satan, by use of false and fraudulent teachers and teachings, has turned the people away from God and blinded their minds to the truth; and only a small proportion of mankind have ever understood God's purpose. (2 Cor. 4:3, 4) Jehovah has not prevented the Devil from so doing, but he has rewarded those who have diligently and humbly sought to know and to do the Lord's way.

The modernist, who is wise in his own conceits, posing as a great teacher of the people, says that it is foolish for men to believe that the blood of Jesus has anything to do with the human race's getting life. But mark what Jehovah has said, namely: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God,

the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:19-21.

But now by the grace of God the due time has come when the flood of his truth and light shall sweep away the blinding falsehoods in order that the people may see the right way. Every sane man realizes that he is imperfect. He desires life and happiness. By observation and experience he has seen but sorrow, suffering and death. The great handicap of man is due to sin. Jehovah says to the man who has an honest desire to learn and to know the truth, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1:18, 19.

A man must be willing to know the Lord's way and be obedient thereto, and not follow the wisdom of some self-constituted savants or pious-speaking clergymen. The Holy Scriptures were given by inspiration of God "for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto

all good works". (2 Tim. 3:16,17) They were not written by selfish men to juggle with, to misrepresent and use for commercial purposes. God nowhere invites a man to reason upon the theories of men, but he asks us to reason upon His Word.

It will be remembered that the passover lamb was slain by Moses and the Jews in Egypt, which land pictured the wicked world of which Satan is the invisible ruler. The term "world" means the organization of men into forms of government under the supervision of an invisible ruler. The governing part of humanity, which constitutes the visible world, is made up of the financial, political and ecclesiastical elements. The clergymen, as a general rule, claim to be a part of the world; and they work in conjunction with the financiers and politicians. Jesus Christ, whom the passover lamb foreshadowed, was slain in this wicked world. For this reason he said to Pontius Pilate, the Roman governor: "My kingdom is not of this world"; and again, he said to his disciples: "Ye are not of the world," "even as I am not of the world." (John 18:36; 15:18,19; 17:14) When the passover lamb was slain in Egypt, and the Israelites had marched to safety beyond the Red sea, that picture of the deliverance of mankind from Satan's organization was complete. Thereafter God made preparations to make, and did make, another picture illustrating or foreshadowing a step to be taken that leads to life everlasting.

At the time of the inauguration of God's law covenant with the Israelites Jehovah commanded Moses to come up into Mount Sinai in Arabia. Moses obeyed and remained in the mountain forty days and nights. Jehovah there informed Moses of his purpose to have the sacred tabernacle built. The Lord then instructed Moses concerning the material which he should receive from the people for the building of the tabernacle.

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come and make all that the Lord hath commanded."—Ex. 35:4-10.

It is interesting to note that Jehovah did not coerce anyone to furnish material or labor to build the tabernacle. All that must be done willingly. The Lord defined *wisdom* on the part of man, when he said: "And every wise hearted among you shall come, and make all that the Lord hath commanded." Wisdom means the use of the knowledge one has, in harmony with the will of God. Jehovah there began to teach the

Israelites. The lessons given were not only for their benefit but for all who came after them. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. Discretion shall preserve thee, understanding shall keep thee."—Prov. 2:6,11.

Those who had faith in God and who loved him obeyed. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."—Ex. 35:21,22.

God could have obtained all this material some other way, of course; but by permitting the Israelites to bring it as an offering it was a service for them which resulted in their blessing. Nor was the service confined only to the few, because it is written that the women and men brought part and the rulers the other part. Everybody who loved the Lord served. From this, every one who loves the Lord may learn a lesson. "And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate."—Ex. 35:27.

There was a great deal of work in connection with building the tabernacle. Some who were qualified had to do beautiful wood-carving. Others, expert in the working of gold, silver and brass, did that; while still others wove the curtains, each one to his or her own particular work. It will be observed in the study of God's purpose that to every man whom he has enlightened God has offered the opportunity to do some work or service in his name, and the wise-hearted have availed themselves thereof and received a blessing.

After much laborious effort the material for the tabernacle was all brought, the work being done according to God's command; and then he gave Moses direction concerning its erection: "According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."—Ex. 39:42,43.

A full year had elapsed from the time the children of Israel were delivered out of Egypt until the tabernacle was completed and set up.

"And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony,

and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate.

"And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout their generations. Thus did Moses: according to all that the Lord commanded him, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up."—Ex. 40:1-17.

The anointing of the tabernacle and all that was therein and used in connection therewith, as aforestated, means that the tabernacle and its furnishings

and all those who served were there by the direction of Jehovah, and by him officially designated to serve in their respective places and perform their respective functions. Each and every part must perform its official duty in the picture which the Lord God was preparing to make, in order to foreshadow the outworking of his purpose.

It was there, in that divinely ordained and arranged tabernacle, that the most detailed picture was enacted with living actors to foreshadow the great sin-offering. "Then verily the first [or law] covenant had also ordinances of divine service, and a worldly [divinely ordered] sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary [the Holy]. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second [tabernacle] went the high priest alone once every year, not without blood, . . . Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:1-7, 24.

SERVICE APPOINTMENTS

T. E. BANKS

Claremore, Okla. Aug. 31, Sept. 1	Waterloo, Iowa Sept. 15, 16
Muskogee, Okla. Sept. 2, 3	Davenport, Iowa " 18, 19
Croweburg, Kans. " 5, 6	Chicago, Ill. " 21-23
Topeka, Kans. " 7-9	St. Louis, Mo. " 25, 26
Kansas City, Mo. " 11, 12	Centralla, Ill. " 27, 28
Des Moines, Iowa " 13, 14	Indianapolis, Ind. " 29, 30

G. H. DRAPER

Topeka, Kans. Sept. 2-5	Pittsburg, Kans. Sept. 18, 19
Cummings, Kans. " 6	Scammon, Kans. " 20
Louisburg, Kans. " 7	Galena, Kans. " 21
Ottawa, Kans. " 8	Parsons, Kans. " 22, 23
Emporia, Kans. " 9, 10	Coffeyville, Kans. " 25, 26
Westphalia, Kans. " 12	Arkansas City, Kans. " 27, 28
Mound City, Kans. " 13	Winfield, Kans. " 29
Bronson, Kans. " 14	Wichita, Kans. Sept. 30, Oct. 1
Iola, Kans. " 15, 16	Douglass, Kans. Oct. 2

G. Y. M'CORMICK

Salt Lake City, Utah Sept. 9, 10	Lincoln, Calif. Sept. 20
Ogden, Utah " 12-14	Placerville, Calif. " 21
Lovelock, Nev. " 15	Sacramento, Calif. " 22, 23
Reno, Nev. " 16	Stockton, Calif. " 25, 26
Loyalton, Calif. " 18	Oakland, Calif. " 27, 28
Rocklin, Calif. " 19	San Francisco, Calif. " 29, 30

J. C. RAINBOW

Chicago, Ill. Sept. 1-9	Geneva, Ill. Sept. 20, 21
Roseland, Ill. " 11, 12	Dundee, Ill. " 22
Waukegan, Ill. " 13	Marengo, Ill. " 23
Bradley, Ill. " 14	Belvidere, Ill. " 25, 26
Aurora, Ill. " 15, 16	Rockford, Ill. " 27, 28
Downers Grove, Ill. " 18, 19	Freeport, Ill. " 29, 30

W. J. THORN

Old Town, Me. Sept. 1	Boston, Mass. Sept. 16, 17
Hallowell, Me. " 2	Brockton, Mass. " 19, 20
North Jay, Me. " 4	Duxbury, Mass. " 21
Auburn, Me. " 5	Plymouth, Mass. " 22
Lewiston, Me. " 6	Taunton, Mass. " 23
Portland, Me. " 8, 9	Fall River, Mass. " 25
Biddeford, Me. " 11	New Bedford, Mass. " 26, 27
Lawrence, Mass. " 12	Newport, R. I. " 28
Lowell, Mass. " 13-15	Providence, R. I. " 29, 30

S. H. TOUTJIAN

Columbus, Ga. Sept. 2, 3	St. Marys, Ga. Sept. 16
Vienna, Ga. " 4	Jacksonville, Fla. " 18-20
Fitzgerald, Ga. " 5	New Smyrna, Fla. " 21
Ocella, Ga. " 7	Sanford, Fla. " 22
Albany, Ga. " 8	Orlando, Fla. " 23, 24
Hilton, Ga. " 9	Titusville, Fla. " 25
Cairo, Ga. " 11	Melbourne, Fla. " 27
Tbonasville, Ga. " 12, 13	Okeechobee, Fla. " 28
Valdosta, Ga. " 14	Pahokee, Fla. " 29, 30
Waycross, Ga. " 15	Lake Worth, Fla. Oct. 2

J. C. WATT

Tippecanoe C'y, Ohio Aug. 30, 31	Lima, Ohio Sept. 9, 10
Piqua, Ohio Sept. 1, 2	Convoy, Ohio " 12
Sidney, Ohio " 4	Cecil, Ohio " 13
Ausonia, Ohio " 5, 6	Montpelier, Ohio " 14
Wapakoneta, Ohio " 7, 8	Tecumseh, Mich. " 15