



"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 after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 25-31; Matthew 24: 33; Mark 13: 29.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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**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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## EXTRA COPIES OF CONVENTION REPORT

A limited number of copies of *The Messenger*, containing complete report of the Detroit Convention, are available for any who desire an extra set or for those who had not previously ordered the report. The complete set of five issues will be mailed postpaid to any address for 35c.

## ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

(Continued from page 329)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WORD	Chicago (Batavia), Ill. ....	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.40			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn. ....	1200	249.9	500
	Sun pm 1.30-2			
WRHF	Washington, D. C. ....	930	322.4	150
	Sun pm 5.30-6			
WRHM	Minneapolis, Minn. ....	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio ....	1460	205.4	100
	Sun pm 1.15- (second and fourth, monthly)			
WRR	Dallas, Tex. ....	650	461.3	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio ....	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio ....	1250	239.9	250
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va. ....	1270	236.1	500
	Sun pm 7-7.30			
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	Sun pm 1-2			

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From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

OCTOBER 15, 1928

No. 29

### PHILADELPHIA PERIOD

*"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."—Revelation 3:7.*

**J**EHOVAH is the Father of the church. It is composed of his people called out from amongst men. Jesus Christ is the Head over the church, which is his body. It is the spirit of Jehovah, the power of God, that speaks by and through his beloved Son, Christ Jesus, unto his church. Jehovah God gave unto Jesus Christ the revelation which he was to show unto his servants who make up the members of his church. (Revelation 1:1) He caused John, one of his servants, to make record thereof, that his brethren might in due time profit thereby.

<sup>2</sup> The activity or work of the church God has divided into periods or epochs of time. He has a message appropriate to each period. Christ Jesus the Head of the church has been with his faithful body members at all times during the period of its selection. He said: "Lo, I am with you alway, even unto the end of the world." (Matthew 28:20) This is a promise to the anointed ones collectively. It is to be expected that some individual members of the church may be found on earth in more than one period or epoch of the church above mentioned. Individuals, however, are not to be considered. The Lord deals with his church as a composite body, therefore as one.

<sup>3</sup> In this issue of *The Watch Tower* consideration is given to the Philadelphia period. In a subsequent issue consideration will be given to the Laodicean period of the church.

<sup>4</sup> The names of the different periods furnish aid in properly applying the facts to the prophetic message. The proof is persuasive that the Philadelphia period of the church synchronizes with the Elijah work of the church and that the Laodicean period synchronizes with the Elisha work of the church. That being true, then we see that some individuals in the church may have part in the work thereof on earth in both periods or epochs.

<sup>5</sup> Immediately preceding the Philadelphia church was the church of Sardis. The word "Sardis" is sometimes defined as "song of joy", and sometimes as "that which remains". Both names seem appropriate. During the period of refreshing that came with the Reformation the

"song of joy" arose from those who broke away from the Papacy. Many who became Protestants thereafter quickly allied themselves with Satan's organization by entering politics. The less number that remained faithful unto the Lord began the work of the Philadelphia period.

<sup>6</sup> It was about 1874 that strenuous efforts were put forth by a few, such as Moody, in proclaiming salvation by and through the blood of Jesus Christ. It was shortly thereafter that the faithful anointed ones of the Lord, amongst them Brother Russell, began proclaiming the second presence of the Lord. Then followed a restoration of the fundamental doctrines of truth which had for a long time been hid by reason of the operations of the enemy. (Malachi 4:5; Matthew 17:11) The Scriptures and the facts strongly support the conclusion that the Philadelphia period of the church began about 1874 and ended about 1918, and that the Laodicean period began about 1919 and is not yet completed.

<sup>7</sup> Jehovah inspired the message and gave it to Christ Jesus, who caused his servant John to write to the angel or messenger, which message was to be delivered by the faithful messenger as God's representative. It has been suggested that there are seven individuals who constitute the seven messengers to the church and that John was one of them. That conclusion is not supported by the Scriptures. On the contrary, the entire body of the anointed ones, faithful and acting under the direction of the Head Christ Jesus, constitute the messengers of or to the respective periods of the church. When the Lord has a message to be delivered he entrusts that message to his faithful anointed ones.—Isaiah 42:1; 43:10-12; 61:1-3.

<sup>8</sup> All the goods of the Lord, representing all the kingdom interests, were committed to all his servants, and these kingdom interests or goods include the privileges and obligations of being God's messengers concerning the kingdom. (Luke 19:13-21) Some have been faithful and some have not. It must be the faithful ones who remain under the anointing that constitute the messenger or "angel" which speaks to all the mem-

bers of the church. Those who have "the hearing of faith" are the ones who have an ear to hear. (Galatians 3:2) They hear with gladness what the Lord has to say to the churches.

<sup>9</sup> The word "Philadelphia" is rendered "brotherly kindness", "brotherly love," and "love of the brethren". That which prominently marks the period of the church of Philadelphia from its beginning to the conclusion was the preparation to gather together the saints who had made or entered into a covenant with Jehovah by sacrifice. It was the spirit of the Lord in each one, manifesting itself toward the Head of the body and for each member thereof, that was the predominant motive for drawing the saints together. (2 Corinthians 5:14) Love of the brethren was emphasized by those who spoke to the church in that period, and particularly by Brother Russell. It was in that same period of time that the denominational systems laid great stress upon getting together in a federation compact. It was that period of time in which the tares were bound in bundles for destruction, and during the same time the "wheat" of the parable was drawn into a closer relationship to each other preparatory for the kingdom.

<sup>10</sup> The Apostle Peter advises the anointed as to the progressive steps that must be taken by them in order to meet and perform the terms of the covenant by sacrifice, and next to the last one named by him is that of "brotherly kindness". This is usually rendered "philadelphia love" because it has reference to love of the brethren. It is distinguished in the original by the use of the Greek word *phileo*. Then the apostle shows that a climax is reached by finally adding thereto "love" (Greek, *agape*). It was in the year 1918 that the Lord came to his temple, and thereafter the church understood for the first time the true meaning of love (Greek, *agape*) and understood it to mean an unselfish devotion to God in obedience to his commandments. Love has therefore been a real and crucial test upon those who have claimed to be walking in the footsteps of Jesus. Love is made manifest in proportion to the zeal and earnestness in looking after the kingdom interests committed to each one of the anointed ones. The work performed by God's anointed during the Philadelphia period was faithfully done. Thereafter something more must be done and the church must arise to a higher degree of unswerving devotion to Jehovah. Then it is that the remnant is made manifest and comes to the fore.

<sup>11</sup> It was in the Philadelphia epoch, from 1874 to 1918, that the ten primary doctrines or truths were restored to the church. "These things saith he that is holy, he that is true." Christ Jesus in that period of time brought to his church the truth, much of which had long been obscured and hid from the faithful ones.

<sup>12</sup> Jesus Christ, having become the heir of the covenant with David for the kingdom, comes into possession of the "key of David" and opens to the anointed ones the door of opportunity for proclaiming the message of God's kingdom; and having opened the same, none can

shut the door of opportunity. The Reformation that preceded the Philadelphia period of the church had been overreached by the wrongful influence of the world; but now in the Philadelphia period the present Lord will keep the door open and has kept it open, that the message of the plan of salvation might be declared. No more should the fundamental truths be contaminated by the influence of false teachers and the false doctrines taught by them. It was in that period of time that the Lord closed to the nominal church systems the door of opportunity to represent him, and no more shall that door be opened to such systems.

<sup>13</sup> When on earth Jesus gave a parable in which he said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matthew 13:30) The true and the false did grow together until the time of the harvest, which began with the Philadelphia period. The proclamation of the truth caused the nominal church systems, represented in the parable as tares, to join themselves in bundles. They united all their powers and forces to resist the truth. The parable is fulfilled and the tares are burned or destroyed symbolically, in this, that the opportunity of such to be a part of the kingdom is for ever gone.

<sup>14</sup> The Lord Jesus recognizes his faithful followers and speaks words of approval to them, saying: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Revelation 3:8) This could not represent an entrance into the kingdom, but rather is the door of opportunity to do some work in the earth to the glory of the Lord. Such door of opportunity, however, may be regarded as the way leading to the kingdom because it is only those who obey the commandments of the Lord by entering that door of opportunity, and faithfully performing their duties, that will have an abundant entrance into the kingdom.

<sup>15</sup> During the Philadelphia period there was restored to the church "the faith once delivered unto the saints". The faithful kept the word by telling it out truly and faithfully to others. They did not keep it by getting some head knowledge and then failing or refusing to use it to the glory of the Lord by declining to tell it out to others. Those who followed such a wrongful course and persisted in it lost their strength and fell away. This is in harmony with the prophecy before written: "For the priest's lips [not his head] should keep knowledge, and they should seek the law at his mouth." (Malachi 2:7) During the Philadelphia period of the church the leaders were foreshadowed by the priests; and it was their duty and privilege to minister to others, and all who had the hearing ear and obedient heart gathered some strength or power. Therefore the Lord says to the church of Philadelphia: "For thou hast a little strength [power]." The Lord has

granted a greater measure of power or strength to his faithful followers during the period of the church that follows and the work of which period is pictured by Elisha.

<sup>16</sup> The true followers of Jesus adhered firmly to the truth that Jesus is the Son of God, and is not equal to God; that he is the Redeemer of mankind by his shed blood; and that the only means of salvation is through the blood of Christ. These faithful ones did not deny the name of Christ, but, on the contrary, they proclaimed his name and his second presence. They steadfastly withstood the evolution theory and that of higher criticism and preached "Christ and him crucified". For this reason the Lord recognizes their works, and speaks thereof with approval, and expresses his pleasure therein; and then he says to them:

<sup>17</sup> "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Revelation 3:9.

<sup>18</sup> During the Philadelphia period of the church Brother Russell and many of his associates faithfully proclaimed the message of truth. Brother Russell was especially made the object of ridicule and of harsh criticism leveled at him by the clergy and other leaders in the nominal churches. Those who faithfully associated themselves with him were likewise criticized and maligned. The clergy claim to be Jews, which means that they claim to be Judeans or members of God's royal family. They ridiculed the true teachings concerning the kingdom and scoffingly referred to "Pastor Russell and his little flock", as they termed it. But, says Jesus, "They are not Judeans [members of the royal house]; they do lie' because they are the children of their father the Devil, who is a liar. (John 8:44) Such scoffers are frauds. They were educated in theological schools and learned theology, not the truth, and they have been trained in diplomacy and have therefore become fertile liars. Such are the enemies of Christ, and all his enemies shall be made his footstool. (Psalm 110:1) These therefore, if they ever worship, must come and worship at "the feet of him" and in shame must be made to acknowledge that they were wrong.

#### "HOUR OF TRIAL"

<sup>19</sup> Then Jesus tells of a short and limited period of time coming, and that it will be a very critical time because there shall then come upon all the inhabitants of the world a great test or trial. He gives promise that the faithful shall be kept in safety during that test or period of trial. Their keeping will not be because of greater knowledge possessed nor because of positions of importance in the church occupied by them, but because of their faithfulness. Jesus says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the

world, to try them that dwell upon the earth."—Revelation 3:10.

<sup>20</sup> Patience means constancy in the performance of duty enjoined upon the Christian by the terms of his covenant. It means to "endure hardship as a good soldier", and to do so with an inward joy by reason of the fact that one knows his course is right and pleasing to God. The Christian may become tired and fretful of others, but he never becomes fretful and dissatisfied with serving the Lord. Those who are kept and approved by the Lord during the Philadelphia period because of keeping the word of his patience must of course continue ever thereafter to keep it if they would be kept by him in security.

<sup>21</sup> The Lord Jesus made it clear that those approved must manifest patience. He patiently endured the contradiction of sinners, and his followers are admonished to do the same thing. (Hebrews 12:2, 3) To his followers Jesus said: "In your patience possess ye your souls." (Luke 21:19) 'He that shall endure to the end, the same shall be saved.' (Matthew 10:22; 24:13) "That on good ground are they, which . . . bring forth fruit with patience." (Luke 8:15) The apostle, acting under inspiration, likewise admonishes the Christian that he must be patient. 'Love endureth all things.' (1 Corinthians 13:7) "If we suffer [with him], we shall also reign with him." (2 Timothy 2:12) "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Hebrews 10:36) "To them that by patience in well-doing seek for glory and honour and incorruption, eternal life." (Romans 2:7, R. V.) "Whoso keepeth his word, in him verily is the love of God perfected." (1 John 2:5) The substance of the promise is that the Lord does not keep them away from the temptation but he closely observes them and has a watchful care over their interest in the midst of the temptation, and this he does because of their devotion and faithfulness to him.

#### BEGAN WHEN

<sup>22</sup> It was in the year 1918 that the hour of great trial or test began. Jesus indicated that when he said: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11) When he thus speaks of coming quickly, manifestly he means coming to his temple. The purpose of coming to his temple is for trial or judgment. (Psalm 11:4, 5; Malachi 3:1-3) It was in 1914 that God placed his King Christ Jesus upon his throne. (Psalm 2:6) Then followed the great battle in heaven, resulting in Satan's being cast out of heaven and into the earth. (Revelation 12:9) Then began the great trial upon the inhabitants of the earth as the Lord foretold. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Such is the time of test or trial upon the visible part of Satan's organization, and this trial is come upon those

of the earth who have claimed to be Christian; and the remnant find themselves in the earth among them, even as Jesus was in the world but not a part of it.

<sup>23</sup> The primary issue from that time forward is, Who is God? The invitation is here given to all professed followers of Christ to "choose you this day whom ye will serve". In order that a knowledge of the facts might be placed before the people they must be told the meaning of the World War, the famine, the pestilence and earthquakes, and the persecution of Christians that followed. "This gospel of the kingdom shall be preached in all the world for a witness." (Matthew 24:14) This message of truth has placed the issue before the peoples of earth. All those who really believe that Jehovah is the only true God, that Christ is King, and that the time has come to overthrow the evil one and to set up a government of righteousness, and who are unselfishly devoted to God, do not hesitate to declare themselves on the Lord's side. They joyfully take up the message and declare it. Continuing in this attitude they are approved of the Lord. Those who had not kept the patience of his Word, or who had not patiently endured, were unable to stand the test and they stumbled and fell. The coming of the Lord to his temple marked the beginning of "the hour of temptation". There he was presented as King and symbolically laid in completion as the great Corner Stone. By many professed ones he was rejected. There he became the stone of stumbling, even as the Lord had foretold. (Isaiah 8:14, 15) Nominal Christendom as one house completely failed and joined itself with Satan's organization openly, and many who had come out of the systems and professed the truth also fell under the test. But those who kept the Word of his patience the Lord kept in this hour of temptation and they became of the remnant. Such were brought under the robe of righteousness which Jehovah had furnished and which symbolically speaks approval. They were clothed with the garments of salvation whereby they were enabled to identify themselves as children of God. The Lord also has kept them and still keeps them by giving them a soul-absorbing work to do in looking after his kingdom interests. This has kept them out of mischief and saved them from danger. Those continuing faithful have been brought into "the secret place of the Most High", and, continuing to abide there, they are safe from all harm. As God protected Elisha at Dothan, when he was surrounded by the Syrians, so the Lord keeps his remnant who are surrounded by the enemy and continues to keep them as long as they faithfully represent him.

<sup>24</sup> The Scriptures and the facts show that the Lord was due to come to his temple, and did come, before the complete ending of the Philadelphia period of the church; hence he said to his church: "Hold that fast which thou hast, that no man take thy crown." These words do not mean that each individual at that time had assigned to him a specific crown. The instruction is to hold fast to what had been gained. The receiving

of the crown of life would ultimately depend on holding fast what had been given. But it can not be construed to mean that each one had a crown and somebody else might come and get it. In harmony with this it is written: "Look to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward." (2 John 8, *Companion Bible*, margin) It was the foolish virgin class that did not look well to what they had wrought. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. But the wise took oil in their vessels with their lamps." (Matthew 25:1, 2, 4) The foolish virgin class did not hold fast to their first love and devotion to the service of the Lord. The wise virgins had the oil of joy in themselves and gladly and actively served God. The Scriptures show that the crown of life is obtainable for those who hold fast and who continue faithful unto death. The loss of the crown would be indicated on this side the vail by taking away from one the kingdom interests of the Lord, and this at the time the Lord takes account with his servants. "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25:28.

<sup>25</sup> It was the coming of the Lord to his temple that marked the beginning of the trial, the separating of the foolish and the wise virgins, the manifestation of the remnant, and indicating that the time is at hand for the ousting from stewardship the class represented by Shebna and installing in that office those represented by Eliakim. Up to that time those who had been impressed with their own importance, and less concerned about the Lord's work, thought their position was secure. The ones who had been earnest and zealous in keeping the Lord's Word unselfishly were the ones upon whom the Lord laid the privilege and responsibility of thereafter representing him.—Isaiah 22:15-25. (See *The Watch Tower*, July 1, 1928.)

<sup>26</sup> The period of time between the taking away of Elijah and the beginning of activities by Elisha seems clearly to correspond with the time that elapsed from the great trial of 1918 to the end of the inactivity of the church which lasted for a year or more. As Elisha stood by the waters and waited before crossing over, so there was a period of inactivity of the church for some time after the great test came upon it in 1918. That time seems to mark the end of the Philadelphia period of the church. If that be true, then it is certain that some of the individuals of the Philadelphia church were brought over into the period of Laodicea. Inasmuch as the Lord was about to conclude the period of Philadelphia it was appropriate that he say: "Behold, I come quickly!" Quickly or straightway he was about to come to his temple for judgment, to receive into his temple the approved ones; and the promise was that the approved should be made pillars in the temple of God. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I



will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Revelation 3:12.

<sup>27</sup> God instructed Moses, in reference to the construction of the tabernacle, that the door should be hung on five pillars and that the vail should be hung on four pillars. (Exodus 26:31-37) A pillar therefore suggests a support, that is, a fixity or that which is permanently placed. The language of the Lord seems to mean that the temple is now become God's fixed and permanent organization and those who overcome and receive approval from the Lord will be fixed as a part of that organization and they shall support and uphold that organization by being faithful representatives of it; and that thus continuing faithful they shall no more go out. This seems to exactly represent the condition of the faithful remnant mentioned by the Prophet Isaiah. The crucial test came upon the church in 1918, and many went out. Those who faithfully kept the Word of the Lord, and who remained faithful and true to his name, the Lord preserved in that trial and brought them through and placed them in his organization. His Word identifies them: "In his temple doth every one speak of his glory." (Psalm 29:9) Such faithfully and joyfully support the Lord's organization as a pillar in the temple. Thus continuing they shall no more go out, because "they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever".—Psalm 125:1, 2.

<sup>28</sup> God's organization is now established and he will protect it, and from henceforth he will not permit Zion to suffer injury. All of the temple class continue to say: "Blessed [praised] be the name of the Lord, from this time forth and for evermore."—Psalm 113:2; Isaiah 12:4.

<sup>29</sup> The Lord God put his name upon the temple built by Solomon, which foreshadowed the temple of the "greater than Solomon". It seems fitting, therefore, that Jesus should say to the overcomer: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem." This would serve as a token to indicate whom the members of the temple class represent and that they belong to God and are members of his organization; that such have confidence in Jehovah and have the confidence of Jehovah; and that they will bear witness to his name as fixed and faithful members of his organization. The words also denote that those bearing Jehovah's name have his backing and support and have an understanding of his purposes and of the purposes for which his name stands. Receiving the name of the city or organization that comes down from heaven means that such are members of his kingdom or government and they actually engage in faithfully representing his government. "And the

name of the city from that day shall be, The Lord is there."—Ezekiel 48:35.

<sup>30</sup> Then the Lord adds: "I will write upon him my new name." When the Lord God sent forth his beloved Son to rule he said: "Thou art a priest for ever after the order of Melchizedek." (Psalm 110:4) The faithful ones who were brought into and made part of the temple will bear the name of the royal priesthood. That means that continuing faithful unto the end they shall receive the crown of life and be for ever with the Lord in the execution of the purposes which Jehovah God has provided for them.

<sup>31</sup> The sum of the matter is this: The Philadelphia period of the church began with the Lord's second presence in 1874 and reached a climax at the time the Lord came to his temple. There judgment came upon the house of spiritual Israel, and those who proved faithful unto God and unto the Lord Jesus Christ were designated as of the remnant. Such were brought under the robe of righteousness denoting approval; clothed with the garments of salvation, marking and identifying them as members of the temple class; and brought into the secret place of the Most High, in which condition of favor they are safe as long as they continue faithful. That of course means that they will continue to keep the Word of God and faithfully represent his cause as members of the temple class. Such are brought over from the Philadelphia period of the church into the Laodicean period. It follows therefore that there must now be some in the flesh who were of the Philadelphia period and who now enjoy the blessings of the Lord in the Laodicean period of the church. These are kept in the hour of temptation free from all harm and continue so to be kept as long as they are faithful and true to their Father and their Redeemer. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13) Those who continue faithful from henceforth will at the end of their earthly journey be taken immediately into the place prepared for them and into the continuity of the service of Jehovah in reigning with Christ, and shall participate in bestowing the blessing upon all the families of the earth.

#### PROTECTION

<sup>32</sup> The facts show that with the closing days of the Philadelphia period and the opening of the Laodicean period the great "hour of temptation" came. True to his promise God preserved the faithful in that temptation and continues to preserve such as long as they are faithful and show their loving devotion for him. (Psalm 31:23) Entering the "hour of temptation", the Lord 'pours out his spirit upon all flesh' that truly call upon his name, and brings his remnant into his organization, Mount Zion. "For in mount Zion and in Jerusalem shall be deliverance [those that escape, R. V.], as the Lord hath said." (Joel 2:32) The faithful remnant is

brought into the secret place of the Most High and their pathway is illuminated by the Lord: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah 30:26.

<sup>23</sup> The law or will of God, symbolized by the moon, becomes clearer to the remnant; and the light upon God's plan, symbolized by the sun, continues to increase in brightness and to the faithful will lead on to the perfect day. It is the faithful of the Philadelphia period who are brought over to the Laodicean period and made members of the temple class. Flashes of light from the temple conclusively prove to the faithful that the world has ended, that the new government is born, and that the time is here to proclaim this good news to the nations as a witness. With joy the remnant pass on into the Laodicean period singing praises to Jehovah's name.

#### QUESTIONS FOR BEREAN STUDY

From whom, and how, has the book of Revelation come to the church? Into what parts may the work of the church during the Christian era be divided? To whom does the promise of Matthew 28:20 apply? ¶ 1, 2.

To what purpose do the names of the different periods of the church come into consideration? Illustrate. ¶ 3-5.

Apply Matthew 17:11 and Malachi 4:5. Identify the 'angels' of the 'churches'. How did each receive the appropriate message? ¶ 6-8.

Point out the "Philadelphia" period, and show the appropriateness of the name. Describe the work done during that time, and give scriptures indicating the Lord's approval thereof. ¶ 9-11.

How is the "key of David" related to the Philadelphia period, and what is the application of "openeth and no man shutteth" and of "shutteth and no man openeth"? Explain the relation hereto of the parable of the "wheat and the tares". ¶ 12, 13.

What is the "open door" here referred to? How was it opened and how used, and with what result? ¶ 14, 15.

How did the "church in Philadelphia" respond to the light attending the Lord's second presence? Describe the activities of "the synagogue of Satan", and show how this would confirm the identity of the Lord's true people. ¶ 16-18.

Define patience, and prove with scriptures its great importance. What precious promise was given to those who had 'kept the word of his patience'? ¶ 19-21.

What is meant by "the hour of temptation"? With what important event, and when, did it begin? What great events immediately preceded it? What message here became due, and why? State the position and the responsibility of the faithful, in this connection, and the result of their obedience. ¶ 22, 23.

Explain "hold that fast which thou hast, that no man take thy crown" in its relation to the parable of the "virgins" and of the "talents". ¶ 24, 25.

Elisha's waiting by the waters pictured what? What is shown by his being previously associated with Elijah? "Behold, I come quickly" indicates what? ¶ 26.

To whom does Revelation 3:12 apply? What is to be overcome, and why? How are these made 'pillars in the temple of God'? Why shall they "go no more out"? ¶ 27, 28.

What did Jesus mean by 'I will write upon him (a) the name of my God, (b) the name of the city of my God, and (c) my new name'? ¶ 29, 30.

Point out the particular experiences of the church during the transition from the Elijah to the Elisha period. Who, then, enter into the activities of the "church of the Laodiceans", and what special blessings and privileges are theirs? ¶ 31-33.

## PRIESTHOOD AND PRIESTCRAFT

### (Part 1)

**A** PRIEST is one set apart to perform religious or sacred duties. In the church organizations he is one who attends to such rites and ceremonies as are arranged and authorized by his church, but whose claim to act as representing God is in itself altogether fictitious. In the Bible the priest, appointed by Jehovah God or accepted of him, officiated at the altar and attended to the sacrifices made thereon, and performed the rites associated with that sacrifice; also, as in the case of Jesus, who is a priest offering spiritual sacrifices in heavenly places, that is, sacrifices which are based upon an actual sacrifice made upon earth, and which are represented in heaven. The faithful followers of Jesus are called to be a priesthood, for they share with Jesus in his priestly service. (See 1 Peter 2:5.)

The first mention of a priest or a priesthood in the Bible is its account of Melchisedec in Abraham's day, who was king of Salem, the city afterwards known as Jerusalem, and who was the "priest of the Most High God".

In those days, in any family that worshiped God, the

father served as its representative and acted as its priest, as when Noah offered the sacrifices after coming out of the ark, and Abraham on his arrival in the promised land erected an altar upon which to offer his sacrifices. He was not told to do this, and it may be assumed that he understood it to be both his duty and a privilege. Even Melchisedec's priesthood probably arose in the same way. As king of Salem, and patriarch of the city, he offered sacrifices for the people. But he had the knowledge of the Most High, and thus he became priest of the Most High, accepted of him. We know that two hundred years later there was a priesthood in Egypt, for Joseph's father-in-law was a priest in high position. Also the father-in-law of Moses was priest (and evidently prince) of Midian.

There is no record of any set priesthood in Israel till the Law was given to Israel at Sinai, though it is only reasonable to think that the patriarchal system obtained amongst the faithful during the long stay in Egypt. The first intimation of a recognized priestly service was when, at Sinai, Jehovah made his covenant



with that people. To confirm the covenant Moses sent twelve young men to sacrifice burnt and peace offerings to Jehovah. With a part of the blood he sprinkled the altar, and with a part he sprinkled the people, thus confirming the covenant by means of the altar and its sacrifice.

Jehovah offered to make Israel a nation of priests; but as they proved fearful of his presence they showed they were unfitted for such service. Also they fell into grievous sin against him, and thus proved that they needed a priestly service for themselves. Jehovah then instituted the priesthood known as that of Aaron, and with it there was a very full order of service given.

Aaron, Moses' brother, was chosen to be God's priest in Israel, and his sons were to be under-priests to him. That priesthood was to remain unbroken in Israel. It is called everlasting or age-lasting because Jehovah would not institute another priesthood while that age lasted. Therefore it descended from father to son, and no member of any other family might enter into that service. The sacrificing of the animals was reserved to his family, and the necessary help in connection with the tabernacle and its sacrifices was given to Aaron's tribe, the Levites.

In the Bible, sacrifice for sins is always associated with the priesthood; but it is to be noted that in all the sacrifices, whether the daily, monthly, or those which were the most important of all, the yearly day of atonement sacrifices, there was in none any thought of appeasement of the wrath of God. But it is also to be noted that in the law covenant itself sin must ever be acknowledged: indeed as the offerer brought the animal which represented him to the priest, to be killed, he denoted such acknowledgment. The sacrifices accepted and offered by the priest were God's acceptance of the offerer, and the sin was accordingly considered canceled, and communion was restored. The person who had sinned was counted as separated from his fellows by his sin, and when he was accepted by Jehovah he was thereby restored to the people, for they as God's people were considered to be in communion with God.

On the day of atonement, the tenth day of the seventh month of their year, the people as one body were to acknowledge their sin before God, and to treat themselves as being under condemnation because of it. On that day the high priest only went into the Most Holy, into the representative presence of God. In his hand he carried the blood of atonement. The people waited with great expectancy for him to come out of the tabernacle, for his return was the witness that they were once again in communion with him, his service on their behalf having been accepted of God. This office must at all times be considered as the most important in Israel.

Israel's priesthood was instituted for that people only; it was not intended for any other peoples at any time. Nor had it any provision for expansion, or progression, or development. Its institution is a reminder

that though men had been estranged from him for 2500 years, God as yet made no way of approach by which the nations might come to him. But even for Israel themselves their priesthood was not really sufficient or complete, for it was negative rather than positive in its service, inasmuch as it could neither cleanse the conscience from the sense of defilement, nor had it in it any provision for taking away the power of sin so that he who had done wrong would be fortified against further temptation. A better priesthood must be provided if the people were to be delivered from the power of sin. This God purposed to do, for it was his will to destroy the power of sin.—Romans 6:14; 1 John 3:8.

In this it may be said that the priesthood of Israel, with its sacrifices and ceremonies, did service for other people and other days, though it was service of which they knew nothing. Everything connected therewith was typical, pointing to those better and greater sacrifices of the Christ which the apostle says brought better promises. (See Hebrews 8:6; 9:23.) The Apostle Paul says that all the things which were done in Israel, and all the things recorded of them, were "for our admonition, upon whom the ends of the world are come". (1 Cor. 10:11) Thus while Israel's priesthood served that people, Jehovah, by making them typical, made them also servants of the church of the future days when Jesus offered his sacrifices.

It is self-evident that Jehovah God could never be satisfied with an imperfect instrument for any service he wished to have done. If therefore a priesthood was ordained which apparently had for its object the reconciliation of the sinner and his righteous God, but which was ineffective, it is to be expected that God would not only explain why such an arrangement had been made, but would also institute a better service. Jehovah had spoken of the Aaronic priesthood as being everlasting; yet that must be understood as having reference to the covenant of which the priesthood formed an integral part. If the covenant should be terminated, the priesthood must cease. By his servant David Jehovah intimated that he would institute another order of priesthood, one which was to be after the likeness of that of Melchisedec, who was a king-priest. (Ps. 110:4) With this priesthood there would be a change in the place of service as well as in the general order.

As the priesthood of Israel was for that people only, and as it was unsatisfactory in that it served only in outward things, ceremoniously providing a way of approach to Jehovah, and as it was unable to cleanse the conscience of those who were served by it, and as it could not help the transgressor for the future, it is clear that if there is to be reconciliation between God and all men there must be a much better and more powerful priest and priesthood found. There must be a way found to put away the world's sin in all its transgressions. Also, if that reconciliation is to be complete and final, so that Jehovah God and his human family will never again be estranged, there must be a priesthood which

can serve effectually for all the people of earth to save to this uttermost need. Such a priesthood was established in the appointment of Jesus as a priest at his consecration to God, and which appointment was confirmed at his resurrection.

It is clearly shown in the New Testament that Jesus, the glorified Son of God, is the new priest of the order of Melchisedec, and that the place of service is heaven itself. In him is seen the great difference between the old and the new order. The priest is now the "Prince of life". Those for whom he ministers are brought into living union with him, and by the holy spirit which God gave to them they are able to resist temptation. Jesus as a man could and did resist the Devil, the first who had been able to do so. By reason of his victory, and because he is made the living Head of those who are "in Christ", they also are able to resist the Devil; and though their still having an imperfect organism prevents them from serving and living as they would, they are nevertheless able to conquer all evil suggestions and to be overcomers against the world and the Devil.

The fact that Melchisedec was a priest of the Most High God is a necessary part of the title. That is the name by which God reveals his relationship with *all* his creatures as distinct from him, Jehovah, which is his name for his chosen people Israel. Thus the very title which Jesus has as priest tells of his world-wide, all-comprehensive ministry. As Melchisedec, priest of the Most High, blessed Abraham, the father of the elect, so Jesus, as priest after that order, serves not only for the chosen people, whether Israel after the flesh or Israel after the spirit, but for all those who as yet have had no way of approach to God opened for them. As he died in sacrifice, a ransom for all, and in his resurrection was made Lord of all, both of the dead and of the living (Romans 14:9), so is he to be king over all. He is the great priest-king over all and for all.

It is clear to every unprejudiced person that the purpose of the Bible is to set forth the fact that God has provided a way of salvation for all men. Amongst the means to this end the office and work of priest for all is one of the most important. In Jesus we see the priest, the sacrifice killed and offered; the priest exalted to power, and every provision made for the complete service of sacrifice and consequent blessing.

The restoration of communion between God and men is a first necessity to man's restoration to his original state of purity and perfection of being; and the sacrificial covering for sin is the first step to that end. In this provision of a sacrifice there can be no question of necessity of appeasing an angry God, for God himself provides the means for restoration. In this he is the great First Cause. Nor is there any question of satisfying justice as some have believed. Neither of these things arise. What is necessary, since God can not go back on his word, is that a ransom price be found; for "life for life" is God's law in this as in

human affairs. (Gen. 9:5,6) One must be found who could be a ransom price, so that the transgressor, if and when he shall have the opportunity, may accept that provision, be forgiven his transgression and be restored to favor.

The *death* of the accepted voluntary victim would be sufficient reason for the transgressor's release from the condemnation. But Jehovah intended to do so much more than provide release: his purpose was to provide a helper, to re-open communion, and then to give to *all* who would accept the simple terms of obedience to *his* will, a full restoration to life in happiness.

As a slain animal could be only a token and not a ransom price, it is clear that God only could provide the necessary sacrifice for man. This he did in giving his Son to become a human being that, as man with a sinless life, he might yield up his life for all men.

To offer a sacrifice is the work of the priest, and, if he can do so, it would be his privilege to heal the wounds which sin had made. It is for this reason Jesus is made king-priest after the order of Melchisedec. Exalted to power he can heal and restore the transgressor to health. Ever since he appeared in heaven on behalf of the church, acceptance of his sacrifice has brought forgiveness to the sinner who has gone to God by him. But it brings more than that: the believer in Christ is entered into newness of life and into communion with God. In the case of the world, when Jesus enters upon his work as priest and king, the whole world will be placed under his care as its Mediator.

Now with the light which is enjoyed, and with the return of favor which Christ's second presence brings to his people, the great provision which God has made for the accomplishment of his wide and gracious purpose of human restoration is fully known. He who died for all men, he who John the Baptist said was "the Lamb of God which taketh away the sin of the world" (John 1:29), is made King over all the earth, to use his kingly power for those for whom in apparent weakness he died. The sacrifice which is made for the sin of the world was his own perfect human life willingly laid down for all men. That life-value is used on behalf of the world to make atonement for the sin of the world.

It was applied first for the deliverance of the church, his body members, that they might be acceptable to God and live before him, working out their salvation with fear and trembling; and then on being found faithful even unto death, they should receive for their work of faith and labor of love that high reward of joint-heirship with Jesus in his kingdom. The loyalty of Jesus even unto death was so true, his death so valuable in the sight of God, that he was highly exalted in his resurrection and made Lord of all (Phil. 2:8-11), and this in order that as king he might deliver from their bondage those for whom he died, and then as priest do them the positive good of establishing in their heart such love for Jehovah as will bring the whole world into lasting union with him.

As a priest is appointed that he may offer both gifts and sacrifices (Heb. 5:1), it follows that if there is no sin there is no need for a priest. A mediator is not necessary under such conditions, for neither control nor priestly service is needed. Thus in Eden before his fall, Adam needed neither priest nor mediator to come between God and himself. There was no need for an instructor; there was no sin to cover, no atonement to be made. Nor when that great interval of human history, which lasts from Eden to the time when the kingdom of Christ shall have completed its work in the earth, is past, will there be any priest to offer sacrifices

on behalf of men. Thus we may say, No sin, no priest. The conclusion of the great priestly work of Jesus is therefore done during the thousand years of his reign. It is then that the application of his first priestly service in providing the ransom is applied to man for his healing.

The priest will not be personally present upon earth. There is no need for that. His work of offering for sin is complete: it was begun on earth when he provided the ransom price by the sacrifice of his life on Calvary; it has been completed in heaven, where the ransom price is used as the world's sin-offering. The time for the blessing is at hand.

## PRIESTHOOD AND PRIESTCRAFT

(Part 2)

A TRUE priesthood and priestcraft are poles apart. The one is of God; the other is devilish in that it has its origin in Satan's craftiness. The priesthoods of the Bible were appointed for the service of God and his people to serve in such ways as are ordained. That which claims to be a priesthood in organized religions has professedly the same reason for its existence. Priestcraft is the policy which is the result of a corruption of the priesthood, whether ordained of God or by men. It arises when the priests have forgotten that they were to be servants of God and of their fellows and seek to use their privilege of service for themselves. Priesthood represents a true service; priestcraft represents a set policy to serve self-interests.

The priesthood of Israel was appointed by Jehovah to offer Israel's gifts and to offer sacrifices for sins. (Hebrews 5:1) In this respect the priest was therefore the representative of both God and the people. Every person in Israel needed the services of the priest individually or collectively, and from the time when Jehovah ordained the Aaronic order of priests at Mount Sinai, and also the place where the priestly services must be performed, no man in Israel could serve God acceptably to him except by that appointed priesthood. God could not allow any man, however well intentioned, to arrange his own manner or place of sacrifice, nor to act as his own priest. Thus the priest appointed of God had the greatest privilege of service, for no man can do better service for his fellows than to help them nearer to Jehovah God.

The Bible does not give any account of the priesthoods of the nations, for it is not a general book of history. Besides several instances of patriarchal priestly service which it mentions in the days before Jehovah ordained the priesthood in Israel, it mentions, but apparently incidentally, only the priesthood of Egypt. But what is said discloses that Egypt's priests, even in those early days, were already a very powerful body of men, with valuable interests and probably great privileges.

In the trouble which came upon Egypt in the days of Joseph through the prolonged famine, the inheritance of the priests was specially preserved. Probably they were powerful enough to prevent Pharaoh from disturbing their possessions.

This beneficent arrangement for the priest of Egypt is said by critics to be the foundation of that which Moses gave to Israel about 200 years later. But this is a gratuitous assumption. There seems reason for thinking that Egypt as a nation and country was used then by Satan, the enemy of Jehovah, as in later days he undoubtedly used some of the powers of the world, both religious and political. Probably it would be true to say that priestcraft was first seen in Egypt, and that what is related of their special privileges in those early days is an example of how priesthood seizes positions of privilege.

When Jehovah ordained his priesthood in Israel it pleased him to make the priests and the whole tribe of Levi, who were made their servants, a special charge upon the people. For this purpose a system of tithes was instituted, and when the land of Canaan was divided amongst the tribes certain portions of land were allocated to the priests and the Levites; but this arrangement made it so that the priestly tribe was *not* free from all labor in its own interests, save perhaps in the case of the high priest and his immediate family.

While Moses and Joshua were alive the priests of Israel were only secondary as Israel's leaders, for both of those worthies in turn acted as God's special representative, and to them he gave all his instructions for his people. But after Joshua's death the high priest of necessity became the most prominent person in the community, because he was the representative of Jehovah their king. This office and privilege gave the priests a great standing in the eyes of the people. However, during the four hundred years which followed the occupation of Canaan by Israel little is heard of the priesthood. The record is concerned with accounts of the peo-

ple's transgression against their covenant with Jehovah, and of the means which Jehovah took to deliver them from their enemies, who, because of these transgressions were allowed to oppress them. Each of these men who, like Jephthah and Gideon, became deliverers of the people, afterward during their lifetime became judges or counselors.

It seems evident that the priesthood failed, and fell into the sins of the people. Toward the end of the period of the judges the priesthood revived in authority, and in the last days Eli, the high priest, was also judge of Israel.

Sidelights on the unrecorded history of the priesthood are given by the fact that Eli was not of the same branch of Aaron's family as Phineas, who was high priest in Joshua's day; also in the discreditable record of the corrupt priesthood established by Micah the Ephraimite in the person of a renegade Levite whom the tribe of Dan made their priest.—Judges 17:10; 18:19.

The account of the corruption of the priesthood in the days of Eli comes into the record with startling suddenness. After Israel settled in their land, the tabernacle with its sacred treasure, the ark, was fixed at Shiloh in Mount Ephraim. There according to Jehovah's command the people went three times each year to meet each other and to worship God.—Deut. 16:16.

In course of time a priestly establishment arose at Shiloh, for the concourse of people which three times each year gathered there meant arrangements for housing and general convenience. In Eli's day the combined offices of judge and priest caused the priestly office to grow in importance, but this quickly brought corruption. The priests assumed authority; then they sought their own interests, and the interests of their class.

Corruption set in quickly, for the two priests Hophni and Phineas, the sons of Eli, took the best of the meat the offerers brought in sacrifice. Worse still, the courts of the tabernacle became a meeting-place for loose women, and these prominent priests committed fornication at the very door of the tabernacle. (1 Sam. 2:13-22) Shiloh became a picture of the corruption and degradation of a priesthood fallen from purity, for the privileges of service were made opportunities for greed and for lust.

It was impossible that God could allow this condition to remain. But it is not God's way to remove evil as soon as it begins to show itself, rather he uses it for his own purposes; and in this case it was necessary that the wickedness of the Shiloh priesthood must be seen by the people. When the evil conditions had come to a head God allowed the Philistines, long the enemies of Israel, to defeat them in battle with the immediate results that the ark of the covenant was taken captive, and there was a complete demolition of the establishment at Shiloh. The hillside on which that priestly city had stood was swept clean. (See Jeremiah 26:6.) Thus did the first ecclesiastical establishment perish.

After a long time Israel's priestly service was restored. It was when the temple was erected in Jerusalem that the priesthood of the temple was increased in numbers, and the services were on a much more elaborate scale than hitherto. The priesthood increased in importance in the eyes of the people and also in the eyes of the priests themselves.

In Isaiah's days the priests were already a very considerable power in the land. He records the corruption which had already begun to enter into that ever-increasing system. The priests of his day were evidently good feeders and free users of wine, for he says, "The priest and the prophet have erred through strong drink."—Isa. 28:7.

But in the days of Jeremiah, one hundred years later, and now four hundred years since the inauguration of the temple service, the priesthood had fallen still lower from its high privileges. Jeremiah says of the priests of his day, "The prophets prophesy falsely, and the priests bear rule by their means." (Jer. 5:31) He says the priests have inquired, "Where is Jehovah?": they were not concerned to find out Jehovah's will. He says further that the priests shed the blood of the just in the midst of Jerusalem.—Lam. 4:13.

Ezekiel, who lived and prophesied at the same time, said of Jerusalem, "Her priests have violated my law, and have profaned mine holy things." (Ezek. 22:26) Priestcraft in Israel now raised its head to the highest and attempted to control the king and the people.

Because of these things, and because all the people were of the same mind as the priests, God determined once more to destroy that which represented him in the earth; for, he said, his holy name was blasphemed by reason of these things.—Isa. 52:5.

This time God's instrument of destruction was the Babylonian power then bidding for world empire. By it Jerusalem was wasted; the temple of Jehovah was destroyed by fire; Zion was made into a heap, and the people themselves were carried captive into Babylon.

Jeremiah had prophesied that Jerusalem should be desolated as completely as Shiloh had been in former days, and Nebuchadnezzar fulfilled this prophecy. Thus the second time organized religion was destroyed: the purity of the original days had passed away through the cupidity and the hypocrisy of the priests of Israel. The blame for this calamity must be charged mainly to those men, for it was their privilege to guide the people aright. Instead of doing that, they used their office for their own selfish purposes, caring neither for the honor of Jehovah nor for the good of the people.

Yet once more a similar calamity befell Israel, the blame for which must be placed chiefly upon its priesthood. After some hundreds of years the priesthood of Israel was again in power. In the generation before Jesus was born Herod the Great enlarged the temple and made it a magnificent building. The priestly service was increased accordingly. When Jesus began his ministry a great system of religious organization was in vogue.

The priests then in high office were Sadducees, and therefore were unbelievers in the Scriptures, which is sufficient indication of the corruption of the whole system. That the whole organization which centered in the temple at that time was full of hypocrisy, every unprejudiced student will allow.

It was because of that condition, and the consequent refusal to hear the message of God by him, that Jesus prophesied its doom. Of the temple he said, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) The prophecy was fulfilled forty years thence. Jerusalem was almost wasted by the Romans; the temple was burnt to the ground; hundreds of thousands of the people perished, and great numbers were carried into captivity. For the third time the worship of Jehovah had been so corrupted by its priests that of necessity Jehovah destroyed it from the face of the earth as unworthy to represent him.

Since those days, now nearly nineteen hundred years ago, there has been no such occurrence as the destruction of religion which professed to represent God as happened then. During the long period of time since then, the multitudes of the western world have been moved by the teachings of Jesus; not, however, because the people have accepted his teaching, or even wished to have it, but because priests and politicians forced the peoples into professed acceptance and into conformation to the practices which were set up by the systems of worship.

The early church fell from its purity, and crafty men began to set the minds of the followers of the teachings of Jesus into error. After a time, slowly but surely the great anti-Christian system of papacy raised its head, engineered by Satan, the great enemy of God, of man, and of the truth. For a thousand years the "Holy Roman Empire", the greatest religious system the world has known, held full and complete sway in Europe. It was the triumph of priestcraft. With its decline from the time of the Reformation the various Protestant church organizations arose. These, however pure in origin, have surely assumed and have been accorded a high place among men, and their clergy have both taken and been

given a special place of prominence. Priestcraft has obtained in Protestantism as in Rome, the mother system.

Jesus foresaw all this and foretold another disruption of organized religion. He had no expectation that there would be such an increase in the number of true disciples as would effect the conversion of all men and bring the earth to the knowledge of the truth concerning himself. On the contrary, he saw a repetition of that which was then manifested by Jerusalem and its leaders, but on a world-wide scale. He saw great systems of organized religion fixed among the nations; he saw them filled with hypocrisy. He foretold that at the time of the end these would be seen both by God and by men as one whole, and would be treated as such. He saw, too, that all alike would be opposed to the establishment of his kingdom. Judgment must be set for them as it was then being set for Jerusalem and Judaism, and he foretold that those great systems would be destroyed as Jerusalem was about to be.

These great church systems now stand prominently before the world of men. Faith in them has gone: every one sees that they are not helpers of mankind. Men know that the leaders of the churches are not faithful to the God whom they profess to represent and to serve.

The great day of judgment for the churches has come. The three illustrations of the destruction of that which must be called organized religion, namely, Shiloh, and Jerusalem on two occasions, are God's example to guide all who will give heed to the facts of the present day, and to the inevitable consequences which must follow a priesthood filled with selfishness and hypocrisy. God's righteous anger is about to be manifested upon this great false system in the sight of all men. Then the way to the knowledge of the truth concerning Jehovah God and his good purpose to restore man will be open to all. The end of that way to all who are obedient is life everlasting in perfect happiness. The true priesthood of Jesus and his body members, the church, will bring men along that road, and nothing shall hurt nor destroy in that kingdom of peace.

## HIS PRESENCE

**Q**UESTION: The language of Matthew 24:27 is: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Are we correct in concluding that the lightnings there refer to the rising of the sun and its shining from the east to the west?

**ANSWER:** No, such does not seem to be the correct conclusion. While the rising sun and its increasing light well illustrates the increasing manifestation of the Lord's presence, that does not seem to be the reason

for Jesus' using the words in the text above quoted. His language apparently applies specifically to the time of his coming to Jehovah's temple and the gathering of the approved ones into the temple condition. Since that time God's people have reason to expect a better understanding of the truth concerning the divine plan. Since seeing the meaning of God's lightnings the foregoing text is better understood.

The word "lightning" in the above text does not mean "bright shiner". In the same verse the word "shine" appears and is translated from the Greek *phaino*. The

word simply means to shine or to appear brightly or to cast illumination, and is often rendered appear, be seen, or shine, in the English. The word "lightning" in the above text is derived from the Greek word *astrape*. This latter Greek word is thought to be derived from *aster*, which means star, evidently from the prominent feature of the star, to wit, the twinkling or flashing of light. The *Diaglott* renders the word *astrapto* as flashing.

The word "sun" is derived from the Greek word *helios*. In the same conversation, and in verse twenty-nine of the same chapter, Jesus used the word *helios*, or sun. It seems quite certain that he would have used the same word in verse twenty-seven had he intended the thought to be that his presence would be like the sun rising in the east and shining to the west.

Heretofore it has been said that Jesus must have referred to the sun in verse twenty-seven, because that body does arise in the east and gradually shines to the west and is the only body that fulfils this description. It is true that lightnings do not always appear in the east and reach to the west; nor does that seem to be the meaning of the words of Jesus. Rather this is the meaning: Lightnings come from one part of the heavens and shine forth unto other parts and are therefore not local. Frequently the lightning appears in one part of the heavens and its reflections are seen long distances away in other parts of the heaven. That such was in the mind of Jesus when speaking is borne out in his words recorded in Luke 17:24, wherein he was speaking of the same matter. "For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." The important fact is that the flash of lightning is for the information of those who are watching and is not confined to any local place.

Since Jesus used the word "lightnings" we may with propriety here consider a recognized definition of lightning which will help us to understand the matter more clearly:

Lightning, according to its manifestations, is divided into three classes. The "flash" or "stroke" lightning is the one had in mind when the name is used without qualification. . . . The second sort is sheet lightning, a sudden glow of a golden or reddish tinge on the horizon, with no definite shape or bounds. It is not usually an actual discharge in that form, the very genesis of lightning making it rare; but is the reflection of lightning flashes out of sight beyond the horizon, cast on the clouds or atmospheric haze, and visible sometimes for many scores of miles beyond the place of the actual storm which causes the flashes. A third is ball lightning.—*Encyclopedia Americana*, Vol. 17, p. 433.

The words of Jesus do not convey the thought that the lightning zigzags in a streak across the sky from the east clear over to the west of the horizon, but that the lightning flash originates and emerges from one part of the heaven (whether that be east, west, north or south), and its shining is so brilliant that it illuminates a part of the heavens far distant away. Therefore the lightning is not confined to one place.

By getting the proper setting of the text a better

understanding may be had. Jesus had visited the temple which Herod built. Herod was an Edomite, that is, a descendant from Esau. He and his temple represented the denominational ecclesiastical systems which builded a false temple unto the name of the Lord. When Jesus came to the temple of Herod he found that the Jewish clergy and their allies were there making merchandise and had turned the temple into a den of thieves. That well foreshadows the condition of modern times. The clergy have used their religious system to aid the profiteers in their business and together they have turned the professed house of the Lord into a place of thieving merchandise.—Matt. 21:12, 13.

After leaving the temple Jesus spoke the words in the text under consideration here: "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24:1, 2.

Evidently Jesus at that time had in mind the time when he would come to the temple which God would build; that he would come for judgment, which judgment would include his denunciation of the false temple foreshadowed by Herod's temple and the complete fall of the Babylonish systems. Jesus and his disciples were at the time seated on the mount of Olives overlooking the site of the temple. There in private the disciples propounded to him this question: "Tell us, when shall these things be [the destruction of the temple], and what shall be the sign of thy coming, and of the end of the world?" The answer of Jesus must apply at and during the period of time in which these three things mentioned would obtain, to wit, at the end of the world and at his second coming as rightful King of the world, and at the time of judgment upon the temple and the overthrow and destruction of this professed temple, pictured by the temple of Herod.

The year 1914 marked the end of the world and the time when Jehovah placed Christ Jesus upon his throne as the rightful King of the world. Three and one-half years thereafter, to wit, in 1918, Jesus came to the true temple of God, first for judgment upon the house of God, and then for judgment upon the professed house of God, which judgment includes the complete destruction of Satan's organization, including that professed temple.—Ps. 11:4-6; 1 Pet. 4:17.

Prior to 1914 there was no evidence of the fulfilment of our Lord's prophecy as set forth in Matthew 24. The evidence of his presence from 1874 until 1914 must be found and is found in other portions of the Scriptures. From 1914 to 1918 the Bridegroom seemed to tarry and the "evil servant" class became manifest and therefore unfaithful. The motive of the evil servant class was selfish, because they had been looking to the time when they might receive a reward for themselves. Those unselfishly devoted to the Lord remained faithful and



were faithfully representing the Lord the best they could when he came to his temple, and of these faithful and approved ones is made up "that faithful and wise servant". To the "faithful and wise servant" the Lord committed all of his goods, to wit, his kingdom interests. He brought these faithful ones into the temple condition, gave to them the garments of salvation, and covered them with the robe of righteousness.

The World War ended in 1918; and later the faithful anointed ones awakened to the fact that there must be given a wide witness to the world concerning God's plan, and particularly the evidence relating to the end of the world and his second presence. The Lord was then in his temple enlightening the minds of the faithful ones. The false Christs and false teachers had appeared and spoken their wisdom even as Jesus foretold.

Now with this setting of the text let us consider the context and the text together. Jesus said: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not." (Matt. 24:25, 26) Jesus was warning his followers against deception that might be practised upon them by false teachers concerning the place where Christ would be found.

It is Jehovah who makes the lightnings. (Jer. 10:13) Jehovah is the One who gives light to his church through the Head thereof, Christ Jesus. Therefore the Lord was giving warning to his followers that the light concerning his presence would not come from some one who spoke of his being in a specific place. Hence he said: 'If some human beings, who can not make lightnings and who can not make the truth, say unto you who are of God's anointed class and in the temple condition, Behold, he is in the desert or in the secret chamber, do not believe them.' "For as the lightning [flashes

of divine truths originate with Jehovah and are sent to the members of his organization through the Head thereof, Christ Jesus] cometh out of the east, and shineth even unto the west [and is therefore not merely in one place]; so shall also the coming of the Son of man be."

In other words, Christ Jesus would not be located in some private place but would be in his temple, and the light that would illuminate the minds of the temple class concerning his presence would come from Jehovah and would shine to every one of the temple class, regardless of what part of the earth he might be in. This thought is borne out by Luke 17:24. This conclusion is borne out also by the facts. It has been since 1918, and more particularly since 1922, that the temple class has had a clearer vision of the presence of the Lord and that the vision of God's plan continues to unfold and increase. These increasing truths come like flashes of lightning, and they are seen by those who are watching for a further revelation of the Lord's truth.

Furthermore it may be said with propriety that the east represents the position of Christ Jesus relative to the members of his body who are on earth; that the flashes of God's lightning come from him through Christ to his church, and that therefore the flashes of God's lightning that illuminates the minds of the faithful anointed do appear from the east (by and through Christ) and shine unto the west, that is, to the relative position of the body members on earth. It shines into the minds of God's faithful, regardless of where they may be.

The conclusion, therefore, is that the prophecy of Jesus uttered in Matthew 24:27 had no fulfilment until the time of his coming to his temple in 1918; that the lightning there mentioned has no reference to the sun, but that the lightning illustrates how the Lord suddenly came to his temple.—Mal. 3:1, 2.

## INTERESTING LETTERS

### WOULD BROADCAST IT

DEAR BRETHREN:

I have finished reading *The Watch Tower* on "Antichrist"; and although I know your time is taken up with more important matters, nevertheless I feel it to be my duty to write briefly to express my appreciation of this article and of the blessing received while reading it.

If this article were broadcast over the radio, I believe it would release a number of prisoners as well as dry up the waters of the Euphrates, and be a means of opening the way for placing the literature in the hands of the people.

Again thanking you for the time spent on this letter, and assuring you of my prayers at the throne of grace, I remain

Yours in his service,  
A. R. GUNDECKER.—Pa.

[The above-mentioned article, "The Antichrist," forms the latter half of the booklet, *The Peoples Friend*, five millions copies of which now are in process of making; and the zealous ones everywhere will have a chance to put it into the hands of the people.]

### INSPIRED TO TAKE ORDERS

DEAR BROTHER RUTHERFORD:

I have just finished reading your latest book, *Government*. I think it is wonderful. I wish I could express to you my deep appreciation of same.

You so graphically picture the baneful influence of the Devil's organization; then so vividly picture and prove by God's Word the wonderful blessings accruing from God's kingdom, which shall be the desire of all nations. It so inspired me (although I had only a borrowed volume) that I went out and immediately took orders for three.

I was delighted at your address at the Detroit Convention; it could not have been improved upon. We love you, dear brother, for your work's sake. Because we know you are used of Jehovah at this particular time, we pray for you; for we desire, with you, above all things that God's will be done on earth as in heaven. We realize your ability by God's grace to make this blessed truth plain and understandable even to the unlearned. God bless you in all your labor of love, and praise to Jehovah.

Your sister,  
MRS. GEO. W. DE PRIEST.—N. C.

# International Bible Students Association

## RADIO SERVICE

The kingdom message is broadcast over the following and other stations in Africa, Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS
	Cape Town, South Africa .....	800	375	1500	WBAW	Nashville, Tenn. ....	1250 239.9 5000
	Durban, South Africa .....	750	400	1500	Sun pm 7-7.30		
	Johannesburg, South Africa .....	676	443.5	500	WBAX	Wilkes-Barre, Pa. ....	1200 249.9 100
	Newcastle, N. S. W., Australia .....	1040	288	100	Sun pm 8-9		
2HD	Sun pm 7-8.30				WBRR	New York (Rossville), N. Y. ....	1170 256.3 1000
2KY	Sydney, N. S. W. ....	1070	280	1500	Sun am 9.30-12, pm 2-4, 7-9		
	Mon Tue pm 8.30				Mon Tue Thu Fri pm 2-4, 7-9		
8DB	Melbourne, Victoria .....	1180	255	500	Wed pm 2-4, 6-8		
	Sun pm 6.30-8.30				WBRC	Birmingham, Ala. ....	990 302.8 250
4QG	Brisbane, Queensland .....	779	385	5000	Tue pm 8-8.30		
4YA	Dunedin, New Zealand .....	647	463	750	WBT	Charlotte, N. C. ....	1160 258.6 500
	Sun pm 8-9				Sun pm 6.30-7		
5DN	Adelaide, South Australia .....	960	313	500	WCAH	Columbus, Ohio .....	1280 234.2 250
	Sun pm 8.15-10				Sun pm 12-1, 9-10		
6WF	Perth, Western Australia .....	240	1250	5000	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon		
	Sun (occasionally)				Fri pm 8-9.30		
CJCF	Calgary, Alta. ....	690	434.5	100	WCBA	Allentown, Pa. ....	1350 222.1 150
	Mon pm 8-9				Sun pm 6.30-7		
CJGC	London, Ont. ....	910	329.5	500	WCSH	Portland, Me. ....	820 365.6 500
	Sun pm 2-3 (every other week)				Sun pm 4-4.30		
CJRM	Moose Jaw, Sask. ....	1010	296.9	500	WDAY	Fargo, N. D. ....	550 545.1 250
	Sun am 10-10.25 (monthly)				Sun pm 2-3,		
CKOC	Hamilton, Ont. ....	880	340.7	100	WEBC	Duluth, Minn. ....	1240 241.8 250
	Thu pm 7-7.30				Sun pm 5-5.45		
	Sun am 10.15-10.45; alternate Sun pm 6.15-6.45				WEBR	Buffalo, N. Y. ....	1240 241.8 200
CKPC	Preston, Ont. ....	1210	247.8	25	Sun pm 2.30-3.30		
	Sun pm 3-4.30				WEDH	Erie, Pa. ....	1440 208.2 50
CKY	Winnipeg, Man. ....	780	384.4	500	Sun am 10.30-11.30 (second, monthly)		
	Sun am 11-12.30 (monthly)				WEPS	Gloucester, Mass. ....	1010 296.9 100
KFEQ	St. Joseph, Mo. ....	1300	230.6	1000	Sun am 11-12		
	Sun pm 7-7.30				WFBL	Syracuse, N. Y. ....	1160 258.5 750
KFH	Wichita, Kan. ....	1220	245.8	500	Sun pm 1.30-2		
	Sun am 9.30-10.30				WFDF	Flint, Mich. ....	1100 272.6 100
KFJF	Oklahoma City, Okla. ....	1100	272.6	5000	Fri pm 9.30-10		
	Sun am 9-9.30; Thu pm 8-8.45				WGFB	Evansville, Ind. ....	1270 236.1 250
KFJZ	Fort Worth, Tex. ....	1200	249.9	50	Mon pm 6.30-7		
	Sun pm 6.30-7.15				WGBS	New York, N. Y. ....	860 348.6 500
KFKB	Milford, Kan. ....	1240	241.8	1500	Wed pm 10.30-11.15 (every other week)		
	Sun pm 9-9.30				WGHP	Detroit, Mich. ....	1080 277.6 5000
KFSD	San Diego, Calif. ....	680	440.9	500	Sun am 11.45-12.15 p. m.		
	Sun pm 2-3				WHB	Kansas City, Mo. ....	890 336.9 500
KFUL	Galveston, Tex. ....	1160	258.5	750	Sun am 9.45-10.45		
	Sun am 10-10.30				WHEC	Rochester, N. Y. ....	1180 254.1 500
KFUM	Colorado Springs, Colo. ....	620	483.6	1000	Sun am 10-10.30		
	Thu pm 7-				WHK	Cleveland, Ohio .....	1130 265.3 500
KFVS	Cape Girardeau, Mo. ....	1340	223.7	50	Sun am 11-12 pm 12-1, 2-3, 7-8.30		
	Sun pm 6-6.30				Thu pm 7.30-9.45		
KFWM	Oakland, Calif. ....	1270	236.1	500	WIBM	Jackson, Mich. ....	1490 201.2 100
	Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20				Sun pm 2-2.30		
	Mon pm 12-1, 5-7.15, 8-10				WICC	Bridgeport, Conn. ....	1130 265.3 500
	Tue pm 12-1, 2-3, 5-7.15, 8-10				Mon pm 8-9		
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10				WIL	St. Louis, Mo. ....	1160 258.5 500
	Thu pm 12-1, 2-3, 5-7.15, 8-10				Sun pm 6.30-7		
	Fri pm 12-1, 2-3, 5-7.15, 8-10				WII	Philadelphia, Pa. ....	860 348.6 500
	Sat pm 12-1, 8-10				Wed pm 3.45-		
KGGH	Shreveport (Cedar Grove), La. ....	1410	212.6	50	WISN	Milwaukee, Wis. ....	1110 270.1 500
	Thu pm 8.30-9				Sun am 10-11		
KGHF	Pueblo, Colo. ....	1430	209.7	250	WJAD	Waco, Tex. ....	900 333.2 500
	Mon pm 8-8.30				Sun pm 6.45-7.30		
KGHL	Billings, Mont. ....	1350	222.1	500	WKBF	Indianapolis, Ind. ....	1190 252 250
	Sun am 9.30-10.30				Mon pm 7.30-8.15		
KGRC	San Antonio, Tex. ....	1360	220.4	100	WLBG	Petersburg, Va. ....	1400 214.2 100
	Sun pm 1-2				Sun am 10-11, pm 3-4, 4.30-5.30		
KHQ	Spokane, Wash. ....	810	370.2	1000	WLBV	Mansfield, Ohio ....	1450 206.8 50
	Sun am 10.30-11, pm 9.30-10.30				Sun pm 9-10		
KJR	Seattle, Wash. ....	860	348.6	2500	WLBV	Oil City, Pa. ....	1100 272.6 500
	Sun am 10-11, pm 5-6				Sun pm 4.30-5 (second and fourth, monthly)		
KLZ	Denver, Colo. ....	850	352.7	750	WLSI	Providence, R. I. ....	1210 247.8 250
	Sun pm 7-8				Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8		
KMBC	Independence, Mo. ....	1110	270.1	1500	WMBH	Joplin, Mo. ....	1470 204 100
	Sun pm 5-5.30				Sun pm 6-7		
KNIC	Inglewood, Calif. ....	1340	223.7	500	WMBR	Tampa, Fla. ....	1190 252 100
	Sun pm 8-9.15				Mon pm 8		
KNRC	Los Angeles, Calif. ....	800	374.8	500	WNAT	Philadelphia, Pa. ....	1040 288.3 100
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8				Wed pm 8-9.30; Sat pm 8-9.30		
KNX	Hollywood, Calif. ....	890	336.9	500	WNBK	Endicott, N. Y. ....	1450 206.8 50
	Sun pm 1-2				Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30		
	Mon am 8-8.15 (fourth, monthly)				WNBH	New Bedford, Mass. ....	1150 260.7 250
KOCW	Chickasha, Okla. ....	1190	252	500	Tue pm 8-9		
	Sun pm 6.30-7 (first and third, monthly)				WNBZ	Saranac Lake, N. Y. ....	1290 232.4 10
KOIL	Council Bluffs, Iowa ....	940	319	5000	Sun am 10.15-10.45		
	Sun am 10-10.30				WNOX	Knoxville, Tenn. ....	1130 265.3 1000
KPQ	Seattle, Wash. ....	1300	230.6	100	Fri pm 7.30-8		
	Sun am 10-11; pm 9-10				WNRG	Greensboro, N. C. ....	1340 223.7 500
KPRC	Houston, Tex. ....	1020	293.9	1000	Fri pm 7-7.30		
	Mon pm 9-9.45 (every other week)				WOBV	Charleston, W. Va. ....	1120 267.7 50
KQV	Pittsburgh, Pa. ....	1110	270.1	500	Wed pm 9-9.30		
	Sun pm 1-2, 7-8; Fri pm 8-9				WODA	Paterson, N. J. ....	1020 293.9 1000
KSOO	Sioux Falls, S. Dak. ....	1430	209.7	250	Sun am 10-10.30		
	Sun am 10-11				WOKO	Poughkeepsie (Mt. Beacon), N. Y. ....	1390 216 500
KTNT	Muscatine, Iowa ....	1170	256.3	2000	Sun pm 12.30-1.30		
	Sun pm 12-1 (every other week)				WOOD	Grand Rapids, Mich. ....	1150 260.7 500
KVOS	Bellingham, Wash. ....	1430	209.7	250	Sun pm 9-10		
	Sun pm 6.30-7.15						
WABC	New York, N. Y. ....	970	309.1	2500			
	Sun 12-12.30 noon (English); pm 6-7 (Foreign)						

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