



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

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

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SEMI-MONTHLY

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CONTENTS

THE ROYAL HOUSE OF GOD (Part 2)	35
The Call	35
Who Responds to Call	36
Two Goats	37
HOW INHERIT ETERNAL LIFE?	40
IMMORTALITY VS. EVERLASTING LIFE ON EARTH	45
LETTERS FROM AFIELD	47
Clearest, Sharpest, Strongest	47
A God-given Gift	47
SERVICE APPOINTMENTS	48
SERVICE CONVENTIONS	34
CREATION FOR THE BLIND	34
BEREAN BIBLE STUDIES	34

"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 13:20.

THIS JOURNAL

ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

THAT GOD created the earth for man, and 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 wrongful act all men are born sinners and without the right to life.

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

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose 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 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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The WATCH TOWER

"Sing unto Jehovah"

Issue of January 1, 1930

Week beginning March 2	¶ 1-14
Week beginning March 9	¶ 15-25
Week beginning March 16	¶ 26-38

"Jehovah's Royal House"

Issue of January 15, 1930

Week beginning March 23	¶ 1-18
Week beginning March 30	¶ 19-34

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AND HERALD OF CHRIST'S PRESENCE

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THE ROYAL HOUSE OF GOD

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

PART 2

JEHOVAH has exalted Christ Jesus and given him a name above all creation. He has placed him upon his throne, and the enemy Satan has been cast out of heaven. Satan, now devoting his operations to things pertaining to the earth, is preparing for the great battle against Christ the King of kings. Christ will be victorious in that fight as the great Field Marshal of Jehovah. Who will be with him in the war and in the victory? His answer is: "The called, and chosen, and faithful." Because that crucial hour is at hand the remnant has every reason to expect a clearer vision of things pertaining to the royal house of God. A clearer vision may enable them to understand why some are zealous in proclaiming the message of the King, and why others have not that zeal.

THE CALL

¹ The word "call" used in the foregoing text means an invitation. Necessarily it must follow that all who become members of the royal house are first called or invited by the one who builds the house. It is God's house or organization, and therefore the call must proceed from him. Who, then, are called? and when are such called? Was Jesus called or invited to be the Head over the house? and, if so, when was the invitation given? By ascertaining the Scriptural answer concerning Jesus the answer concerning the others may be understood.

² The royal house is composed exclusively of spirit creatures of the divine nature. None other than spirit creatures could be invited to become members of that house. When Jesus went to the Jordan and asked John to baptize him, had he then received the call? That question must be answered in the negative because Jesus was then a perfect man and as such he could not accept the call to headship in the house royal, and, to be sure, God would not give him an invitation which he could not accept. When he reached the Jordan Jesus presented himself to Jehovah, agreeing to do the will of God. (Heb. 10:7) It is true that Jesus always did his Father's will, but now he comes as a perfect man agreeing to carry out whatsoever the will of God concerning him might be. As a natu-

ral man he could not have fully appreciated the meaning of the covenant by sacrifice; yet it was natural for him as the beloved of his Father to be delighted in doing the will of his Father, and that at any cost. He went down into the waters of the Jordan, was immersed in the water, and by that act he bore public testimony that he had fully devoted himself to do whatsoever God would have him to do. For want of a better word we call this act of Jesus "consecration". When Jesus came up out of the water John testified that he "saw the spirit descending from heaven like a dove, and [that] it abode upon him". Thereby John recognized Jesus as the Son of God. (John 1:32, 34) It was at that time that the voice from heaven was heard to say: "This is my beloved son, in whom I am well pleased." (Matt. 3:17) Then and there Jesus was begotten or brought forth by his Father and audibly acknowledged by the Father as his beloved Son in whom he was pleased. That was the very first moment Jesus could have been invited or called to the heavenly position.

³ Was he called at that time, or was the calling later? After his baptism in the Jordan 'Jesus was led of the spirit [God's power] into the wilderness' (Matt. 4:1), and "the heavens were opened unto him" and he was thereafter given an understanding of the things pertaining to God's selection of the royal house.

⁴ In the period of forty days following he was fasting in the mountain, and it is reasonable to conclude that he was studying the Word of God with which he was familiar and was probably communing with Jehovah his Father. That seems to be the logical and reasonable time when the call or invitation was given to Jesus to become the Head of Jehovah's royal house. It was after that that he stated that his Father had made a covenant with him to give him the kingdom. At the conclusion of the fast of forty days Satan was permitted to place great temptations before Jesus. Satan must have known that Jesus was at that time the Son of God with the high calling of the kingdom set before him or offered to him. It is written that "when he [God] bringeth in the firstbegotten

into the world, he saith, And let all the angels of God worship him". (Heb. 1:6) While Satan was not one of God's angels, yet as a spirit creature he could have known of this commandment to God's angels. He could also have known that God had invited Jesus to the most exalted place. The temptation which Satan set before Jesus indicates that Satan understood that Jesus had received the promise of the kingdom and of life divine. He tempted Jesus to exercise his divinely-given power in a manner that would be contrary to God's will. Jesus refused and rebuffed Satan, and then Satan offered to abdicate his own position as god of this world and give to Jesus all the kingdoms of the world upon one condition, that of receiving the worship of Jesus. The firm stand which Jesus took against Satan shows that Jesus had then received the call and had accepted it and responded thereto, and that he was determined to stand firm by his covenant.

* The testimony of the Apostle Paul is: "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) It must have been at the time the call was set before him and he responded thereto that Jesus saw that he must die on the cross but was willing to joyfully endure the same. This could not have been at the time of his baptism in the Jordan, because it was after his baptism that the heavens were opened unto him. The conclusion is therefore irresistible that Jesus did not receive the call to be the Head of God's house until after he was in the wilderness. If that conclusion be the correct one, then it fixes the rule that the call of all those who are invited into the kingdom is given after such are brought forth or born as the sons of God. Those who will be members of the royal house must follow in the footsteps of Jesus and must take the identical course that he took. (1 Pet. 2:21) No one, therefore, could be called until he becomes a new creature and is brought forth as the son of God.

† Furthermore the Scriptures state that the call is to the high or heavenly calling. (Heb. 3:1; Phil. 3:14) No human creature could receive or accept that call; and since God would not invite a creature to do an impossible thing, we must conclude that the call is to the one who has been brought forth or begotten of God as a new creature.

* Paul, addressing members of the new creation who had been brought forth as the sons of God, said that he had charged every one of them as a father would do to his own children, and then adds: "That ye would walk worthy of God, who hath called [invited] you unto his kingdom [royal house] and glory." (1 Thess. 2:12) Only the new creature could receive such a call; nor does it seem reasonable that God would arbitrarily put into the race for the prize of the high calling any one without his knowledge and an opportunity to accept or reject the call.

* The "babe" in Christ Jesus, the man whom we call Praise, learned by and through the Word of God that there is a heavenly calling. A knowledge of that fact must be his opportunity to accept the call. If Jesus must first be given some knowledge before he accepted the call, the same rule must be true with reference to all who are called. That conclusion is amply supported by the words of Peter. He addresses those who "have obtained like precious faith with us". Then he says the high things are set before such new creature "through the knowledge of him that hath called us to glory and virtue". He then tells such sons of God what is required to make their calling and election sure. (2 Pet. 1:2-10) This shows that the new creature must have some knowledge of the high calling to the kingdom or royal house and then must accept it before he can be chosen.

WHO RESPONDS TO CALL

† The throne is used as a symbol representing those who reign with Christ Jesus and who are therefore members of the royal or reigning house of Jehovah. They are the ones who will be overcomers and be made to sit with Christ in his throne. (Rev. 3:21) It is such that are granted the privilege of exercising power over the nations. (Rev. 2:26, 27) The members of the royal house must be those who "were beheaded for the witness of Jesus, and for the Word of God", who do not worship the beast nor his image and who have not the mark of the beast upon their foreheads or in their hands. Then it is stated of them: "And they lived and reigned with Christ a thousand years." Such are the ones whom the Lord declares "shall be priests of God and of Christ, and shall reign with him a thousand years". (Rev. 20:4, 6) There is but one conclusion that can be drawn from the above scriptures, which is: that there are two classes of creatures who are brought forth by or begotten of God, one of which is composed of those who are overcomers and are made members of the royal house; and the other made up of those who live as spirit beings but are not made members of the royal house. The latter class is designated as the "great multitude", and "therefore are they before the throne of God, and serve him". (Rev. 7:9, 15) It is thus made certain that they are not of the royal house.

† Looking now at the facts as they appear, it is quite evident that there are now on earth a large number of persons who have entered into a covenant with God to do his will, who still manifest faith in God and in Christ Jesus, and yet who have not the zeal peculiar to the house of the Lord. (Ps. 69:9) Many who compose this class are mentioned in the Scriptures as "prisoners", and are in the organization known as the nominal church. Probably there is a large number outside of the nominal church who belong to that class. They have not thought of for-

saking the Lord, but confidently cling to Christ as their Redeemer. Quite a number of such have a knowledge of God's purpose and yet show no enthusiasm for the King, for the vindication of Jehovah's name and for the kingdom. There must be a reason for this, and may we not find some explanation thereof in connection with the call to the high calling? Have those composing the great multitude class been called? and, if so, have they responded to the call? If such have never been called, or having been called never responded thereto, it is manifest that they could not be chosen by the Lord, hence never could be of the faithful that will make up the royal house. It will not do to say that all are called at the time of justification, because only those who are brought forth as spirit creatures of God can be called and can accept the call. We must always keep in mind that the call is a "holy calling" and unto eternal life. (2 Tim. 1:9; 1 Tim. 6:12) It seems clear from the Scriptures that such must have some knowledge of the call, or invitation, before they could accept it, and that knowledge is not obtained until they are brought forth or begotten as the sons of God.

¹² It is written: "There is one body, and one spirit, even as ye are called in one hope of your calling." (Eph. 4:4) These words are not addressed to the natural man, but to those who are begotten or brought forth as sons of God. The conclusion reached from these words must be that God has not two vocations to which he is inviting his sons, but that he has only one. In this same connection the apostle admonishes the followers of Jesus Christ to "walk worthy of the vocation wherewith ye are called", which is to membership in the royal house. His words mean that God is selecting the members of the royal house and that the calling or invitation is to that alone; that the hope of the called ones is membership in that royal house, and that no spirit-begotten one has the right or privilege to aspire to any but that one. This text does not even say that all are called or invited; but even if it may be inferred from the language used that the call does extend to all the spirit-begotten ones, such is no evidence that those who are called respond to or accept that call. The known facts support the conclusion that those who go to make up the great multitude have never responded to the call, because they show no zeal or enthusiasm which does mark those who are diligently seeking the prize of the high calling.

¹³ God would not arbitrarily put any one in the race for the prize, because if he did so such would be inconsistent with the call or invitation. Jesus gave utterance to the solemn statement: "Many [spirit-begotten ones] are called [receive the invitation], but few [respond to the call and qualify and] are chosen." (Matt. 20:16; 22:14) They could not be chosen if they did not respond to the call, and that raises the question as to whether or not those who will make up

the great multitude were ever in the race for the prize of the high calling. If one is brought forth or begotten as the son of God and receives the call but does not accept or respond thereto, he could not be in line for membership in God's royal house.

TWO GOATS

¹⁴ In this connection consideration may be given to the ceremony performed on the typical day of atonement. That ceremony foreshadowed something in connection with the selection of the members of God's royal house. (Heb. 10:1) Two goats were selected by the high priest, to be used for a sin-offering. "And [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering." It must be that both of these goats at the time of being taken represented the same class of persons, otherwise it would have been impossible for them to represent persons standing on an equal footing before the Lord. Instead of saying that those goats represented merely the justified, would it not be more fitting to say that both goats represented all the justified spirit-begotten ones, that is to say, all who are brought forth as the sons of God? "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat."—Lev. 16:7, 8.

¹⁵ Both goats must have represented the same class of persons when the high priest presented them before the Lord, otherwise there would have been no occasion for the casting of lots. One of the goats was afterwards offered as a sin-offering. The casting of the lots by the priest determined which one should be so offered, and proves that God does not arbitrarily determine who shall be chosen as a member of his royal house. The casting of the lots indicated that the two goats at that moment represented the same class of persons or creatures having an equal standing before the Lord. The fact that one of the lots was for the Lord and the other lot for the scapegoat proves that from this point forward these brought-forth sons of God would be divided into two classes, but that the Lord would not himself arbitrarily determine who should be in either class. This seems to well represent that both classes receive the call but only one responds thereto.

¹⁶ It is made clear that no one could possibly be of the royal house unless he be a true follower of Christ Jesus. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) The language of the above scripture makes it plain that those who accept the call and go on must suffer with Christ Jesus. Suffering with Christ Jesus is the condition precedent to reigning with him. (2 Tim. 2:12) It is such suffering with Christ that Paul declared he

delighted to have a part in. (Col. 1:24) Those who thus suffer are offered as a part of the sacrifice of Christ Jesus, and were therefore clearly foreshadowed by the Lord's goat. Those of the great multitude do not suffer with Christ, and hence could not reign with him. The casting of lots on the two goats therefore fittingly says in symbol, 'All of the spirit-begotten ones when brought forth as God's sons have an equal show to hear and to respond to the call, but there are many thus called who do not heed the call and put forth the effort to meet the requirements thereof.'

¹⁷ After the casting of lots, then the high priest proceeded to sacrifice the one designated as the Lord's goat. "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."—Lev. 16:9, 15.

¹⁸ The goat sacrificed was the one upon which the Lord's lot fell. But that lot might have fallen upon the other goat. Therefore the conclusion is irresistible that both goats at the time of being presented by the high priest before the Lord represented all the spirit-begotten ones, a part of whom are offered up by the Lord as a part of his sacrifice, and the greater number of which are forced through a condition of involuntary suffering. This conclusion is supported by the fact that, subsequent to the offering of the Lord's goat, the scapegoat was dealt with by sending it forth into the wilderness, picturing the class that is forced into the great tribulation and comes through it by reason of their faith in Christ and in God and obtain the Lord's approval, which approval is symbolized by their robes being made white. (Rev. 7:14) The only reasonable conclusion is that all who are brought forth are begotten as the sons of God and are called; that some heed and respond to that call and enter the race for the prize of the high calling, and a great number do not heed or respond to the call and are therefore never in line for membership in the royal house of God.

¹⁹ In further support of this conclusion consideration is given to the words of the apostle. Addressing his words to the begotten sons of God, Paul calls them brethren. He would not have called them brethren had they not been brought forth as God's sons. There must have been some of his brethren then who had not responded to the call. These had not shown the proper appreciation of the privilege set before them. Paul therefore says to them: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Those addressed had been begotten and were standing indifferent to the great prospect set before them.

They had received some knowledge of the high calling, and therefore had received the invitation, and Paul was beseeching them to respond thereto and to meet the requirements by wholly and completely presenting themselves as a living sacrifice, and thereby to perform the reasonable service laid before them. Then he adds: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

²⁰ With propriety it may be asked: How could a born and begotten new creature conform himself to this world? The answer is, by lending his aid, influence, support and service to the things of this world, such as politics, social reform, and like efforts to make the world a fit place in which to live. That is exactly what a great multitude of professed followers of Christ have been doing. They have manifested a zeal, but not according to knowledge of God's Word. The zeal of such has been for anything but the Lord's royal house. They have sought to bring about the kingdom contrary to the way in which the Lord says it must be done.

²¹ When one accepts the call to the kingdom of God and devotes himself thereto, he makes himself a target for the world and must suffer because he refuses to conform himself to this world. As a son of God he will then pursue a course of boldness for the Lord. That which a man really loves, he seeks; and now, his affections being set on things above, he does not seek to reform the world, but he seeks to do God's will. (Col. 3:2) Speaking to his disciples concerning the kingdom Jesus said: "For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning." (Luke 12:34, 35) Thus he shows that one who loves the Lord's kingdom has his heart set upon it and makes himself a servant thereof.

²² As further proof that the call is to the spirit-begotten ones, consideration is given to the words of the prophet of God: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." (Ps. 45:10) Jehovah is the Father, and those who are begotten by him or brought forth by him are designated as daughters of the Lord. Jesus referred to such as 'daughters of Zion which is the mother of us all' (John 12:15; Gal. 4:26); evidently called daughters because these are the ones from which is to be taken the Bride of Christ. Manifestly the words of the prophet are addressed to the spirit-begotten ones when he says: "Hearken, O daughter." This would well represent the call or invitation. Then the prophet adds: "Consider, and incline thine ear." These words seem to be equivalent to saying: The call is now set before you. Count the cost and determine what you are going to do. "Incline thine ear" seems to mean: Now you are asked to have "the hearing of faith" by the spirit

and grace of God. (Gal. 3:5) If such have the hearing of faith they will respond to the call or invitation. The further admonition of the prophet to such is: 'If you do respond to this call, you must forget or put behind you the things of this world and devote yourself to God and his King.' Then those who do respond to the call and are chosen and continue faithful are shown to be the ones whom the King desires: "So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:11.

²³ In his second epistle Peter makes a plain distinction between two classes that are made up by those who are brought forth as the sons of God. He addresses his words "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ". Without a question of doubt these words are addressed to those who have responded to the call. Not all who are begotten have "like precious faith" with the apostle. Some have much less faith. Then the apostle adds that him and others of like precious faith God has called to glory and virtue, and that God by his grace and power has provided for such all things that pertain unto life and godliness. Of necessity these words of the apostle limit the class described to those who will be of the royal family. These greatest of all blessings, says the apostle, are promised by Jehovah, and by reason thereof the ones to whom the promises are made "may become partakers of the divine nature", which must mean that they would be like Jesus Christ and reign with him. Then the apostle lays down the conditions that must be met by those who will ultimately receive these greatest of all blessings. (2 Pet. 1:1-8) Undoubtedly those mentioned by the apostle, and whom he admonishes to meet these conditions, are the ones that have been 'called to glory' and have accepted and responded to the call.

²⁴ After telling them that they must add to their faith virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, then he says to them: "If ye do these things, ye shall never fall," but you shall receive an abundant entrance into the kingdom. (2 Pet. 1:10) Clearly this is the class that constitutes the royal house. In the context the apostle describes another class when he says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 Pet. 1:9.

²⁵ The ones mentioned in the last-quoted scripture undoubtedly are spirit-begotten ones, but the apostle is not addressing them. He is telling the other class what is the difficulty with the less favored ones. His language does not indicate that the ones described as blind ever at any time accepted and responded to the call. He does make it plain that they were once "purged from [their] old sins". They were thus purged when they were justified and brought forth as the sons of God; and since he mentions the other

class' responding to the call, it is manifest that the latter class does not respond to the call. Although brought forth as God's sons they are blind, barren, and unfruitful, and of this class is made up the great multitude. They being blind to the truth, the prophet describes them as those that "sit in darkness and in the shadow of death, [and] being bound in affliction and iron", because they disregarded the counsel of the Most High and did not respond to the call and qualify. Then in their distress they cry unto the Lord and he saves them. (Ps. 107:9-14) These are they that are the prisoners who are "appointed to die". (Ps. 79:8-13) Having been brought forth as the sons of God they might have responded to the call and been permitted to die in the manner pictured by the sacrifice of the Lord's goat, but their lot has been otherwise because they did not respond to the invitation and must be forced into death and through the great tribulation.

²⁶ All the scriptures bearing upon the point strongly tend to prove that those who will compose the great multitude have never responded to the call, but have contented themselves by taking a course of least resistance or by confidently resting in the hope that God would give them some heavenly salvation and that their chief business on earth is to prepare themselves for that salvation. They have never had the zeal for the kingdom and have made no effort to glorify the name of Jehovah, and there is no evidence that they have been in the race for the prize of the high calling to the royal house of God.

²⁷ Briefly summed up, the conclusion is stated thus: That Jesus was brought forth and identified as God's beloved Son at the time of his baptism; that thereafter and while in the wilderness he received the invitation or call to headship of the royal house, accepted it, and was put to the test; that no one is called to membership in the royal house or high calling except spirit-begotten creatures; that the call is set before all who are brought forth as God's sons; that a few respond to the call and are chosen, and that many never do respond to the call. According to the *Revised Version* it is written: "Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18, R.V.) Add to this the words of Paul that God has but one vocation to which he has called his sons, and these "are called in one hope". (Eph. 4:1-4) Add to this the words of Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3); and the further fact that Peter states that there are those that are blind and cannot see afar off, and it is manifest that there are some who respond to the call and many who do not, and these scriptures are exactly in accord with the words of Jesus that "many are called, but few are chosen".

(Matt. 22:14) The words of Jesus furthermore make it clear that those who will be of the royal house not only are called, but are chosen and prove faithful. Now let consideration be given to how those who respond to the call are chosen and what is proof that such have been chosen.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What steps have already been taken for the removal of Satan's dominion and the establishment of the new world? Why has Jehovah at this time given his people a clearer vision of the things pertaining to his royal house?
- ¶ 2. What is the meaning of the word "call", as here used? From whom does the call come, and why?
- ¶ 3. Jehovah's royal house is composed of what class of creatures? Explain whether Jesus received the call when at Jordan. What did take place there?
- ¶ 4, 5. Relate what followed the event at Jordan, and locate therein Jesus' call and anointing.
- ¶ 6. When, then, was the call set before Jesus? When did he perceive that his course would lie by way of the cross? What is indicated therein as to when the call is given to all who are invited into the kingdom?
- ¶ 7-9. To what is the call an invitation? Show to what class of creatures this call would be given. What is necessary as to information, that the call may be discerned and accepted?
- ¶ 10. Account for a reigning class as distinguished from a class that will serve before the throne.
- ¶ 11. Identify the 'prisoner' class. Explain whether these have been called and chosen.
- ¶ 12. Explain the call mentioned in Ephesians 4:4, and whether there is another call or vocation than this. What is it to "walk worthy of the vocation wherewith ye are called"? Have all the spirit-begotten ones received the heavenly call?
- ¶ 13. What did Jesus mean when he said that "many are called, but few are chosen"?
- ¶ 14, 15. Describe the selection of the goat for the sin-offering on the typical day of atonement, and explain what was pictured in each part of that procedure.
- ¶ 16. What took place after the casting of the lots, and what was pictured therein?
- ¶ 17, 18. Both goats were equally acceptable for sacrifice when presented before the Lord. One became the Lord's goat, and was sacrificed; the other, the scapegoat, and was sent into the wilderness. Point out clearly what takes place in fulfilment of what was there pictured.
- ¶ 19. In his words recorded in Romans 12:1, Paul was addressing what class of persons? What did he mean?
- ¶ 20-22. Apply Paul's words, "Be not conformed to this world." Why should "brethren" need such counsel? Point out how these words are related to those recorded in Luke 12:34, 35. Show the harmony therewith of Psalm 45:10, 11.
- ¶ 23, 24. Why does the Apostle Peter address his words as "to them that have obtained like precious faith with us"? What does he here mention as necessary for one to do in order to make one's calling and election sure?
- ¶ 25. What does he say of those who lack these things? The Scriptures indicate what as to the portion of this latter class? Who are those referred to as "prisoners" and "appointed to die"?
- ¶ 26. What has been the attitude of those who will compose the great multitude?
- ¶ 27. Summarize briefly as follows:
 - (a) What took place when Jesus was at Jordan? In the wilderness?
 - (b) Who are called to membership in Jehovah's royal house?
 - (c) Who are chosen and anointed?
 - (d) Who are called and not chosen? What is their portion?
 - (e) Who will have Jehovah's final approval and be "partakers of the divine nature" as members of the royal house of God?

WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

[Forty-minute radio lecture]

THE text selected for study at this time is a part of a story found in the tenth chapter of Mark's gospel, verses 17 to 31, and because those verses contain one answer to the question which the young man asked, a question of vital interest to all, the whole passage is here quoted:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

"And Jesus said unto him, Why callest thou me good? there is none good, but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

"And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Certain principles are here set before us:

Obedience to God's commands to the best of one's ability.

Giving earthly possessions a secondary place in the heart.

Generosity toward one's fellow men.

Following Jesus, the Lamb of God.

It may be set down as certain that none will ever have everlasting life who do not, sooner or later, recognize and adhere to these principles. Surely there is no reason why one should place the interests of self above the interests of his fellow men; and there is no reason why one should refuse to follow the one whom God has appointed to be the Savior of the world, and the guide in the way of everlasting life.

Another inquiry was made of Jesus as to how the boon of eternal life might be obtained. The account is in the tenth chapter of Luke, beginning with the twenty-fifth verse. It reads:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

In this account the same principles are set forth as in the other. They may be summarized as:

Giving God the first place in the heart.

Showing love and mercy toward all men.

Jesus tells us that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life". (John 3:14, 15) Here we have a restatement of the principle that the way to eternal life is through acceptance of God's provision, Jesus. One must believe on him in order to gain eternal life, and a belief which does not result in the following of one's guide and Savior is no belief at all.

In John 4:36 Jesus tells us that "he that reapeth receiveth wages, and gathereth fruit unto life eternal". This is another way of saying that the Savior of men has work for his followers to do and the doing of that work by them tends toward their gaining eternal life.

In John 6:54 Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." This is merely another way of saying that Jesus was about to take father Adam's place in death, or, in other words, to become man's ransom price, and whoever would obtain eternal life must accept this fact.

Again, in John 10:27, 28 Jesus tells us: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This is a restatement of the fact that the following of Jesus is indis-

pensable to the gaining of everlasting life. This gift is of the Father and by the Son, and it is to be had in no other way than God's way.

In John 12:25 Jesus said: "He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal."

This tells us once again that the way to life eternal is an unselfish way, a way of the setting aside of the interests of self in the doing of God's will and the blessing of one's fellows.

We have also the statement of the Apostle John: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15) This is a restatement, in emphatic language, that this matter of eternal life hinges upon one's love for his fellow men. Surely no one who loves his fellow man would wish to rob him of his life.

The last text that we have which sets forth the conditions upon which eternal life may be had is found in the prayer recorded in John 17:1-3. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In this text we are told that the gift of God, which is eternal life, will be bestowed upon man by Jesus, and that it comprises or includes as two of its essentials a knowledge of the only true God and of Jesus Christ, his Son. We thus have set before us in the Scriptures ten conditions which must be complied with if one would gain eternal life. These conditions are:

1. A knowledge of the only true God.
2. Giving God the first place in the heart.
3. Obedience to God's commands, to the best of one's ability.
4. A knowledge of Jesus Christ, God's Son.
5. Accepting Jesus as the bread from heaven, the Redeemer and Savior of the race.
6. Hearing, listening to, the voice of the true Shepherd.
7. Obeying Jesus' voice, becoming his followers, his sheep.
8. Doing the work that Jesus gives us to do.
9. Giving earthly possessions a secondary place in the heart.
10. Showing love and mercy toward all men.

No one has any right to set aside any of these conditions. They are all precedent to salvation. We cannot say that some of them may be minimized and others must be magnified. They are all important. One might comply with nine of these conditions, but if he neglected the tenth eternal life would not be within his grasp until the deficit were made up. The reason

is that each of the conditions is a Scriptural condition, and God, the great Giver of eternal life, has and exercises the right to name the terms upon which the gift will be bestowed.

Every Scripture in the Bible is in harmony with the conditions here named, and hundreds of other texts supporting these findings will recur at once to every person familiar with the Word of our God. Take for example the fifth condition, "Accepting Jesus as the bread from heaven, the Redeemer and Savior of the race." We have Jesus' own words for it that "No man cometh unto the Father, but by me". And again, "I am the way, the truth and the life." And again, there is the apostle's statement at Pentecost, that 'there is none other name under heaven given among men, whereby we must be saved but the name of Jesus only: neither is there salvation in any other'. These should suffice on this point, and should show how empty are the hopes of those who trust for salvation outside of him whom God has appointed to be the Savior of the world.

But our chief concern now is not with the fifth condition, nor with the sixth, seventh, eighth, ninth or tenth in this list. Nor is it yet with the second, third or fourth condition. There would not be time to discuss all of these. It is with the first condition, the primary, underlying, all-important basis upon which all the rest of them are built. Namely, to have the boon of eternal life one must have a knowledge of the only true God.

Today this means that it is first of all necessary to know what God is not, because there has been so much misrepresentation of him. How could one give God the first place in his heart unless he believes that God is in every sense of the word worthy of that place? How could one do his best to render obedience to God's commands if, in his heart, he doubted either the love, the wisdom, the justice or the power of the One he sought to obey?

It might seem as if it were a waste of time to declare that God is not unloving; yet it is very necessary to do this. God has been pictured as brimming over with evil intents and purposes toward all the unfortunates who do not measure up to the high standards which his Word has set. These insinuations are from the Devil, whose chiefest pleasure lies in trying to turn the minds of men away from God.

It might seem the height of presumption to declare that God is not unwise, when we have about us millions of things which reveal a wisdom as much higher than man's wisdom as the heavens are higher than the earth; yet it would be impossible to think of anything more unwise than to allow the creation of men to continue if in the majority of cases the few short years of happiness of the present life are to be followed by endless years of inconceivable wretchedness, stretching throughout all eternity and outside of all hope into the illimitable future.

How strange that it should be necessary to declare that God is not unjust, when all that we know of justice, the doing to others as we would that they should do to us, was learned of him; yet there are millions who try to believe and are encouraged to try to believe that for something that was done by one man that lived two hundred generations ago billions of his posterity that are yet to be born will cry out in anguish, and choke and strangle in the flames of burning sulphur throughout unending days.

It seems folly to point out that God is not handicapped by lack of power. How pathetic it would all be if God had meant all right when he started the universe, but that it had gotten away from him and he could no longer handle what he had brought into existence. Yet there are those, millions of them too, who declare that God is doing all he can to correct matters and get them straightened out, but that things are just in such shape, on account of human blemishes and other little difficulties in the way, that the best he can do is practically nothing, as far as the general aspects of the problem are concerned.

We now come to the point toward which these remarks trend, and that is to say that the false doctrine of eternal torture prevents a knowledge of the true God, and to that extent, and for many other and excellent reasons, is a direct bar and hindrance to the securing of eternal life.

The strongest believer in the doctrine of eternal torture is wholly unable to defend his belief when brought face to face with any Bible student who has familiarized himself with the meanings of the words *sheol*, *hades*, *gehenna* and *tartaroo*, and the ways in which these words are used in the Holy Scriptures, and these are the only words translated "hell".

This subject has been discussed in public debates between educated men and before great audiences in Pittsburgh, Cincinnati and Los Angeles, with the conviction on the part of those who heard them that the advocates of the doctrine of eternal torture had not a thing in the Bible in support of their position when the texts they brought up were explained.

The subject was discussed for two years over the Watch Tower station WBRR, the key station of the WATCHTOWER network. Not a text was overlooked. Every text was explained in its own setting. Not only were all the "hell" texts explained, but all the others which include the words "fire", "wrath," etc., with the result that not a line was found from the first of Genesis to Revelation that would justify anybody in holding to this doctrine, and much less in teaching it.

We have before us Smith's *Dictionary of the Bible*. This book may be had in any good book store. No doubt thousands of our hearers have it in their possession. The work is the joint product of seventy men. Forty-eight of these are "reverends" who occupy positions of prominence in the educational world, four are "right reverends", or bishops, one is a

"most reverend" archbishop and one is the "very reverend" dean of Canterbury. Three are archdeacons. The rest are college professors, statesmen, editors and authors. Would you not say that this galaxy of talent ought to know what the Bible teaches on the subject of eternal torture, provided they could be persuaded to set aside their professional interest and bias? Well, in their great and justly valued work they have almost done it. The common man peering beneath the carefully arranged lid may glean the following from it.

Under the subject "Hell" they have the following to say: "This is the word generally used by our translators to render the Hebrew *sheol*. It would perhaps have been better to retain the Hebrew word, or else render it always by 'the grave' or 'the pit'."

What could be wanted plainer than that? Here these great men admit that this word, which occurs 65 times in the Old Testament, and which is the only word for more than four thousand years of human history that is translated by the word "hell", really and properly means "the grave".

Let us see if we can check up on this a little, and see if in our own homes we have the evidence that they are right, even without using their valuable work. We will assume that each hearer of this discourse has a Bible. Let us also assume that each one has paper and a pencil. Now get ready to jot down some texts and we will look them up together.

The first of these texts is Psalm 49:15. Turn to it in your Bibles. It says, "But God will redeem my soul from the power of the grave; for he shall receive me." Opposite the words "the grave" appears a little letter or figure, referring to the margin, and in the margin it says, "or, hell." This tells us that those who made the marginal comments knew that in the original Bible, which was written in Hebrew, this word *sheol* is used, which the seventy scholars back of Smith's Bible Dictionary admit is usually translated "grave".

The second of the texts is in Psalm 55:15 and reads: "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them." Again we notice opposite the word "hell" a little figure or letter. Again it refers us to the margin, and in the margin we find the words, "or, the grave."

The third one of the texts is in Psalm 86:13. It says: "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell." We tremble a little until we notice again a little figure or letter opposite the word "hell", and once more we are reassured when we turn to the margin and find that the compilers of the marginal notes have said, "or, grave."

A fourth text we find in Isaiah 14:9. It reads: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all

the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Once again we find the little figure or letter, and once again we read, "or, the grave."

There is a fifth one in the Old Testament. It is in the familiar story of Jonah, second chapter, second verse, and reads: "I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice." Opposite the word "hell" is the same comforting little figure or letter, and in the margin yet once again the words, "or, the grave."

We feel so gratified at getting these truths out of our own Bibles, the Bibles we have always had in our own homes, that we extend this study into the New Testament and refer to 1 Corinthians 15:55, which reads: "O death, where is thy sting? O grave, where is thy victory?" Opposite the word "grave" again is the little sign which points us to the margin, and in the margin the words, "or, hell."

As a last text we turn to the mysterious book of Revelation, chapter twenty, verse thirteen. It reads: "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works." And in our last text we find again the interesting and comforting little letter or figure, and in the margin the words, "the grave."

We have now examined seven texts, five of them in the Old Testament and two of them in the New Testament. In four places in the Old Testament where our Bibles, already in our own homes, have the word "hell" in the text, we have the marginal readings showing that the word may be properly translated "the grave", and in one place in the Old Testament in which the word "grave" occurs in the text the margin tells us that, if we feel inclined that way, we may translate it by the word "hell". But we think humanity has had too much hell already, and so we let it alone. The grave is all that the word means. We have the word of fifty-seven "doctors of divinity", "reverends," "right reverends," "most reverends," "very reverends" and archdeacons on the subject, and that ought to be enough.

Coming to the New Testament the situation is equally interesting. Here we have one instance where the word "hell" is used and in the margin it tells us we may use instead the words "the grave", if we are so minded (and we are free to admit that we are so minded); and then we have another place where the word "grave" occurs and we are told that if we wish we may translate it by the word "hell", but again we express our preference to let it alone and let it tell the truth to all men, namely, that in the Bible, hell and the grave are one and the same thing and never would have meant anything different to anybody if the theologians with axes to grind had kept out of the matter.

Many people have read that "The wicked shall be turned into hell, and all the nations that forget God", but they do not know that they will be returned there, nor that the passage (Ps. 9:17), correctly translated, reads: "The wicked shall be returned into hell, all the nations that forget God"; showing that there are nations which go into the Bible hell, the tomb, once, come out of it, learn of God, forget him, and are returned there.

Many people have read, in Jude 11, that Korah went to hell, but not so many of them know that he was accompanied thither by his house, with all his household goods, and two other establishments similarly equipped.—Num. 16:32, 33.

Many have suspected that the Sodomites went to hell, but have overlooked the fact that they were accompanied by the city in which they lived and that there are other cities there.—Matt. 11:23.

No doubt many think that the bulk of the heathen warriors of long ago went to hell, but they have never noticed that they took with them their weapons of war, or that their swords are there now, under their heads, with what is left of their bones.—Ezek. 32:27.

Hundreds would agree without hesitation that the wealthy go to hell, but they have not had their attention called to the fact that in the Bible hell are sheep, gray hairs, worms, dust, trees and water.—Ps. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16.

No doubt the great majority would agree that bad men go to hell, but how many know that Jacob and Hezekiah fully expected to go there, and that faithful Job prayed to go there?—Gen. 37:35; Job 14:13.

Everybody would like to keep out of hell, but David said there is not a man that liveth that shall deliver his soul from its power, and Solomon says thou goest there, whosoever thou art.—Ps. 89:48; Eccl. 9:10.

The usual thought is that those who go to hell go there to stay for ever, and the people in general have not been taught differently; but Samuel said, "The Lord killeth, and maketh alive: he bringeth down to hell, and bringeth up out of hell"; and David said that God has the same power to aid those in hell that he has to bless those in heaven.—1 Sam. 2:6; Ps. 139:8.

Few seem to know that hell is not a permanent state. They think that those who go in never come out. Yet there are at least two persons in history who have been in hell and have come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2); and the other is Christ, whose soul went to hell, but "his soul was not left in hell", for God raised him up out of it.—Acts 2:31.

And when Christ came out of hell he brought with him "the keys of hell", and now has the power and right to set all its captives free.—Rev. 1:18.

The prophet speaks of the coming destruction of hell, and John the apostle says that it is to be made

to 'deliver up the dead' which are in it, and it itself is to be destroyed.—Hos. 13:14; Rev. 20:13.

What shall we say now about those whose duty it is to teach the people the truth on these subjects and clear the name of our God from the aspersions which have been permitted to rest against it?

If a knowledge of God is one of the conditions attaching to the award of eternal life, these, if they have that knowledge themselves, have hidden it from others, and are thus directly responsible for their failure to lay hold upon the greatest of all gifts.

But if they have prevented others from getting eternal life it may be set down as certain that they missed the gift themselves, provided they have had due knowledge of what they were doing. And can we excuse any teacher today for a failure to know what he could so easily know if willing to divest himself of his prejudices and to look into this matter?

The teachers having proven themselves untrustworthy, and the subject being one of vital concern to every human being, it is the duty of us all to look into these matters for ourselves; and the means to do so are readily available, and inexpensive from a monetary standpoint.

If we have the right mental slant on this subject, the very worst crime any person can commit against his fellow man is to give him the impression, the false impression, that our God, our great all-wise, all-loving, all-just and all-powerful Creator, Sustainer and Blessor is cruel, vindictive and malicious. This is the Devil's work, not God's work, and it is a pious thing, a righteous thing, to withdraw all support from any institution that teaches or consents to such teaching.

It is the plain duty of every clergyman to tell the people the truth about the Bible hell as we have told it in this lecture. Not one of the statements which we have made can be denied or can be gainsaid by any person who has a real knowledge of the Bible.

The texts which are used to fortify and uphold the doctrines of eternal torture are parables or pictorial statements which, when examined in the light of their context, mean not at all what they are supposed to mean, but often, and usually, mean the exact opposite.

But because they do not know the meanings of the words *sheol*, *hades*, *gehenna* and *tartaroo* many persons who have not had the advantages of a liberal education, and have not been properly helped by those whose duty it is to instruct them, honestly believe that the Bible is authority for what we denounce as the greatest swindle and the greatest crime of all history.

This doctrine of eternal torture is the work of the Devil himself, and those who teach it (and that includes all of them, no matter what the sect) are doing the Devil's work, and making it hard for honest persons to find out anything at all about the real God of the Bible.

Many honest persons who are not church members frankly say, 'If God is that kind of being, the kind that would torture helpless humanity throughout all eternity for something one man did six thousand years ago, then I do not wish to know anything about him.'

Others, supposing the doctrine to be a Bible doctrine, and therefore not knowing the facts, retain their membership in and their support of institutions which would never see another cent of their money nor ever see them again in their audiences if they but knew the truth. It is our object by this lecture to help these prisoners, honest prisoners of an evil system, to get their liberty in Christ and to exercise their own thinking faculties, long restricted with the unscriptural thought that the Scriptures recognize clergy and laity.

There is no such recognition in God's Word. All are on a common level. It is the duty of all men who would gain eternal life to do ten things to show their sincerity and their faithfulness, and we repeat these ten things because they are of utmost importance to all:

1. He must get a knowledge of the only true God.
2. He must give God the first place in his heart.
3. He must obey God's commands, to the best of his ability.

4. He must get a knowledge of Jesus Christ, God's Son.

5. He must accept Jesus as the bread from heaven, the Redeemer and Savior of us all.

6. He must hear and listen to the voice of the good shepherd.

7. He must obey Jesus' voice, become his follower, one of his sheep.

8. He must do the work that Jesus gives him to do.

9. He must give earthly possessions a secondary place in his heart.

10. He must show love and mercy toward all men.

If he does these things, be he teacher or not, he is on the road to eternal life. If he does not do them he is not on that road, but must get on it some time, and better now than later. And the first, and we think the most important step of all, is to get a knowledge of the true God.

Let us all oust the false god, the Devil, from his place of power and influence in the affairs of our lives. Why pay any further attention to those who do not know the true God, but are willing, for a price, to shut their eyes to the advancing light of truth, and to allow their fellow men to stumble on in the ways of darkness and death. Let us have the light, and then let us be neither afraid nor ashamed to walk in it. So doing, we shall ultimately have the gift of God, the gift of gifts, eternal life.

IMMORTALITY VS. EVERLASTING LIFE ON EARTH

[Fifteen-minute radio lecture]

IN SCANNING the sacred Scriptures for truth on the subject of immortality, we are startled to find that not one of the Old Testament writers taught the immortality of the human soul; not once in the Old Testament does the word "immortality", or "immortal", occur. Nor do the four gospels of Matthew, Mark, Luke and John report the Lord Jesus as having once mentioned the word "immortality", and yet the great clergymen from St. Augustine's day down to our day solemnly aver that the inherent immortality of the human soul is the very foundation of Christ's teaching. But we continue our search, only to find that in the entire Bible the Apostle Paul is the only writer that uses the words "immortality" and "immortal". Still, in all the fourteen books that Paul wrote, he used "immortality" only five times, and "immortal" only once; but, really, as the revised versions show, the Greek word for "immortality" occurs simply three times. Think of that! And yet the heathen had been teaching the immortality of the human soul ever since the death of Nimrod, which was several hundred years before Moses was inspired to write the first five books of the Bible.

But the Bible speaks much about eternal life and

everlasting life! Are not these expressions identical with immortality? No; excepting in the case of Jesus and his disciples. To illustrate: Adam and Eve, by continued obedience to God, could have enjoyed everlasting or eternal life on earth. Also, through God's unspeakable gift of his only-begotten Son the way will be opened up during Christ's kingdom for the human race to escape death and the grave and to gain unending life on this earth; yet this will not make them immortal and incorruptible. It will always be true of human beings, as stated in Ezekiel 18:4, 20: "The soul that sinneth, it [the soul] shall die." It was because the perfect Adam was not immortal that God warned him not to eat the prohibited fruit, saying: "For in the day that thou eatest thereof thou shalt surely die."—Gen. 2:17.

The basic scripture around which all teaching of immortality must revolve is 1 Timothy 6:15, 16, which reads: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This scripture utterly contradicts the theory of those professed Christian teachers who say that human be-

ings have immortal souls or that at man's creation God communicated to him some mysterious divine spark that could not die because it was a part of the immortal God. The scripture just quoted shows that not even angels, cherubim, or seraphim of heaven are immortal. Hence it was that God's only-begotten Son could come down from heaven and die, to fulfil the prophecy of Isaiah 53:12, "He hath poured out his soul unto death." This would not have been possible if God had originally created his Son immortal.

The Bible further teaches that God's disloyal son, Lucifer, who became Satan, the Devil, will be put out of existence. Were the Devil immortal, the scripture could not come true which says that Jesus died "that through death he might destroy him that had the power of death, that is, the devil". (Heb. 2:14) Also, Ezekiel 28:15-19, which says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . I will destroy thee. . . . And never shalt thou be any more."

Are we then to understand from the Scriptures that God is the only One who will ever have immortality? No; God's Word itself shows that he has arranged to share this quality of immortality with a limited number of beings, namely, his Son Christ Jesus and the "little flock" of Jesus' followers who are "faithful unto death". Immortality is offered to them as a prize for unswerving faithfulness to God in the midst of "this present evil world".

Jesus was the first creature in the universe to win this prize. To do so it was required of him to leave his heavenly glory, be born as a man, prove his devotion and obedience to God at cost of shame, persecution, reproach and suffering, and finally die, not for sin of his own, but as a sacrifice. That immortality would be his reward, Jesus knew when he was here in the flesh, for he said: "As the Father hath life in himself; so hath he given to the Son to have life in himself," that is, immortality. (John 5:26) However, he did not receive the prize until he had proven faithful unto the death of the cross and was three days later raised from the dead. He died as a mortal human soul, but at his resurrection to life as a spirit being the statement recorded in 1 Corinthians 15:53 applied to him: "This mortal must put on immortality." Hence in the revelation given to John many years after Jesus' resurrection, Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18) Being now immortal, Jesus can never again taste death for sinners, for Romans 6:9, 10 states: "Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Since Jesus' resurrection God has issued a call through the gospel, inviting those whom he begets by his spirit as his sons into the covenant for the kingdom. To those who accept the invitation, and are

chosen and anointed, Jesus says: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, A. R. V.) This "crown of life" is the prize of the very pinnacle of life, or immortality. Philippians 3:14 calls it "the prize of the high calling of God in Christ Jesus". It is the life to which the 'strait gate' and the 'narrow way' lead. (Matt. 7:13, 14) Now, if any and all human beings already had inherent immortality, then there would be no sense or consistency in seeking for immortality as a reward, for both the wicked and the righteous, sinners and the upright, devils and angels, would already be immortal. However, Psalm 145:20 states: "The Lord preserveth [only] all them that love him: but all the wicked will he destroy." Romans 2:5-7 says: "God . . . will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." "Immortality" should here be translated "incorruptibility", but immortality and incorruptibility go together, as 1 Corinthians 15:53 shows. It is Jesus' faithful followers who shall be "partakers of the divine nature" (2 Pet. 1:4) as joint-heirs with Christ; it is they who "seek for glory and honour and immortality".

God's grace and the ransom sacrifice of Jesus Christ have made it possible for Christians to strive for such an all-excelling prize as immortality and incorruptibility in heaven. This same ransom sacrifice of Christ, by the grace of God, makes it possible for dying and dead mankind (that is, the heathen and all who do not gain or strive after the Christian's immortal prize) to receive everlasting life on earth. Hence 2 Timothy 1:9, 10 reads: "[God] hath saved us, and called us . . . according to his own purpose and grace, which . . . is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [incorruptibility] to light through the gospel."

This proves that all teachings among the heathen before Christ about immortality were unfounded, and were inspired in pagan philosophers by the Devil. The preaching of Christ Jesus first brought to light the privilege of any human creature to seek immortality. This is called that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". (Heb. 2:3) At the same time Jesus brought to light life, that is, restoration of fallen mankind to perfect human life on earth. Therefore death must at last be "abolished" from earth; the dead must be raised from the graves, because it is written: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

At the time that Paul wrote his epistle to Timothy, God the heavenly Father and Jesus Christ, "the King of kings, and Lord of lords," were the only ones in all the universe having immortality. Those disciples

of whom Paul said "some are fallen asleep" in death had not yet been resurrected. Jesus had not yet returned to set up his kingdom over earth, at which time "the dead in Christ [that is, dead Christians] shall rise first". (1 Thess. 4:16) It will be then, at their resurrection to heavenly life as spirit beings, that the faithful shall "know [Christ], and the power of his resurrection". (Phil. 3:10) For it is written: "If we [Christians] have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," namely, a resurrection to the divine nature and immortality. Then, "when he shall appear, [they] shall be like him, for [they] shall see him [not as a human being any longer, but] as he is [now]." (1 John 3:2) It will be then, at the resurrection of the overcomers, which is "the first resurrection", that the scripture 1 Corinthians 15: 53, 54 will apply to Christians: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have

put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Of such it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." (Rev. 20:6) Why not? Because they are then incorruptible and immortal.

The human race in general, however, being all of them non-Christians, shall never put on immortality and incorruption. Nevertheless, if during Christ's thousand-year reign they believe on him, that is, accept the merit and benefits of his ransom sacrifice for their sins, and are obedient to God's law as expressed through Christ's kingdom over man, then God will make everlasting provision for their happiness on earth; and they may enjoy everlasting sustenance from him, and thus everlasting human life on this earth, then made a paradise. And then, as Revelation 21:4 says, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" from the earth.

LETTERS FROM AFIELD

CLEAREST, SHARPEST, STRONGEST

MY DEAR BROTHER RUTHERFORD:

Prophecy just read. Great! So beautiful! So remarkable! So inspiring and thrilling! I hasten to tell you of my joys and gratitude, that we may together praise the name of Jehovah, from whom all blessings flow.

It's a wonderful message revealing, *as never before*, the two great "signs" or "wonders in the heavens", and enabling me to appreciate more Jehovah's purpose to make a name for himself by using Zion, his organization, first, to expose, witness against, and then, finally, to destroy the "great red dragon" and all his forces invisible and visible. Praise ye the Lord!

I am so glad and thankful that God has called us into his marvelous light for the purpose of bearing witness to these facts. And surely in *Prophecy* the Lord has placed in our hands the *clearest, sharpest, and strongest* testimony ever written against the Devil and his crowd; in this respect excelling all the other volumes. No wonder the Devil is angry; and no wonder Zion is glad! What a privilege is ours to carry this message to the people!

Right here I would like to mention a few facts so *forcibly* brought to my attention this week by many business men in various lines, while I was trying to bear witness to God's kingdom and the coming storm. It is remarkable to note how the "Euphrates is drying up". Ever since that "great voice" went throughout the land, from Toronto by radio, crying, "Organized Christianity is of the Devil; forsake her," there has been a marked turning away of the people in this section from that part of the Devil's organization. Many of these very business men were once strong supporters and active workers in their denominations. But no more. Some of these are preachers' sons. They are done with it. Some used very strong language that wouldn't look so good in a letter, in cursing and condemning the clergy as "pious frauds, liars, and hypocrites". No doubt these conditions are further reasons why these "sons of the Devil" hate God's witnesses and seek their destruction.

These same business men are crying out aloud because of the distressing conditions of business and the genuine "tightness" of money. They see no silver lining in these dark clouds of distress and perplexity. Some of the bigger concerns said to me, "If something doesn't soon turn up, we are headed for the rocks." Some were moved to tears. What a privilege to bear witness to these concerning God's purpose and the meaning of world events!

They also place no confidence in the president's series of

conferences of Big Business that he is calling for the purpose of stabilizing business conditions. It appears as though they were casting their millions into the avenues of commerce and trade to save themselves. But we know it will not.

Surely, then, our opportunities are many and great to publish amongst the people, "Babylon is fallen!" God's kingdom is here.

Again, I am glad the Lord our God has provided so sharp a weapon, *Prophecy*, with which to go forth singing the praises of our God "until the cities be wasted without inhabitant". "O sing unto the Lord . . . ; for he hath done marvellous things!"

The little band of workers here in Easton are enjoying many privileges, especially on the *best* day of the week, Sunday. We await the command to put the *last* and *best* book out in the hands of the people.

God bless you, dear Brother Rutherford, for your work and labor of love in our midst. It is much appreciated.

Lovingly your collaborator,
HIRAM P. KLEINHANS, *Pennsylvania*.

A GOD-GIVEN GIFT

MY DEAR BROTHER RUTHERFORD:

My package with the two copies of *Prophecy* was a treasure to me. I have had a fine time with this latest God-given gift to the church. It is surely a fine complement to the others: it rounds off the truths set out in the former volumes. The church has never before had anything like this. I am certain it will be a great help to all who are called into this warfare, for it shows most definitely of all how our great Jehovah is working all things after the counsel of his will, expressed so long ago. Although one knows much of the way of the Lord yet there is no other word than *wonderful* which fits these expoundings of his purpose. I rejoice with you in this grace and blessing of the Lord in that it is by your hand and mouth he gives these special favors of light and guidance to his people. The ability to state a case and state it in great yet simple words is a talent used to the Lord's praise. I pray that you may continue to be much used of JEHOVAH and his great Son our Lord.

I wish you the Lord's rich blessings for the New Year, and with very much love,

I am your brother and your servant in him,
J. HEMERY, *London*.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Harleston, La.Feb. 4, 5 Topeka, Kans.Feb. 22-25
Shreveport, La." 15-17 Kansas City, Mo. Feb. 27-Mar. 1
Tulsa, Okla." 18-20 Des Moines, Iowa Mar. 2-4

T. E. BARKER

N. Bruns'ck, N. J. Jan. 31, Feb. 1 Petersburg, Va.Feb. 16, 17
Trenton, N. J.Feb. 2, 3 Hopewell, Va." 18, 19
Philadelphia, Pa." 4, 5 Richmond, Va." 21, 22
Wilmington, Del." 7, 8 Keysville, Va." 23, 24
Painter, Va." 9, 10 Danville, Va." 25, 26
Newport News, Va." 11, 12 Lynchburg, Va. Feb. 28, Mar. 1
Norfolk, Va." 14, 15 Roanoke, Va.Mar. 2, 3

CLAUDE BROWN

Atlanta, Ga.Feb. 1-3 Asheville, N. C.Feb. 15-17
Monticello, Ga." 4, 5 Salisbury, N. C." 19-22
Jacksonville, Fla." 7-10 Roanoke, Va." 23-26
Cope, S. C." 12, 13 Lynchburg, Va. Feb. 28-Mar. 3

C. W. CUTFORTH

Woodstock, Ont.Feb. 1, 2 Toronto, Ont.Feb. 15, 16
Galt, Ont." 3, 4 Beausville, Ont." 17, 18
Preston, Ont." 5, 6 St. Catharines, Ont." 20, 21
Orillia, Ont." 8, 9 Niagara Falls, Ont." 22, 23
Midland, Ont." 10, 11 Welland, Ont." 24, 25
Barrie, Ont." 13, 14 Dunnville, Ont." 27, 28

G. H. DRAPER

Richmond, Ind.Feb. 2, 3 Marion, Ind.Feb. 16, 17
New Castle, Ind." 4, 5 Peru, Ind." 18, 19
Muncie, Ind." 7, 8 Logansport, Ind." 21, 22
Anderson, Ind." 9, 10 Warsaw, Ind." 23, 24
Elwood, Ind." 11, 12 Fort Wayne, Ind." 25, 26
Kokomo, Ind." 14, 15 Auburn, Ind.Feb. 28, Mar. 1

M. L. HERR

Norristown, Pa. Jan. 31, Feb. 1 Trenton, N. J.Feb. 9-12
Lansdale, Pa.Feb. 2, 3 Binghamton, N. Y." 14-19
Camden, N. J." 4-6 Auburn, N. Y." 21, 22
Merchantville, N. J." 8 Rochester, N. Y." 23-26

W. M. HERSEE

Woodstock, Ont.Feb. 1, 2 Oshawa, Ont.Feb. 13, 14
Brampton, Ont." 3, 4 Toronto, Ont." 15, 16
Lindsay, Ont." 5, 10 Guelph, Ont." 17, 18
Cameron, Ont." 6, 7 Milverton, Ont." 20
Orillia, Ont." 8, 9 Goderich, Ont." 21
Port Hope, Ont." 11 Stratford, Ont." 23, 24
Orono, Ont." 12 Kitchener, Ont." 25, 26

A. KOERBER

Hagerstown, Md.Feb. 4, 5 Enfield, N. C.Feb. 18-20
Cumberland, Md." 7-9 Scotland Neck, N. C." 21, 22
Lonaconing, Md." 10, 11 Rocky Mount, N. C." 23, 24
Winchester, Va." 12, 13 Wilson, N. C." 25, 26
Richmond, Va." 15, 16 Kinston, N. C. Feb. 28, Mar. 1

A. H. MACMILLAN

Hermiston, Oreg.Feb. 2, 3 Vancouver, B. C.Feb. 14-16
Lewiston, Idaho" 4 Mt. Vernon, Wash." 18
Colfax, Wash." 5 Seattle, Wash." 19, 20
Spokane, Wash." 7-9 Everett, Wash." 21-23
Wenatchee, Wash." 10 Bremerton, Wash." 25, 26
Burlington, Wash." 11 Tacoma, Wash. Feb. 28, Mar. 2

G. Y. M'CORMICK

Bellmont, Ill.Feb. 2, 3 Danville, Ill.Feb. 18, 19
Robinson, Ill." 4, 5 Champaign, Ill." 21, 22
Jasnoville, Ind." 7, 8 Decatur, Ill." 23, 24
Linton, Ind." 9, 10 Mattoon, Ill." 25, 26
Dugger, Ind." 11, 12 Dix, Ill.Feb. 28, Mar. 1
Terre Haute, Ind." 14-17 White Ash, Ill.Mar. 2, 3

H. S. MURRAY

Scranton, Pa.Jan. 30-Feb. 2 Wilkes-Barre, Pa.Feb. 4-9
Pittston, Pa.Feb. 3 Philadelphia, Pa." 10-16

E. D. ORRELL

Springfield, OhioFeb. 2, 3 Toledo, OhioFeb. 16-19
Piqua, Ohio" 4, 5 Fremont, Ohio" 21, 22
Wapakoneta, Ohio" 7, 8 Tiffin, Ohio" 23, 24
Lima, Ohio" 11, 12 Marion, Ohio" 25, 26
Alvordton, Ohio" 14, 15 Galion, OhioFeb. 28, Mar. 1

J. C. RAINBOW

Taylor, Tex.Feb. 4, 5 Sweetwater, Tex.Feb. 18, 19
Temple, Tex." 7, 8 Rochester, Tex." 21, 22
Waco, Tex." 9-12 Abertnally, Tex." 23, 24
Purmeta, Tex." 14, 15 Shattuck, Okla." 26, 27
Brownwood, Tex." 16, 17 Chickasha, Okla. Feb. 28, Mar. 1

E. B. SHEFFIELD

Winston-Salem, N. C. Feb. 1-3 Bristol, Tenn.Feb. 18, 19
Kannapolis, N. C." 4, 5 Coeburn, Va." 21, 22
Charlotte, N. C." 7, 8 Spartanburg, S. C." 23, 24
Hickory, N. C." 9, 10 Greenville, S. C." 25, 26
Asheville, N. C." 11-15 Augusta, Ga.Feb. 28, Mar. 1
Knoxville, Tenn." 16, 17 Columbia, S. C.Mar. 2, 3

H. L. STEWART

Medicine Hat, Alta. Feb. 1, 2 Vancouver, B. C.Feb. 14-16
Illecillewaet, B. C." 4 Port Coquitlam, B. C." 17, 18
Kamloops, B. C." 6, 7 New Westminster, B. C." 19
Chilliwack, B. C." 8 Qualicum Beach, B. C." 20, 21
Matsqui, B. C." 9, 10 Victoria, B. C." 23, 24
Langley Prairie, B. C." 11 Penticton, B. C." 26, 27
Surrey, B. C." 13 Nelson, B. C.Mar. 1, 2

W. J. THORN

Tiffin, OhioFeb. 2, 3 Sandusky, OhioFeb. 11, 12
Fremont, Ohio" 4, 5 Lorain, Ohio" 14-17
Toledo, Ohio" 7-10 Cleveland, OhioFeb. 19-Mar. 2

S. H. TOUTJIAN

Milwaukee, Wis.Feb. 2-5 Monroe, Wis.Feb. 16, 17
Racine, Wis." 7, 8 South Wayne, Wis." 18, 19
Kenosha, Wis." 9, 10 Dubuque, Iowa" 21-24
Waukesha, Wis." 11, 12 Clinton, IowaFeb. 25-Mar. 1
Madison, Wis." 14, 15 Davenport, IowaMar. 2, 3

J. C. WATT

Deer Lodge, Mont. Jan. 31-Feb. 1 Vancouver, B. C.Feb. 14-16
Butte, Mont.Feb. 2, 3 Bellingham, Wash." 17, 18
Hamilton, Mont." 4, 5 Blaine, Wash." 19
Coeur d'Alene, Idaho" 6 Everett, Wash." 20, 24
Spokane, Wash." 7-12 Tacoma, Wash.Feb. 25-Mar. 3

GEORGE YOUNG

Denver, Colo.Feb. 4, 5 Paonia, Colo.Feb. 21, 22
Colorado Spr'gs, Colo." 7-10 Gordon, Colo." 23, 24
Pueblo, Colo." 12-15 Trinidad, Colo." 25, 26
Grand Junction, Colo." 17-19 Garden C., Kans. Feb. 28, Mar. 1