



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

VOL. XLVIII SEMI-MONTHLY No. 5

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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.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth: for the powers of the heavens shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. . . . lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21: 25-31.

THIS JOURNAL AND ITS SACRED MISSION

This journal is 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 the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

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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THE CALENDAR

The Divine Plan is progressive. Jehovah occupied more than forty thousand years in the creation of the earth and all things thereof. The climax of his earthly creation was reached when he made Adam and Eve. "Oh Lord, how manifold are thy works; in wisdom has thou made them all." Could anything be found more appropriate to the 1927 year text than the crowning of God's earthly creation? The picture for the calendar for 1927 seemed to be appropriate and for this reason it was selected. It never occurred to us that any one would find cause for offense therein, yet some have become offended. The Photo-Drama exhibited on the screen the creation of Adam and Eve; and it was approved, and properly so, by all the consecrated. "To the pure all things

are pure." If the mind is occupied in giving glory to the great Creator instead of magnifying the creature the thoughts will always be pure.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

BETHEL HYMNS FOR APRIL, 1927

Sunday	3 124	10 146	17 285	24 181
Monday	4 310	11 122	18 265	25 81
Tuesday	5 216	12 2	19 24	26 278
Wednesday	6 219	13 178	20 328	27 58
Thursday	7 270	14 190	21 268	28 73
Friday	1 171	8 151	15 160	22 221
Saturday	2 76	9 325	16 167	23 44
			30 204	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Stone of Zion"

Z October 15, 1926

Week of April 3 . . . 1-21

Week of April 10 . . . 22-39

"A Stone of Stumbling"

Z November 1, 1926

Week of April 17 . . . 1-22

Week of April 24 . . . 23-45

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AND HERALD OF CHRIST'S PRESENCE

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MARCH 1, 1927

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THE ELIJAH WORK

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."—Matthew 17:11, 12.

THE Bible is a statement of the divine plan. It was written for the benefit of God's people. The unfolding thereof is the meat in due season for the household of faith. The Lord is his own interpreter, and he permits his people to see the truth in his own due time. As the anointed class see new beauties of the great divine program gradually unfolding they are comforted. Such unfolding is progressive.—Romans 15:4; Proverbs 4:18.

² The Word of God is an inexhaustible fountain of truth, at which the anointed may drink with ever increasing joy. When members of the house of sons are for ever in the house of the Lord they will continue to learn of the wonders of the great Jehovah God. To know him and his beloved Son means life. And now those who consecrate themselves to the Lord drink at the fountain of truth and walk in the way that leads unto life everlasting.

³ The purpose of this article is to show that God foreshadows certain work to be done by members of the new creation while on earth; that the Prophet Elijah foreshadowed some of that work up to a certain point; that thereafter the work was finished and was foreshadowed by another whom the Lord used.

⁴ The name Elijah means "Jehovah is my god". The inference to be drawn is that Elijah then would be giving a witness to the name of Jehovah while others opposed. The Lord God at different periods in the history of man has had some faithful one on the earth to be his witness. Elijah was one of these, and Elijah foreshadowed a greater witness to be given afterwards.

⁵ It does not seem reasonable that God would use one man to represent another man. By that is meant that God, for example, did not use Moses and Joshua to foreshadow other men, but rather to foreshadow a work that would be done. Some have unreasonably concluded that during the harvest period there have been a second Moses and a second Joshua and a second Elijah, etc. Nothing can be gained by that. God does not honor men as such for the purpose of magnifying their names,

but he uses men as his witnesses; and where one man was used in times of old it will be found that what that man *did* foreshadowed something else to be done, but did not foreshadow another individual. The conclusion that one man foreshadows another man is not only unreasonable but unscriptural, and does not properly honor the Lord.

⁶ Abraham is properly said to be a type of Jehovah. Of course that does not mean that Abraham was a replica of the personality of God, but it does mean that Abraham represented or foreshadowed God doing a certain work. Abraham offered his beloved son Isaac as a sacrifice, and by this God intended to foreshadow himself offering his own beloved Son as a great sacrifice that man might be ransomed from death.

⁷ Moses led the children of Israel out of the land of Egypt, and was therein a type of Christ Jesus. Moses did not look like the Messiah, because Moses was a human being and Christ in glory is a divine being. But Moses represented or pictured the Messiah doing a certain great work, to wit, delivering the peoples of the world out of Satan's empire. That Elijah the prophet likewise was a type or foreshadowed something we may be quite sure. He was not a type or picture of some individual. He was a type or representative of a work to be done by those who recognize only Jehovah as the true God, and who give testimony to his name alone.

ELIJAH WORK

⁸ The nation of Israel was bound by the terms of the law covenant. The first commandment of that covenant was, "Thou shalt have no other gods before me." (Exod. 20:3) The Israelites had yielded to the influence of the Devil and had turned their minds away from the true God. Satan the enemy had been the cause of this, and through his instruments had caused them to worship anything but the true God.

⁹ Whether Baal be one of the names given the Devil himself or whether it represents his instruments is not material so far as this argument is concerned. Un-

doubtedly Baal represented Devil worship. The fact that the Israelites had turned to the worship of Baal was conclusive proof that their minds had been turned away from the true God, whom they had agreed to serve. The time had come for Jehovah God to have a tremendous witness given to Israel, to wake them up and make them understand that he is the only true God, and that it was their duty and privilege to return to the terms of their covenant.

THE ISSUE

¹⁰ Elijah told Ahab the ruler that for three and one-half years there should be no rain. The Lord then directed Elijah to a place of protection, where he remained during that period of the drouth and where he was fed by God's gracious provision. For three and one-half years there was a sore famine upon the land of Israel. At the end of the three and one-half years God sent Elijah and told him to appear before Ahab the king. On the way he met Obadiah, the king's most trusted servant, and told him to go and tell the king that he, Elijah, had returned. This frightened Obadiah. He told Elijah that he, as the king's most trusted servant, had hunted throughout the land for Elijah, and that now if he should go and tell the king that Elijah was home and then Elijah should disappear again he would be in danger of being put to death by the king. Elijah assured Obadiah that he would certainly appear that day, and Obadiah yielded to his request.

¹¹ The meeting was arranged between the prophet and the king. They met, and on that occasion Ahab accused the prophet of being responsible for the great drouth. Then it was that Elijah with boldness responded that the king himself was responsible for the absence of rain, because he as the ruler of the people, together with his consort Jezebel, had forsaken the Lord and turned the minds of the people away from the true God. Jezebel's prophets of Baal held sway in Israel, and seemingly all Israel had turned to idolatry.

¹² Elijah then made a bold proposition to Ahab. He told that king that he should summon all the prophets of Baal, and that they should build an altar and place upon it a slaughtered bullock, and put no fire under it; that he, Elijah, would do the same thing; and that then each one should call upon their respective Gods to consume the sacrifice by fire, and that whichever sacrifice was consumed by fire the God of that one should be acknowledged as the only true God by the people. The king assented to this proposition, and the prophets of Baal to the number of 450 were assembled.

¹³ These prophets of the Devil builded their altar, slaughtered a bullock, placed it upon the altar, and then called upon Baal to consume their sacrifice by fire. Of course the fire did not come down. Elijah taunted them. They cried aloud and cut themselves with knives until the blood gushed out, and still their sacrifice remained unconsumed. Then Elijah called the people to come

near. He repaired the altar of the Lord with twelve stones, one for each tribe of Israel. He dug a trench around his altar. He put wood on the altar and then placed the bullock in pieces on it, and had four barrels of water poured over it. He did this the second time and then the third time, until the water ran about and filled the trench.

¹⁴ Now the issue before all the people was, *Who is God?* At the time of the evening sacrifice Elijah prayed and said: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."—1 Kings 18: 36-39.

¹⁵ That experience there enacted by Elijah was a prophecy. It foreshadowed something to transpire on a far greater scale. We have the testimony of the Apostle Paul that the things of the law foreshadowed good things to come, and that the experiences of Israel were for the benefit of those upon whom the end of the world should come. (Hebrews 10:1; 1 Corinthians 10:11) That prophecy there enacted must have a fulfilment some day, and the chief purpose of its fulfilment must be to bear testimony to the name of Jehovah God and turn the people to him.

ANOTHER PROPHECY

¹⁶ The last message which God sent to Israel, just prior to the coming of the forerunner of the Messiah, was sent by Malachi. It reads: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4: 5, 6.

¹⁷ At the time that the above prophecy was given, Elijah was dead. Hence it is manifest that the message of the prophecy conveys the thought that a work must be done, which work was foreshadowed by what Elijah did, and that such work must be done before the great and terrible day of the Lord. It is manifest from the language of the prophecy that the work to be done would be in the nature of a witness, for the purpose of turning the minds of the people back to Jehovah. It follows, of course, that such work must be done by some one in harmony with Jehovah. It follows also that unless the work done should be successful in turning the minds of the people to the Lord, his wrath would then be expressed against the people.

FULFILMENT IN MINIATURE

¹⁸ It is not unusual to find that a prophecy relating to the coming of Christ has both a miniature fulfilment and a fulfilment in completion. Without a doubt John the Baptist fulfilled this prophecy of Malachi in miniature. That John did a work, the nature of which was to turn the minds of the Israelites to Jehovah God, cannot be questioned; and that was the work foreshadowed by Elijah. If there was any question about that matter the words of Jesus settle it. He said to his disciples: "Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."—Matthew 17:11-13.

¹⁹ John the Baptist was dead at the time Jesus spoke these words; so he did not mean that John the Baptist was Elijah resurrected from the dead; but he did mean that the work which John did was foreshadowed by Elijah, and that work was the fulfilment of the prophecy in miniature. At that time Israel had forgotten her proper relationship to Jehovah God. The Devil had turned the minds of the people away from Jehovah, even as he had done in the days of the Prophet Elijah. The Devil had done this by causing the people to follow the clergy, who posed as representatives of the Lord but who in truth and in fact were the representatives of the Devil.—John 8:44.

²⁰ John the Baptist began his work six months before the beginning of the ministry of Christ Jesus. According to the prophecy of Malachi that must be a restitution work; that is to say, a restoring of the Israelites to the childlike faith manifested by Abraham and the other fathers in Israel. These fathers in Israel had prophesied concerning the coming of the kingdom of God. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matthew 3:1-3.

²¹ This is proof that John was doing a preparatory work, which work was a restitution work, namely, turning the minds of the people of Israel back to Jehovah. Many of the people responded, as the record shows: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matthew 3:5, 6) When the honest people of Israel came to John to be baptized, then came also the pious frauds, who were in fact the priests of Baal; and John told them that they were a bad lot. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3:7) At the same time John indicated that this work was to be followed by the wrath of God.

²² Many of the Jews heard the words of John, believed them, and were ready to receive Jesus when he came; but the rulers and the priests and all the members of the clergy took a different course. When Jesus did begin his ministry these representatives of Baal opposed him; and when he was presented to Israel as their King he was rejected, and only a small remnant of Israel turned to Jehovah and accepted Jesus as the Messiah. The work of John the Baptist was progressing until he boldly told Herod of his illicit and wrongful relationship with Herodias, his brother's wife. Then John was put into prison, and while there this bad woman caused his head to be taken off.

²³ Seemingly the work of John the Baptist was a failure. It was, however, a miniature fulfilment of the prophecy of Malachi; and in due course of time the great and dreadful day of Jehovah came upon Israel, and that nation suffered destruction in a time of trouble such as the people up to that time had never known. That day of trouble was also a miniature fulfilment of the prophecy; but it seems manifest that there must be a complete fulfilment on a far greater scale, in which the whole world will be involved.

²⁴ The prophecy of Malachi leads to the conclusion that some day it must have a complete fulfilment; that some one in complete harmony with God must first give a witness as foretold by the prophecy; that such witness must be given during the time of a restoration work; that shortly thereafter would come the great and terrible day of the Lord; and that if the witness and restoration were not completely successful in turning the minds of the people to Jehovah then he would smite the earth with a curse. Since the miniature fulfilment by John was apparently a failure, that would indicate that the complete fulfilment would also be a failure. That would not mean at all, however, that the work of Jehovah God would be retarded in the least, but on the contrary that God's purposes would be fully accomplished.

COMPLETE FULFILMENT

²⁵ Elijah foreshadowed a work which was to be done by those in harmony with the Lord and which must be done in connection with the announcement of the second presence of Christ. It must be in the nature of a restoration work, because Jesus said so. It will be observed that the prophecy of Malachi (4:4-6) was given in connection with the coming of the Messenger of the covenant to his temple. The Messenger of the covenant, it will be conceded, is Christ the Messiah. The fulfilment of Malachi 3:1 we believe is clearly shown to have taken place in 1918. The prophecy of Malachi concerning the Elijah work shows that it must have a fulfilment in completion before the Lord comes to his temple.

²⁶ The Lord comes to his temple for the purpose of judgment, and whatever restoration work is done must be done before that time of judgment. The work of

John the Baptist began before the Lord began his ministry. The beginning of the Lord's ministry corresponds with his taking his power in 1914, during his second presence. Therefore the conclusion is that the work done by John the Baptist was a miniature fulfilment of the prophecy and indicates what the Lord's faithful witnesses, engaged in the Elijah work, must do before Christ comes to his temple.

²⁷ Otherwise stated, the work of John the Baptist fulfilled Malachi's prophecy in miniature, and the work of the faithful Christians on earth at the time of the Lord's second presence fulfils that prophecy in completion. Since Jesus says that this must be a restitution of all things, it must mean that the work must result in restoring to the people of God that which was taken away by reason of the influence of Satan the enemy working through his priests, foreshadowed by the priests of Baal.

AHAB AND JEZEBEL

²⁸ Ahab was the ruler of Israel. Jezebel was his evil wife and ruled with him. At the second coming of the Lord the ruling factors of the earth were made up of the commercial and political powers, illicitly associated with the ecclesiastical leaders. These together constituted the antitypical Ahab and Jezebel of all Christendom. At the time of the Lord's second coming the children of God were in captivity to the Babylonish system. In other words, the true saints or wheat class were growing side by side with the tares, just as Jesus had foretold.—Matthew 13:30.

²⁹ The ecclesiastical systems claim to represent God; but in truth and in fact, acting with the rulers, they represent the Devil. These priests had taken away the key of knowledge of God's plan. (Luke 11:52) Some of the great fundamental truths of the divine plan were thereby entirely obliterated from the minds of Christian people. The commercial and political elements working together at the second coming of the Lord constituted the antitypical Ahab. This element rules.

³⁰ Associated with the Ahab element, however, was the ecclesiastical, foreshadowed by Jezebel. The Ahab side of the alliance was not particularly interested in Christianity, or any other religion for that matter, but yielded to the importunities of the ecclesiastics because the ecclesiastics demanded some part in the government. The name of God was pushed aside; and while the governments of earth claimed to be Christendom, that was and is a misnomer. They were controlled by Satan, the enemy and god of this world.

A RESTITUTION WORK

³¹ In harmony with the words of Jesus Elijah must now do a restitution work. About the beginning of the Lord's second presence a restitution work began. That was done under the Lord's supervision; of course, by and through his visible representatives on earth—those

fully consecrated to do God's will. Earnest Christians were looking for the second coming of the Lord, and with the first intimation of it they began to proclaim the good news.

³² The most prominent among those doing this work was that faithful and devoted Christian, Charles T. Russell. As a young man he began the proclamation of the truth concerning the Lord's second presence. For more than forty years he constantly proclaimed the truth of God's plan. During the time of his ministry the consecrated ones on earth did a restitution work; and Brother Russell was the most prominent one, because the Lord used him to take the lead amongst the Elijah class. The great fundamental doctrines, which had long been hid by reason of the machinations of the Devil working through his earthly priests, began to be restored by the anointed ones of the Lord.

³³ Christians had been in captivity in Babylon up to that time. As these great truths were restored to the consecrated they broke away from their captivity, and they greatly rejoiced. This is shown by the words of the prophet: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Psalm 126:1-3.

³⁴ As the light of truth began to increase in the minds of these anointed ones there followed a great campaign in which Brother Russell was the leader, and by which the glad tidings were brought to the truly consecrated in Christendom. No man has ever so fully exposed the false and God-dishonoring doctrines taught by the antitypical priests of Baal as did Brother Russell. During his ministry there were fulfilled the words of the prophet: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

³⁵ It was truly a time of gathering together of God's people and of restoring to them the great fundamental truths of the divine plan. During the work which progressed, and which covered a period of forty years approximately, there was restored to God's people an understanding of the great ransom sacrifice. The fire was taken out of hell; the seed of Abraham, as the instrument for the blessing of mankind, was understood; the doctrines of consecration, justification, spirit begetting and anointing were made clear to the people of God, as the same were understood by the apostles.

³⁶ Pastor Russell was not Elijah any more than John the Baptist was Elijah; but Pastor Russell, together with his brethren in Christ, did a great work in the name of the Lord; and Brother Russell was the most prominent amongst them. This work of restoring the truth and gathering together the Lord's people and turning the minds of many Christians to the Lord was therefore the antitypical work of Elijah.

³⁷ It was the thought of almost every one when the

truth first came to them that all who claimed to be Christian would readily accept it. But they soon changed their minds. Only a comparatively small number of those who professed to be Christians accepted the truth as proclaimed by Brother Russell and his associates. The work of restoring the truth was complete, but the work of restoring the faith of professed Christians was not complete. Not all of the professed Christians would turn to the Lord and to the faith of Abraham.

³⁸ Many discourses were prepared and published by Brother Russell, and by him and his assistants and associates were freely distributed throughout the earth, which discourses exposed the false ordination of the clergy and their unlawful relationship with the ruling factors of the world. It was shown that while these men claimed to be priests of the Lord they were and are, in truth and in fact, priests of Baal. This exposure was so complete that the clergy had their influence with honest people practically destroyed. This made Jezebel (ecclesiasticism) very angry, and she threatened to destroy those (the antitype of Elijah) who had exposed her illicit relationship with the antitypical Ahab and who had destroyed her priests.

THE END OF THE WORLD

³⁹ Zealous members of the church tenaciously held to the truth that 1914 would mark the end of the world, and they reasoned that that date would also be the time for the complete exaltation of the church, and that it would mark the time of the complete overthrow of Satan's empire and of the establishment of Christ's kingdom. The year 1914 came and passed, and the kingdom was not set up. The antitypical Elijah class, namely, the truly consecrated ones on earth, were discouraged and perplexed. This is well known by a number of God's people yet on the earth.

⁴⁰ Probably the Lord did not intend for every feature of the picture made by Elijah to be fulfilled. Some parts may have been put into the picture for the purpose of concealing other parts. We know of no way of understanding a prophecy except by taking the facts as they have occurred and applying those facts to the prophecy. When the facts fit the prophecy we may understand that we have the proper interpretation of it, at least insofar as the facts do fit.

⁴¹ When Jezebel made the threat against Elijah he fled into the wilderness, but not for any specific length of time. That he was discouraged is clearly indicated by the Scriptures. The perplexity and discouragement of the Elijah class that followed 1914 seem well to fit the picture. Some paragraphs in *THE WATCH TOWER* at the beginning of 1915, which seem to relate to the point under consideration, follow:

⁴² Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The queen did not persecute him, but threatened him;

and again he fled into the wilderness—not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens, but an especially provided food for a time.

⁴³ To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, "Ah, Lord God! . . ."—this signifying his discouragement. But the Lord strengthened him and gave him a special food, in the strength of which he went to Mt. Horeb. This mountain represents the kingdom of God, the Messianic kingdom. And we believe that by this spiritual food we are now brought to the time when the kingdom is to be established.

⁴⁴ When Elijah got to Mt. Horeb the Lord gave him three witnesses. (1 Kings 19:1-18) The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents wide-spread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the "still small voice", representing the divine power, which will bring the blessings to the world.—Z-2-1-1915.

⁴⁵ The Scriptural account pictures Elijah seeking shelter in a cave. A cave represents a place of security. The Elijah class at the end of 1914 felt secure in the protection of the Lord, yet perplexed and not knowing just what to expect. This is indicated by the following words appearing in *THE WATCH TOWER* for February 15, 1915, as follows:

⁴⁶ We believe that the Times of the Gentiles ended just on time, as shown in Volume II of *STUDIES IN THE SCRIPTURES*. The hand of justice is now doing the breaking—the nations shall be broken as "a potter's vessel". The whole cataclysm of trouble may be upon the world during the next ten months, or it may be longer deferred. We believe that the time for the setting up of the kingdom was on September 21, 1914. At that time, when it was due for our Lord to take up his great power and reign, the nations were already angry. They were at war over a month in advance of the time, because so angry.

⁴⁷ While Elijah was in the cave "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice".—1 Kings 19:11, 12.

⁴⁸ The World War that began in 1914 was the antitype of the great wind. It was nation against nation and kingdom against kingdom, to overthrow the foundation of the governments. The prophecy of our Lord was to the effect that the war should be quickly followed by famines, pestilences and earthquakes. The Elijah class

saw the earthquake; to wit, great revolutions such as the world has never known. They also saw famine and pestilence. Fire does not necessarily symbolize anarchy. Fire is a symbol of destruction. Famines and pestilences are destructive. The famine and pestilence that followed the World War were far more destructive of human life than was the war. The antitypical Elijah saw all of this. He also saw a terrific destruction of faith in the Word of God, amongst those who professed to be for the Lord.

⁴⁹ It was when Elijah heard "the still small voice" that he wrapped his mantle about his face and went out of the cave; and the Lord asked him: "What doest thou here, Elijah?" The human voice is the most musical sound that ever falls upon human ear. But the voice of the Lord would be more beautiful than that. The still, calm voice that Elijah heard was the voice of the Lord from behind, saying, "This is the way, walk ye in it." (Isaiah 30:21) That voice was from the Lord, directing Elijah what to do. The Lord was telling the Elijah class that there is still some more work to be done. Elijah was told that he must go now and anoint Elisha; and this he did.

⁵⁰ In 1914 the work which John the Baptist long ago had done in miniature had now been done by the anointed class of the Lord on earth in completion. John the Baptist turned some of the Israelites back to the Lord, and restored them to their proper relationship to God under their covenant. In 1914 the antitypical Elijah class had restored all the great fundamental doctrines which had been taught by Jesus and the apostles and which had been taken away by the Devil's priests. They had restored some of the professed Christians to the faith of Christ and the apostles. But the turning of the people was not complete; and the inference of the prophecy of Malachi is that because the minds of the people had not all been turned to the Lord the great and dreadful day of the Lord must follow, in which the earth must be smitten with a curse. The World War, the earthquakes and the famine and pestilence *were not an expression of "the wrath of God"* indicated by the Scriptures, or in fulfilment of the prophecy.

ANOINTING OF ELISHA

⁵¹ God directed Elijah to go and anoint Elisha, and said to Elijah: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. . . . So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him."—1 Kings 19:16, 17, 19.

⁵² Anointing means to clothe one with authority to

act. The language of the scripture therefore shows that Elisha was clothed with the authority to do the work in the place and stead of Elijah. God said: "Thou shalt anoint him to be prophet in thy room." The word "room" means in place or stead of. This would seem to clearly imply that since Elijah gave a witness to the name of the Lord, so Elisha must carry on the work of testifying to the name of Jehovah even after Elijah was done. After the anointing of Elisha, Elijah and Elisha walked on together until Elijah was taken away. It seems certain, from the Scriptures, that Elijah represented the anointed ones of the Lord doing a specific work in the name of the Lord up to a given and certain time, and that Elisha represents the anointed ones of the Lord doing a work in the name of the Lord after the Elijah work is done.

⁵³ It will be observed that at the time Elijah was discouraged Jehovah commanded him to arise and eat, and he did arise and eat and then went on in the strength of that meat unto Horeb, the mount of God. The "mount of God" here symbolizes the kingdom of God. In 1914 the Lord Jesus began his activities in ousting the Devil, and in 1918 he presented himself as King to the temple class. It was at that time that he was laid in Zion as the Chief Corner Stone. It was at that time that he assembled his servants, to take account with them as to the manner in which they had handled the talents, representing the kingdom interests. Therefore Horeb, the mount of God, particularly represents the time of the Lord Jesus' coming to his temple for the assembling of the temple or kingdom class.

⁵⁴ It will be further observed that after Elijah did eat he went on and came to a cave and lodged there. He was in the cave when he had the experience concerning the wind, the earthquake, the fire, and the still small voice. The command of the Lord to him was to get out of the cave and go and stand upon the mountain, thus representing to him that he should get back into the kingdom work. That is what the small voice meant to him—"Here is something more for you to do." Then it was that he wrapped his mantle about his face and went and stood in the entrance of the cave, which symbolically said: "I am going to testify some more." It was after that that Elijah, in the strength of the meat that God had given him, went on up Horeb, the mount of God, to wit, until the time that the Lord came to his temple, which was also the same time that Elijah was taken away—representing the completion or end of the Elijah work.

⁵⁵ In the next issue of THE TOWER we will consider the Elisha work.

QUESTIONS FOR BEREAN STUDY

What is meant by "meat in due season"? After the church is glorified will they continue to increase in knowledge? ¶ 1, 2.

What is the purpose of this article? What does the name of Elijah imply? Does God ever use one imperfect man to

represent or typify another imperfect man? Whom did Abraham and Moses typify, and how? ¶ 3-7.
 Why did Israel turn from God to worship Baal? What punishment therefor did Elijah announce to King Ahab? What happened at the end of the three and one-half years? Why was Obadiah frightened? ¶ 8-10.
 What charge did Ahab make against Elijah, and what was the prophet's reply and proposal? Narrate what followed. Was the incident prophetic? ¶ 11-15.
 What is the significance of Malachi 4:5, 6? How did John the Baptist fulfil this prophecy? Did he completely fulfil it? ¶ 16-24.
 When was Malachi 3:1 fulfilled? What work was to be done before that time according to Matthew 17:11? What constitutes the antitypical Ahab and Jezebel? ¶ 25-30.
 What restitution work began with the Lord's second presence? Explain Psalm 126:1-3 and 50:5 in this connection. ¶ 31-35.
 Who constituted the antitypical Elijah, and did his work

fully restore faith throughout the earth? What did the antitypical Ahab and Jezebel do with reference thereto? ¶ 36-38.
 What date marked the end of the world? What other events did the Elijah class expect at that time? How may we know a prophecy is correctly interpreted? What seems to be pictured by Elijah's discouragement and his special nourishment just prior to his ascent to Horeb? ¶ 39-43.
 What three witnesses were given to Elijah in a cave at Horeb? What would his seeking shelter in the cave represent? Explain the meaning of the three witnesses and of the "still small voice". When, why and how was the world to be smitten with a curse? ¶ 44-50.
 What was Elijah directed to do with respect to Elisha? Whom does Elisha represent? ¶ 51, 52.
 When did the antitypical Elijah reach the mount of God? Why was he directed to leave the cave after viewing the three witnesses and to go and stand upon the mountain? ¶ 53, 54.

PETER AT THE TRANSFIGURATION

—APRIL 24—MARK 9:2-10; 2 PETER 1:16-18—

"There came a voice out of the cloud, This is my beloved Son: hear him."—Mark 9:7.

NONE of the Gospels record anything said or done in Jesus' ministry between the confession of Peter in Cæsarea Philippi and the transfiguration of Jesus, and as only a week passed between these two incidents it seems plain that they are intended to be connected. When Jesus told his disciples of his coming death at Jerusalem, and revealed to them the cost of discipleship, namely, that of bearing the cross in like manner as he was to bear it even unto death, he also spoke briefly of the glory to be his when he would come "in the glory of his Father, with his angels, and then he shall reward every man according to his works".

² Then Jesus added, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Matthew 16:28; Mark 9:1) This relationship of suffering and glory is ever found in the New Testament in closest association. Jesus had just spoken of his own death and resurrection, and the glory to follow. Now he spoke of the cross which his disciples must bear and of the glory to follow for *them*; for it is necessary that his disciples pay the same price for the life which they shall find if faithful to their covenant.

³ Six days after Jesus' acknowledgment that he was the Christ, he took three of his disciples, Peter, James and John, into a mountain apart and was glorified before them. He had already told them of his death, and now they were to see something of the glory he would have in his kingdom. It is not easy to determine where the transfiguration took place; whether on Mt. Hermon, not far from Cæsarea; or further south, on one of the mountains of Galilee. Perhaps Mt. Hermon was the place; and there would be something fitting in this location for such a scene—the glory of the whiteness of

the raiment of Jesus would merge into the absolute whiteness of the pure snow which always covered the majestic slopes of Hermon. Luke says, "His raiment was white and glistering."—Luke 9:29.

⁴ The three disciples were chosen that they might be witnesses of this manifestation. There was nothing trivial or unimportant in that life of ministry wholly given to God, and nothing happened by chance; but here was something extraordinary, and quite outside the frequent miraculous works which Jesus did. Evidently Jesus knew that this witness was to come; perhaps his Father had directed him; we do not know. Jesus followed his Father's direction given through Moses—that by the mouth of two or three witnesses every word should be established.—See Deuteronomy 19:15.

⁵ Did Jesus need this witness? Without doubt it was intended for his personal assurance as well as for others. No man had been called to walk that way before; therefore God would help him. There was suffering for him as well as for them. He had just made a great declaration; now his Father would give him a taste of the glory which was to follow his suffering. However, though Jesus must have been encouraged by it, we may take it that the incident was not specially for him but was more particularly for the sake of others—those who were to follow and who had not the clear understanding which he had.

⁶ When the four were up the mountain Jesus began to pray; and as he prayed the fashion of his face changed, and his raiment became whiter than any earthly power could make it. Then there appeared the figures of two men, discerned to be Moses and Elijah, who talked with Jesus. We are told something of what they said; it was about what was to happen to Jesus in Jerusalem. They

did not speak of his dying, or decease, or departure, as those words are ordinarily used and understood. They spoke of his *exodus* which he was to accomplish.—Luke 9: 31, DEAGLOTT.

⁷ Under the circumstances the statement is important. Both of these men, Moses and Elijah, had an *exodus*. Moses not only experienced the *exodus* of Israel out of Egypt, but we may say that he also experienced a personal one; God took him. Elijah shared in the same kind of experience; that is, both of these men were taken from their work for God while yet they were able-bodied; and then their removal was neither by disease, nor by accident, nor by enemy power; God arbitrarily concluded their work. Jesus had said that he was to be killed. Perhaps he was now to know more assuredly by this vision that his death would be an *exodus* arranged by Jehovah, similar but in a far grander sense than in the cases of Moses and Elijah. He too was to be taken away according to the will of God while yet well able to serve.

⁸ We ask, Were Moses and Elijah actually there, or did they only “appear” to be there? Almost all clergymen claim that these two men were there in person, as if they had come direct from heaven to be with Jesus on the mount. The passage has been seized upon to prove that the dead are not dead but continue to live. But that inference cannot be sustained. Matthew’s record of the incident ought to have prevented any such interpretation; for he tells us that Jesus, when coming down the mountain, said: “Tell the *vision* to no man, until the Son of man be risen again from the dead.” (Matthew 17: 9) Moses and Elijah were not there; they were dead. It was a vision.

⁹ Why did Moses and Elijah thus “appear” to Jesus, seeing that it is manifest that Jesus could have had the heavenly glory come upon him apart from them? We suggest that these two men, the outstanding figures of the Old Testament, appeared in order to represent the law and the prophets, the written and the spoken Word of ancient days; both were there to testify of Jesus. Also in the fact that both of them had had an “*exodus*”, having been removed from their service in an unexpected manner, the deaths of both thus represented a removal from their work but not the end of it, even as it was to be in the case of Jesus.

¹⁰ This does not mean that Moses and Elijah did not die. It means that that which they represented did not die. The law was suspended, the prophets served their day and passed; but the law and the prophets as such surely had but an *exodus*—their service continues. Both the law and the prophets told of the sufferings of Christ—Moses by the types of sacrifice and sin-offering; and the prophets, notably Isaiah, by direct word, as in the 53rd chapter of his prophecy.

¹¹ In later days, when Peter wrote his epistle to stir up the minds of the brethren and to remind them of the glorious hope of the church and of the inheritance

which is reserved in heaven for the faithful, he said that he was an eye-witness to the majesty of the glory of the Lord in the kingdom. (2 Peter 1: 16) Then, according to the Common Version, he says, “We have also a more sure word of prophecy,” as if he meant that the Scriptures were more sure than the fact of the transfiguration, to which he and others had attested. But a more critical rendering gives Peter’s words as if he wrote, ‘We have by this manifestation of glory to which God made us witnesses, the word of prophecy made more sure to us.’

¹² Peter is not advancing the possibility of any doubt or self-deception in this vision which they saw. The fact of the transfiguration was established by the mouths of three witnesses; nothing could be more sure. Neither could the Word of God be made more sure; rather, the Word of God given through the prophets was confirmed by what they saw. The vision is thus a confirmation of the prophecies, and is also an anticipation of what the glory of Christ and his kingdom is to be.

¹³ That the transfiguration was intended as a mark of God’s favor on Jesus is shown by Peter’s words. He says: “We . . . were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, ‘This is my beloved Son, in whom I am well pleased.’” (2 Peter 1: 16, 17) Already as a perfect man Jesus was crowned with glory and honor; but the glory which here came upon him was a representation of his future glory.—See Hebrews 2: 9.

¹⁴ The voice which came from heaven was not for the benefit of Jesus, however; it was addressed to his disciples. It said, “This is my beloved Son: *hear him.*” On three occasions Jesus had this kind of witness; first at Jordan, now on the mount of transfiguration, and later in his last hours. (See Matthew 3: 17; Mark 9: 7; John 12: 28.) In each case the voice and the witness were for the sake of others rather than for Jesus himself. The first witness was to John, for the voice was not addressed to Jesus; it did not say, “Thou art my beloved Son,” but, “This is my beloved Son.” On the mount of transfiguration, God spoke to the three apostles, saying, the same words, and adding, “Hear him.” On the last occasion, when Jesus was facing the fact of his death, he said, “What shall I say? Father, save me from this hour: but for this cause came I unto this hour.” He determined to say, “Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.” Jesus said, “This voice came not because of me, but for your sakes.”—John 12: 27, 28, 30.

¹⁵ It cannot be determined whether or not the transfiguration actually took place in the daytime or during the night; but since the apostles were heavy with sleep it would appear as if it occurred at night. How long the vision lasted we are not told. Then the transient glory suddenly vanished, and the three apostles found

themselves still alone with their Master on the mountain. The contrast of the drab surroundings with the very vivid scene which they had just witnessed would cause them to see themselves as very ordinary men.

¹⁶ Probably but little was said about it by anyone, especially after Jesus laid a strict embargo upon the three, telling them that they were not to speak even to the other disciples of what they had seen till he, Jesus, should be risen from the dead. The vision was real to them, it could never be forgotten; and it is certain that after Pentecost each would help the others to keep it in mind. It was a fact, and nothing could be more sure.

¹⁷ It is not the good pleasure of God to give to any of the disciples of Jesus at this time outward demonstration of his care for and presence with them, such as this vision. But they are not the losers thereby. This was a manifestation which might not be communicated to others, and which therefore was not intended for the then present work of Jesus; it was rather for the future, and for those of that company of twelve who were to have the chief places in the future ministry of representing the Lord.

¹⁸ But there are things which are greater than outward demonstration; and to those who see light in his light the opening of the Scriptures as now seen by the power of the spirit, and the absolute corroboration of the prophecies in the constantly moving events of these days, are the sure proofs of the divine presence. These see the glory of God and have his glory manifested upon them, as Jesus had. (See Isaiah 60:1, 2.) To them

these things are gloriously real, and are no mere vain imaginings.

¹⁹ Peter's ever-ready characteristic is shown in his interjection, "Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias." (Mark 9:5) Luke says that he said this because he wist not what to say. (See Luke 9:33.) Peter must say something; yet not because he merely wanted to hear himself talk or have others hear him, but because he always wanted to get something out of every occasion, to do something to improve an opportunity. Peter was no babbler, a talkative man who must and will speak, in season and out of season; he was impulsive—but the Lord loved him.

QUESTIONS FOR BEREAN STUDY

What phase of his experience did Jesus stress to his disciples in Caesarea Philippi? What is the next recorded incident? Do the Scriptures thus frequently link suffering with glory? ¶ 1, 2.

Where and how did the transfiguration take place? Who witnessed it, and what was its purpose? ¶ 3-5.

Who besides Jesus appeared in the picture, and why? Why did they speak about Jesus' *exodus*? How do we know that Moses and Elijah were not actually there? ¶ 6-10.

Does the apostle, in 2 Peter 1:16, mean that the Word is more reliable than the transfiguration witness? With what "honour and glory" was Jesus there crowned? For whose benefit was the voice from heaven? On what other occasions had this same testimony been given audibly? ¶ 11-14.

Did the transfiguration occur in daylight? What effect did it have upon the three disciples? Why do we not have such manifestations today? ¶ 15-18.

What was Peter's proposal on this occasion, and why did he make it? ¶ 19.

PETER'S DENIAL AND REPENTANCE

—MAY 1—MARK 14:53, 54; 66-71; LUKE 22:61, 62—

"Let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

THE Apostle Peter was so unusual in general characteristics, and withal had such a disposition of heart and mind, that it was possible for him to be of great service in the ministry which Jesus had begun. But by nature he was self-willed; he was slow to learn the necessary lessons of restraint; if he was to be preserved for his Master there was apparently only one way of breaking down his impulsiveness and self-assurance, and thus taking out of the way the greatest hindrance in his service for the Lord.

² It should never be understood that the discipline which God brings upon his children, or which Christ, the Head of the church, brings upon his followers, is intended to break their wills. God would not have his children weak in will or purpose; rather he would have them strong like himself, conformed to the pattern and example which he has given us in Jesus, whom he sent among men to reveal himself. The trouble is that man

by nature is self-willed and wants to have his own way, which, inevitably, must lead him astray.

³ In all the discipline which comes upon the Christian it should be understood that the purpose is to develop the will, the life's purpose, and to have it strong to do the will of God, to serve him at all costs. In Peter the Lord has given us an example of how self-will must be dealt with when it is so set as to become positively dangerous to spiritual life. It becomes necessary for God to give such an experience as will once for all break down self-confidence; for that is very frequently the ground out of which self-will grows.

⁴ Our lesson today is of Peter's great failure, so great as to break down that stronghold of self-will and self-assurance in which he resided. A loving disciple, ever ready to serve his Master and, as we have seen, a sacrificer of his material interests, he was yet a server of himself; and hitherto the taking of his own way must

have formed a main portion of his life's pleasures. As the end of his ministry came on, Jesus knew that Peter had not learned his lesson, and that inside that wall of self-assurance there was a pitiable weakness which would show itself in abject cowardliness under severe test. Humanly speaking, it was when his loved Master and Friend most needed his help that Peter failed.

⁵ When the hour of Jesus' heaviest trial approached he warned his disciples of the danger which they were in. As his disciples they must perforce bear some of the trouble which was about to fall upon him; that their lives were in danger by reason of their association with Jesus is clear from what was said when Jesus was about to start for Bethany in order to raise Lazarus from the dead. (John 11:16) But in giving his warning he referred more specially to their danger from temptation to desert him, and to disbelieve that he was the One sent of God.

⁶ After partaking of the Passover supper, his last meal with them, Jesus told his disciples that they were entered into the covenant which God had made with him, and which high blessing was theirs because they shared with him in his trials. (Luke 22:28-30) Then he frankly told them that all of them would be offended because of him that night. He knew this, because it was written, "I will smite the shepherd, and the sheep shall be scattered." (Zechariah 13:7; Mark 14:27) But that he expected to gather them to himself again was shown when he said, "But after that I am risen, I will go before you into Galilee."—Mark 14:28.

⁷ Speaking to Peter, but using his old name Simon rather than the one Jesus preferred to know him by (as if there was still much of the old nature left), Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31, 32) The Master knew that Satan would attempt to seize the coming opportunity to destroy the disciples of Jesus; he would have tossed them about as grains of corn are tossed in a sieve.

⁸ Jesus' words to Peter ought to have made Peter somewhat reserved; but with his usual readiness of speech and good intention he said, "Lord, I am ready to go with thee, both into prison, and to death"; and he also said, "Though all men forsake thee [meaning thereby his fellow disciples], I will not leave thee." It was necessary that Peter, so full of self-assurance, should be shown his own nakedness. And Jesus said, "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:33, 34) It seems as if Peter did not really believe the Lord, and the warning words of Jesus met with no response from his heart.

⁹ Soon they left the upper room to go forth to Gethsemane. Some words of Jesus—saying that soon he would be unable to care for them, and a reference made

to the sword, as if they would need to care for themselves—caused two of them to say that they had at least two swords among them. Peter, to make certain that no hurt should come to his Master, had been careful to keep one for himself.—See John 18:10.

¹⁰ In the garden Peter was a witness of the sufferings of his Master, as he himself says. (1 Peter 5:1) But whether he specifically referred to the sufferings which Jesus endured in his last hours, or to those which his life of ministry necessarily brought him, we do not know; for when Jesus, being heavily laden with sorrow, took Peter, James and John apart, seeking their sympathy, instead of watching with him they fell asleep. They could learn of his agony only by some special revelation.

¹¹ When Jesus had entered into the deep and the waves of sorrow had gone over him, the Father delivered him from all his fears. Almost immediately the rabble, led by Judas, came to arrest him. Now in the face of opposition Peter was all alert; and as hands were laid on Jesus he began to use his sword. Slashing at the head of the high priest's servant Peter sliced off his ear. The Lord immediately stopped Peter's ardor, restored the ear to the head, and healed the wound; although that miraculous act of mercy apparently had no effect upon the rabble, and certainly not upon the high priest—it only emphasized their wickedness.

¹² When Jesus was in the hands of the mob and it was apparent that he would not resist them, the disciples were seized with fear and all ran away. What happened to each of them we are not told; but because Peter had an important part to play and a great lesson to learn, for there was much work yet for him to do, we are told about him. He left the other apostles and followed the Lord at some distance.

¹³ Peter got into the high priest's palace, helped by John, who was already there (John 18:15), and mixed in the crowd in the courtyard. The door maid recognized him and charged him with being a disciple of Jesus. Peter said bluntly, "I am not." Then he went to warm himself at the brazier which the soldiers had, because the night was cold; and soon a kinsman of the servant to the high priest whose ear Peter cut off, said, "Did not I see thee in the garden with him?" (John 18:26) Then the company began to accuse him, and as they told him that his Galilean accent betrayed him, he lost control of himself and, apparently dropping into an old habit of his early fisherman days, began to curse and swear and said that he did not even know Jesus.—Matthew 26:74.

¹⁴ It was just about this time that Jesus, apparently being taken from one place to another, passed by; and as if his attention was called by the noise and commotion, he turned, and the eyes of the Master met those of his fallen disciple. Just then the cock crew, and Peter realized what he had done. He went out into the darkness and wept bitterly. Where he went we do not

know; perhaps outside the city and down again toward Gethsemane, perhaps to his lodgings in the city. Since he says that he was an eye-witness of the sufferings of Jesus it may be that when the morning came he followed the crowd to Calvary, and saw his beloved Master on the cross.

¹⁵ Peter would have saved Jesus from the cross could he have done so, and in his own way he had tried to do this—once by asking his Master not to follow the road to sacrifice (Matthew 16:22), and then by attempting to deliver him from the rabble which would take him. Both his attempts were wrong. It was not the will of God that Jesus should be saved from that shame and agony; but Peter might have had a word of comfort for him, instead of which he had with passionate words denied any knowledge of or association with him.

¹⁶ That night another of Jesus' disciples went out into the darkness, but for a very different reason from that which actuated Peter. Judas, a wicked man and out of a malicious heart, went out to sell his Master; Peter went out to bitter weeping. His self-assurance had miserably failed him; his failure was that of one who had not learned to take himself in hand—he had trusted in his own strength in vain. He had provided himself with blazing courage for a great struggle, but he lacked quiet courage. His was a mistake of self-assurance. Judas' act was a calculated effort of a disappointed, malicious spirit.

¹⁷ Peter was not craven-hearted. Had it been a matter of fighting, especially in a crowd, he would probably have fought till he was cut down. But he had not courage to stand against the sudden question of the maid at the door, nor the questions and taunts of the soldiers and servants. No doubt he would have been able to publicly stand against the leaders of the people, their opposition would have roused him. Courage manifested itself in different ways; so does fear.

¹⁸ Our golden text, "Let him that thinketh he standeth take heed lest he fall," is from Paul's first letter to the

Corinthians. The true disciple ever seeks to take heed to his ways and to keep a lowly mind, for he has already learned the need for watchfulness. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) Pride of heart opens a door for one of the enemy's most seductive temptations in his endeavor to destroy the sons of God. These because they have the knowledge of the Lord are lifted into a plane of life beyond the ordinary man, and unless they balance themselves in the grace of God are necessarily more than liable to be stumbled. But he who clothes himself with humility may rest assured in his Father's care.

¹⁹ After Pentecost Peter was an altogether different man. For one thing the holy spirit, which came upon him in common with the others, did more than anoint for service. The symbols of fire which then came upon them, and the sound as of a rushing mighty wind, told of power for right living as well as power for the service of God. But though Peter was then blessed with the aid of the spirit of holiness he still had need to watch himself that he might overcome his old natural impulses, and it may be taken for granted that many a time he needed to keep the old will of the flesh in subjection.

QUESTIONS FOR BEREAN STUDY

What hindered Peter in his service for the Lord? Did Jesus seek to break Peter's will? What is the purpose of Christian discipline? ¶ 1-4.

What was Jesus' final warning to his disciples? What did he especially say to Peter, and why did he now address him as Simon? What was Peter's response and Jesus' prophecy? ¶ 5-8.

Why did Peter carry a sword? To what sufferings does 1 Peter 5:1 refer? Was Peter fearful as the mob gathered in Gethsemane? What miracle did the Master there perform? ¶ 9-12.

When and why were the disciples later seized with fear? Explain Peter's actions in detail. ¶ 13-15.

Contrast Peter's attitude with that of Judas. Describe the strange complex of courage and cowardice which Peter displayed. Is this unusual? ¶ 16, 17.

What great lesson should we get from Peter's experience? What effect did the experience have upon Peter himself? ¶ 18, 19.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In November 15th WATCH TOWER, article on "Liberty for the Prisoners," paragraph 22, it is pointed out that nothing was done with the scapegoat "until the conclusion of the sacrifice of the Lord's goat". Now in other paragraphs of this article the impression is given that the antitypical scapegoat is now in the wilderness, having been led there by the clergy class. In view of this, are we to understand that the antitypical Lord's goat has now been sacrificed? If not, how can the scapegoat now be in the wilderness?

Answer: It is impossible for a picture to show every detail of a reality. We see the facts in fulfilment of prophecy, and by applying these to the prophecy we interpret it. The scapegoat represents that class of

consecrated, justified, spirit-begotten ones who do not willingly and joyfully present themselves as living sacrifices unto the great High Priest to be sacrificed by him as members of the Lord's body. They are concerned about pleasing worldly institutions composed of men prominent in Christendom. As individuals they get into the prison of these ecclesiastical systems, and remain prisoners because they do not obey the commands of the Lord and come out therefrom. One of the commandments given is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

Who are the prison keepers then that hold the prisoners there? Clearly they seem to be the clergy. The

ecclesiastical systems are in a wilderness condition, because cast off by the Lord and there is no truth there. The prison keepers are there with them, of course. Who then is the man in readiness that induces the consecrated to go into the wilderness? None fits the picture so well as the clergy, and they become the prison keepers. Does it then follow that the sacrificing of the Lord's goat is now complete? By that is meant, Is every one that must be of the body of Christ completely sacrificed before this takes place with reference to the prisoners? Has the second presentation of the blood been made at the mercy seat in heaven, as shown by the type? That does not seem at all to be necessary. Types and shadows cannot be taken to absolutely prove a doctrine.

This picture seems to merge into another. There are some scriptures that clearly indicate that during the great tribulation, when the scapegoat is to be made ready by being washed in the blood of the Lamb, some of the temple class will remain in the flesh and see the great trouble before they pass into glory. (Zechariah 14:1-3) That being true, the scapegoat must be in the wilderness while some of the body members are still in the flesh. The only safe way to interpret a prophetic statement is by applying the facts as they occur. We know that the prisoners are those consecrated and spirit begotten ones who remain in the ecclesiastical systems. We know that the ecclesiastical systems are in a wilderness condition. It seems certain at the same time that there are some of the anointed ones yet on earth. Therefore we must conclude that the picture does not always show a completion of one thing before another part is fulfilled.

Question: In what way will the "prisoner" class be forced to fulfil their consecration that they may be brought to birth on the spirit plane?

Answer: The Devil is now gathering his forces for Armageddon. This is indicated by the scripture: "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." (Revelation 12:12) Satan knows that his time is short. Not that he expects that his time for existence is short, but rather that the time in which to now gather his forces for the great battle is short. He is undoubtedly egotistical enough to believe that he can win the fight. This gathering of his forces evidently means, or includes, the turning of the minds of the people away from God. The Scriptures show that the prisoners have a desire for righteousness and do not sympathize with the Devil's organization, although they are afraid to flee from it.

Now as the day of the final conflict approaches the prisoners will be forced to take their stand on one side or the other. These prisoners will then wake up to the fact that they have been made blind and lulled to sleep and put into prison because they have permitted themselves to be wrongfully influenced by the antitypical Delilah, even as Delilah of old indirectly caused the

blindness of Samson. The consecrated ones who are now prisoners will necessarily become the objects of scorn to those who oppose the Lord; and such conditions arising will force the prisoners to take their stand upon the side of the Lord. In doing this they will, like Samson, pull down the wrath of the Devil's crowd upon their own heads and thereby suffer destruction of the flesh; and this they will do rather than give allegiance to the Devil's system. In so doing they fulfil their sacrifice by being forced into it by reason of existing conditions.

Question: Can we generally and Scripturally conclude that those claiming to be in present truth who do not at this time heartily and joyfully engage in the witness work are of the great company class?

Answer: In this connection first consider the statement in 2 Peter 1:4-11. The apostle is there addressing the spirit-begotten anointed class. He is not telling these to "develop character", but he is stating specifically what each one must do to make his calling and election sure. By that he means that if you expect to make your calling and election firm and absolutely certain, there is something you must do on your side of the covenant. He proceeds to tell the consecrated what they must do in order to be received into the kingdom of the Lord. Then he plainly adds that those who do these things will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The only conclusion then that can be properly drawn from the apostle's statement is that the converse of his statement must be true. By that is meant that those who fail or refuse to perform their part of the covenant will not have an abundant entrance into the kingdom. To be more specific, concerning such Peter 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 Peter 1:9.

The apostle's words here are in exact harmony with the prophetic words describing the great company class, as follows: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God, and contemned the counsel of the most high: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Psalm 107:10-14.

It seems clear therefore that those who have opportunities to participate in serving the Lord, and who fail or refuse to obey his commandments, if brought to life on any plane will be of the great company class. Any one who loves the Lord truly will obey his commandments. Such is the statement of Jesus. The commandments at this time are so clear and unequivocal that every one who is awake must know about them. The witness must be given that Jehovah is God. The standard of the Lord must be lifted up. The good news

concerning the kingdom must be declared as a witness to the nations.

God promises to preserve only those who love him and who are faithful. (Psalm 31:23) To those who do not actively participate in the service as opportunity comes, but who are folding their hands and are at ease, or are bemoaning their fate, and are simply waiting to get off the earth and go to heaven, the Lord may graciously

give life, but not as overcomers. Only the faithful, loving, zealous overcomers will be granted "an abundant entrance" into the kingdom and be a part of the royal family. Answering this question specifically then, in view of the fact that quite a number in present truth fail or refuse to participate in the service, unless they awaken from their lethargy and become active and zealous the chances are that they will not be of the little flock.

INTERESTING LETTERS

ENCOURAGED BY THE LORD'S GUIDANCE

DEAR BROTHER RUTHERFORD:

The German classes in the U. S. have asked me repeatedly to convey to you their sincere gratitude for your loving thoughtfulness in increasing their joy in the Lord through the visits of a German pilgrim. At this same time I would like to express my own appreciation not only of the great privilege of this service and of the share of the work I also have at Bethel, but especially for the arrangements you have made in giving the pilgrims more time and opportunity to have a share in the spreading of the kingdom news from house to house.

I am very happy indeed not only to serve the friends with the Word but also to be an encouragement in the service. This part of the pilgrim work adds to the blessings of the trip. In almost every class I have been able to encourage some friends who have never thus far taken part in the canvassing, to come out and try it; and I am doubly blessed by their enthusiastic testimonies of the blessings received, not known to them thus far.

Thus through this blessed arrangement each pilgrim trip really becomes a little campaign against the enemy, and it is one of my heart's greatest desires to keep the battle up against the Dragon, to lead the Lord's people to hold high the banner of the kingdom, and to make way for the people by clearing away the stones of error that the great enemy and his emissaries have rolled before the feet of the people.

In all cities where there is a goodly amount of Jews I have worked with the friends in Jewish territory. I try to show them how to work after the example of the Apostle Paul—to be a Jew to the Jews in order to win them for the truth—and the friends are greatly surprised how easily COMFORT FOR THE JEWS can be sold to the Jews. At this opportunity, dear Brother, I would like to say that the Yiddish translation of this book increases the impression of the English original that it was written with wisdom from above. I do not believe that a Jew in the truth, enlightened by God, could have written the book with more wisdom in respect to Jewish prejudices or point of view than you, beloved Gentile, have done, moved by the love for the children of Abraham.

Still more wonderful does this book appear to me as it is seemingly the important second fulfilment of Jeremiah 29:10-14; 2 Chronicles 36:22, 23 and Ezra 1:1-4. Jeremiah's prophecy shows, in verse 14, that it should have a greater fulfilment at the end of the seventy jubilee cycles, that is, in the fall of 1925. The account in Second Chronicles, referring to Jeremiah's prophecy, shows that in the second and greater fulfilment a proclamation to the Jews, and that too in written form, was to be expected. Therefore, in the exact fulfilment of this prophecy, "after seventy [jubilee] years [including their cycles of forty-nine years each] were accomplished, there appeared without delay, in October, 1925, the book COMFORT FOR THE JEWS, which brings to them

the "hope of a happy end", as various versions put it.

In verse four this account gives a seeming postscript to the proclamation of King Cyrus—an invitation to both Jews and Gentiles to assist in the work of the return of the Jews to their homeland, with gold, with goods and with other free-will offerings. Similarly, in the Yiddish edition of COMFORT FOR THE JEWS, which will no doubt have a far greater circulation than in any other language, there is the following postscript providentially placed on the last page, which is an exact second fulfilment: "Everybody, Jew or Gentile, who desires to support the rebuilding of Palestine through the Jews may send his voluntary contribution to the Zionist Organization. Address: —." My attention was drawn to this latter point by another Jewish brother who had noticed how the Lord had guided you in this matter.

Your excellent expounding, that prophecy cannot be understood until it is fulfilled or in course of fulfilment, has proven again its validity here.

In the joy of our Lord, and the love to Jehovah our God and his great cause, I remain, by his grace

Sincerely your brother and fellow servant,

M. M. FRESCHEL.—Pilgrim.

HEARING MESSAGE FROM AFAR

DEAR BROTHER RUTHERFORD:

When you finished your Bible questions and answers over WBBR tonight, we knelt and thanked the Lord for the blessings we had received from him. We want to also express our gratitude to you for your service.

We first tuned in on WBBR and heard Brother Barber's wonderful discourse, and then switched over and heard a brother speaking at CKCN, Toronto, Canada. Then we tuned in on Chicago and heard a discourse from WORD, until time for your questions and answers; and then we tuned back onto WBBR, New York. Each Station came in very clear.

Praying the Lord's blessing upon the message,

Your Brother and Sister by his grace,

MR. AND MRS. LEONARD STAMPS.—Ala.

JAPANESE AWAKENING TO THE TRUTH

DEAR BROTHER RUTHERFORD:

We know you by name, but are not personally acquainted. But because we are thankful we are sending this letter to you.

God's time has come to awaken our Japanese nation for the truth. He has prepared them by trouble to receive his salvation.

We are so glad to hear about quick activity of the Lord's work in Japan. Also we are thinking that such condition is verification for Christ's kingdom coming.

We will always pray for you and Brother Akashi, your representative in Japan, that you may bravely fight and do the Lord's work.

The grace of our Lord Jesus be with you all.

Yours in the Lord's service,

JAPANESE I. B. S. A. CLASS IN SEATTLE.—Wash.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Elvira, O.	Apr. 1	Des Moines, Ia.	Apr. 7, 8
Auburn, Ind.	" 3	Omaha, Nebr.	" 10
Gary, Ind.	" 4	Stanton, Nebr.	" 11
Chicago, Ill.	" 5	Clearwater, Nebr.	" 13, 14
Moline, Ill.	" 6	Windsor, Nebr.	" 15

BROTHER H. E. PINNOCK

Des Moines, Ia.	Apr. 1	Henderson, Ia.	Apr. 10
Indianola, Ia.	" 3	Red Oak, Ia.	" 11
Chariton, Ia.	" 5, 6	Omaha, Neb.	" 12
Prescott, Ia.	" 7	Kirkman, Ia.	" 13
Red Oak, Ia.	" 8	Coon Rapids, Ia.	" 17

BROTHER J. A. BOHNET

Lansing, Mich.	Apr. 3, 4	Ann Arbor, Mich.	Apr. 12, 13
Albion, Mich.	" 5	Ypsilanti, Mich.	" 17
Leshie, Mich.	" 6, 7	Plymouth, Mich.	" 18, 19
Jackson, Mich.	" 8, 10	Royal Oak, Mich.	" 20

BROTHER G. R. POLLOCK

Waitsburg, Wash.	Apr. 1	Ellensburg, Wash.	Apr. 10
Walla Walla, Wash.	" 3, 4	Roslyn, Wash.	" 11, 12
Sunnyside, Wash.	" 5, 6	Puyallup, Wash.	" 13, 14
Yakima, Wash.	" 7, 8	Enumclaw, Wash.	" 17

BROTHER H. H. DINGUS

Jacksonville, Fla.	Apr. 1, 3	Panama City, Fla.	Apr. 11, 12
Apalachicola, Fla.	" 5, 6	Ponce De Leon, Fla.	" 13, 14
Marianna, Fla.	" 8, 10	De Funiak Spgs, Fla.	" 15

BROTHER V. C. RICE

Terre Haute, Ind.	Apr. 3	Washington, Ind.	Apr. 10
Brazil, Ind.	" 4, 5	Montgomery, Ind.	" 11, 12
New Goshen, Ind.	" 6	Bedford, Ind.	" 13, 14
Vincennes, Ind.	" 7, 8	Salem, Ind.	" 17

BROTHER G. H. DRAPER

Leavenworth, Kan.	Apr. 1	Topeka, Kan.	Apr. 8, 10
St. Joseph, Mo.	" 3-6	Manhattan, Kan.	" 11, 12
Sabetha, Kan.	" 7	Randolph, Kan.	" 13, 14

BROTHER R. L. ROBIE

Houston, Tex.	Apr. 1, 3	Denison, Tex.	Apr. 11
Corsicana, Tex.	" 4, 5	Hickory, Okla.	" 12
Dallas, Tex.	" 6, 10	Oklmudgee, Okla.	" 13, 14

BROTHER A. J. ESHLEMAN

Bucyrus, O.	Apr. 1	Columbus, O.	Apr. 8, 10
Marion, O.	" 3, 4	Mt. Vernon, O.	" 11
Delaware, O.	" 5	Frederickton, O.	" 12
Springfield, O.	" 6, 7	Newark, O.	" 13, 14

BROTHER W. J. THORN

Bellefonte, Pa.	Apr. 1	Lewisburg, Pa.	Apr. 10
Pleasant Gap, Pa.	" 3	Mifflin, Pa.	" 11
Altoona, Pa.	" 4	Burnham, Pa.	" 12, 13
Alexandria, Pa.	" 5, 6	McClure, Pa.	" 14
Coles Summit, Pa.	" 7, 8	Sunbury, Pa.	" 17

BROTHER H. E. HAZLETT

New London, Conn.	Apr. 3	Fitchburg, Mass.	Apr. 10
Norwich, Conn.	" 4	Milford, N. H.	" 11, 12
Charlton City, Mass.	" 5, 6	Nashua, N. H.	" 13, 14
Worcester, Mass.	" 7, 8	Manchester, N. H.	" 15, 17

BROTHER S. H. TOUTJIAN

Kansas City, Mo.	Apr. 1, 3	Burton, Mo.	Apr. 11, 12
Chillicothe, Mo.	" 4, 5	Boonville, Mo.	" 13
Wheeling, Mo.	" 6, 7	Jefferson City, Mo.	" 14, 15
Macon, Mo.	" 8, 10	Mexico, Mo.	" 17

BROTHER M. L. HERR

Milwaukee, Wis.	Apr. 3	Lakemills, Wis.	Apr. 10, 11
Kenosha, Wis.	" 4, 5	Madison, Wis.	" 12, 13
Racine, Wis.	" 6, 7	Monticello, Wis.	" 14, 15
Waukesha, Wis.	" 8	Monroe, Wis.	" 17

BROTHER J. C. WATT

Fitchburg, Mass.	Apr. 1, 3	Haverhill, Mass.	Apr. 12, 13
West Chelmsford, Mass.	" 5, 6	Byfield, Mass.	" 14
Lowell, Mass.	" 7, 8	Newburyport, Mass.	" 15
Lawrence, Mass.	" 10, 11	Beverly, Mass.	" 17, 18

BROTHER H. S. MURRAY

Palestine, Tex.	Apr. 1	Trebat, Tex.	Apr. 7, 8
Husk, Tex.	" 3	Center, Tex.	" 10
Kelley, Tex.	" 4	Logansport, Tex.	" 11, 12
Lufkin, Tex.	" 5	Shreveport, La.	" 13, 14
Broadhurst, Tex.	" 6	Sikes, La.	" 14, 15

BROTHER J. B. WILLIAMS

Columbus, Ga.	Apr. 1, 3	Dothan, Ala.	Apr. 8, 10
Union Springs, Ala.	" 4	Enterprise, Ala.	" 11, 12
Clayton, Ala.	" 6	Elba, Ala.	" 17