

THE  
PAROUSIA  
MESSENGER  
(VOL. 2)



A HELPING HAND  
FOR  
BIBLE STUDENTS

# EPIPHANY STUDIES IN THE SCRIPTURES

**"The Path of the Just is as the Shining Light,  
That Shineth More and More  
Unto the Perfect Day."**

## SERIES XIV

# THE PAROUSIA MESSENGER

## VOL. II

7,000 EDITION

"Who, then, is a Faithful and Wise Servant, whom his Lord hath made Ruler over His Household, to Give them Meat in due Season? Blessed is that Servant, whom his Lord, after Coming, shall Find so Doing. Verily I Say unto you, That He will Make him Ruler over All His Goods". (Matt. 24:45-47).

PAUL S. L. JOHNSON  
As Executive Trustee of the Laymen's Home Missionary Movement  
PHILADELPHIA, PA., U. S. A.  
1949

# To the King of Kings and Lord of Lords

IN THE INTEREST OF  
HIS CONSECRATED SAINTS,  
WAITING FOR THE ADOPTION,  
—AND OF—  
"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"  
—AND OF—  
THE GROANING CREATION, TRAVINGILING AND WAITING FOR  
THE MANIFESTATION OF THE SONS OF GOD,

## THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3: 4, 5, 9; 1: 8-10.

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As Executive Trustee of The Laymen's Home Missionary Movement

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## CHAPTER I.

### DAVID'S LAST OPPOSITIONS FROM SAUL—

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1 Sam. 21—25: 1, 44—27: 6.

DAVID AND HIS SUPPORTERS. SAUL AND AHIMELECH. DAVID AND SAUL AT KEILAH; AT ZIPH; AT ENGEDI; AND AT THE HILL OF HACHILAH. DAVID AND ACHISH.

SOME of our past studies, the last chapters of Vol. IX, have given us proof that David types our Pastor as that Servant in his capacity of being the Lord Jesus' executive and warrior leader or the Parousia, as our past studies have proved to us that Saul in his contacts with David types the crown-lost leaders of the Parousia in their contacts with Bro. Russell as the Lord Jesus' executive and warrior leader for the Parousia. Further studies, we trust, will give us more on David as a type of Bro. Russell as the Lord Jesus' executive and warrior for the Parousia, as we trust that further studies will enable us to see that Saul types the crown-lost leaders from early in the third century until Armageddon. We expect to devote, D. v., quite a few more of the chapters of this volume on our Pastor to the study of David as a type of him; but as this chapter exemplifies the fact, they will have to be more condensed, *i.e.*, cover more chapters, if in the compass of one volume we are to show him as also typed by Jeremiah, the Apostles in Acts and by other Bible characters. In fact, all our studies must from now on be more condensed, *i.e.*, cover more ground in each chapter, if we are by the end of the Epiphany to expound everything in the Bible left unexpounded by our Pastor. There is, therefore, much work ahead of us in the coming years. We are now ready to begin our study of 1 Sam. 21—24; 25: 1, 44—27: 6, of which this chapter will be an exposition, type and antitype.

(2) Chapter 20 treats of next to the last interview

and parting of David and Jonathan, typical of Bro. Russell's and the most faithful nominal-church crown-lost brethren's next to the last interview and parting as to more or less Babylonian associations. David's subsequent oppositions from Saul, as typical of Bro. Russell's subsequent oppositions from the crown-lost leaders, are dealt with in the over five following chapters. The first two of these are connected with Saul's activities as to David and Ahimelech, with several small episodes interspersed. After Bro. Russell had parted with the most faithful, consecrated crown-losers in the nominal church, he, proceeding to still higher character development (*Nob [height]*, v. 1), still had some contacts with crown-retainers there (David . . . Ahimelech); for many faithful brethren were still in Babylon, living in a high degree of character development. While severed from the other consecrated there, Bro. Russell fellowshipped with these there. These, not yet knowing of the break between antitypical Saul and David, noted that Bro. Russell was not accompanied by fellow nominal-church warriors as formerly, and were apprehensive of some danger (was afraid), and by their attitude, if not by word, inquired as to the reason for this. We are quite satisfied that our Pastor did not by word give them the thought that the crown-lost leaders had sent him on a secret mission, so secret that helpers from them were not to know of it until they would meet him in a certain sphere of activity (v. 2); rather our Pastor, not desiring to betray the real situation, lest injury would result, acted in such a way as these faithful priestly brethren yet in Babylon got such an impression. Bro. Russell, hungry for some part of the Word applicable to his experience, in his humility sought to get from these any Truth that they had, and therefore asked for it (give me . . . bread . . . present, v. 3). These did not have food for heart and mind really adapted to the unconsecrated (no common bread, v. 4); only such did they have as was really adapted to the consecrated.

(hallowed bread, shewbread), which, however, in the immature knowledge of these crown-retainers was by them thought to be able to do some good to unconsecrated ones who were living a justified life faithfully (men have kept . . . from women). Again, by his conduct, not by his words, Bro. Russell gave these guileless brethren the thought that his supposed companions were faithful justified ones (women . . . kept from us . . . I came out, v. 5), whose teachings (vessels) are true (holy). His conduct gave these guileless crown-retainers the thought that the pertinent food for heart and mind could be given to the supposed justified ones, since it was, for the most part, long known (in a manner common . . . [see margin] sanctified this day).

(3) Then these crown-retainers, under the misimpression that he intended to give this Truth to merely justified ones, whereas he as a matter of fact desired it for himself, gave him whatever Truth they had, *i.e.*, such things new and old as the Lord gives to every scribe instructed unto the kingdom, apart from their being mouthpiece priests. It was not wrong in the type to give this hallowed bread to David (Matt. 12: 3-7), because, as Jesus indicates, he was hungry and, unless relieved, would have starved, and the moral law, that on mercy as superior to the typical law, superseded the latter in such a case of conflict between the two, as the higher displaces the lower law in case of conflict, *e.g.*, obedience to God displaces that to parents and civil rulers, if their claims conflict. Moreover, David's anointing gave him a semi-priestly standing. Antitypically, of course, Bro. Russell was a priest, but not such as David's antitype, though as such he was semi-priestly in his function as executive and warrior. It is not so much David and Bro. Russell as Ahimelech and the involved crown-retainers that respectively had doubts as to the priestly standing of David and Bro. Russell respectively. Jesus justifying all concerned, we may be sure no wrong in the type nor antitype was done. The whole situation arose in type and antitype from the

priestly ones' making some mistaken surmises, led thereto by the course of David and Bro. Russell. That Bro. Russell would ask such above-mentioned scribes for their thoughts on matters not understood by him, is a matter of common knowledge to those close to him, e.g., Reprints, 4057, last par. Thus his asking these priestly brethren yet in Babylon such questions was in harmony with his character and custom. This type was fulfilled during the Laodicean period, for v. 6 indicates that the day of David's request was the seventh (Sabbath) day for the shewbread to be on the table and was thus to be displaced the next day by the bread baked the evening before. The seven days of the shew bread's being on the table of shewbread type the seven periods of the Gospel Age, the seventh being the Laodicean period. The bread's being taken away every seven days does not type that the Truth represented by it is past due, but that the antitype has come to its full at the end of the Epiphany. Thereafter the type is reenacted, to type again the Truth given during the Church's seven epochs, the same being repeated every seven days thereafter. Bro. Russell's being given some truths by these priestly brethren in Babylon was noted by the chief clergy and evangelists (Doeg [*fearful*] . . . chiefest of the herdmen . . . Saul, v. 7). Bro. Russell also asked these priestly brethren for arguments in book (spear, v. 8) or lecture form (sword) on the Word, Bro. Russell's modesty making it appear as though he lacked such arguments (brought my sword nor my weapons), his manner, not his words, indicating his errand required haste (business required haste). The only thing that they could offer was the arguments of facts (sword of Goliath, v. 9), since Evolution uses many facts in its arguments, whereby Bro. Russell refuted it. These facts were closely connected with the Covenant truths (wrapped . . . ephod). This these priests recommended to him, which he also accepted (none like that; give it me). As a result, next to Bible passages he used in argument facts to prove

his points above all other probatory matters, *e.g.*, in the sphere of the strong ones (valley of Elah [oak, strong] ) he beheaded evolution with its facts (sword).

(4) Bro. Russell now left the sphere of the so-called orthodox—evangelical—sects as a worker in their midst, when he severed himself as to fellowshipping with the priests there (arose and fled that day, v. 10), to escape from persecuting crown-lost leaders (fear of Saul), and for a while more or less mingled with the so-called liberals among the less orthodox sects, like the Unitarians and Universalists, Adventists, Christians and Baptists (went to Achish [*serpent*] . . . Gath [*winepress*] ). He could do this conscientiously, because in some doctrines he could in general agree with them, *e.g.*, in their anti-eternal-tormentism, anti-immortalism, anti-trinitarianism, anti-no-future-probationism, anti-creedism, anti-pedobaptism, *etc.* But in each of these denominations the leaders (servants of Achish, v. 11) faulted him, as orthodoxy's chief warrior (David, king of the land), as holding views akin to some orthodox-evangelical views, which had made him temporarily more praised in orthodox circles than the crown-lost leaders themselves (sing . . . Saul . . . thousands and David his ten thousands), doctrines like the fall of man, the ransom, the eternal punishment (not torment) of the incorrigible, the Bible as the sole source of faith and practice, Christ's pre-existence, *etc.* Bro. Russell meditated on these objections to him (laid up . . . heart, v. 12); and he became very cautious (sore afraid) as to his contacts with liberal sectarianism (Achish). This caused him to change his course toward such sectarians (changed . . . before them, v. 13) and to make himself appear stupid in their power (mad in their hands), by writing apparently unsuitable things as to their workers (scrabbled [*scribbled*] . . . gate), and by presenting what seemed to them contradictions, *i.e.*, one set of Truth teachings that seemed to them inharmonious with another set of Truth teachings (spittle [*teachings*] . . . beard [*teachings*]), *e.g.*, saved

by faith without works, saved by faith and works; salvation of justification, salvation of sanctification; earthly salvation, heavenly salvation; trial of the Worthies in this life, and in the next life; election and free grace; destruction and eternity of the heavens and earth; hell destroyed, yet eternal, *etc.* This prompted liberal, unorthodox sectarianism (Achish, v. 14) in some of its representatives to tell those of its representatives that had sought to win our Pastor for their ranks to take note that Bro. Russell was idiotic (lo . . . mad) and to reproach them for seeking unreasoningly to win him for liberal unorthodoxy (wherefore . . . brought). It recognized that it had an abundance of stupid ones (need; literally, lack, v. 15) without any more added thereto (brought . . . mad . . . presence). It refused him as a servant (come into my house).

(5) Recognizing that there was no welcome to him in liberal, unorthodox sectarianism, Bro. Russell left its association (departed thence, 1 Sam. 22: 1) and took refuge (escaped) in his real hiding place, the Truth (cave) due in the Laodicean (Hebrew, Adullam = Greek, Laodicea, *justice for the people*) period, and that in its Parousia features. To this same refuge God's people (brethren . . . father's house), when they came to understand (heard) it, went, joining him there. To him were gathered into the Truth every one oppressed (distressed, literally, oppressed, v. 2) by Babylon, every one who was consecrated (in debt; literally, had a creditor, *i.e.*, God, to whom he owed the payment of his consecration vows) and every one who was distressed (discontented, literally, heavy of soul, Ezek. 9: 4) by Babylon's evils of doctrine and practice. These—the Truth people as Truth warriors—already early in the Harvest accepted him as their leader (captain, literally, prince, leader). They were a tried and tested band of warriors (400, a combination by multiplication of 40 and 10, the number 40 implying their tried condition, and the number 10 showing that they consisted, for the most part, of members of classes lower than

the Divine class). At this period they were especially fighting for truths contained in Vol. I. Shortly afterward Bro. Russell's studies (*Mizpah, watch tower*, v. 3) and work took him into the realm of labor, as distinct from that of the nominal church (Moab, distinct from Israel). His handling of the questions affecting the relations of labor to capital, as can be seen in Vol. IV, was so sober and winsome to labor that his pertinent discussions were his request made to labor leaders (king of Moab) that the Lord's people (my father) and the Truth (my mother) might in certain respects and for a Divinely set time be associated with the cause of labor (come forth, literally, go forth, with you), until God would indicate otherwise (God will do for me). He introduced them to these labor leaders (brought . . . king, v. 4), who gave them welcome in their midst, among other ways, by accepting Vol. IV as one of the books used in their course of study; and certainly during the Parousia the laboring classes, especially the Trade-unionists and Socialists, were friendly to the Truth people (dwelt with him) as to the subjects treated in Vol. IV (David in the hold).

(6) The company (*Gad [company]*, v. 5) of leaders who were by God given special light on prophetic and typico-prophetic Scriptures, among whom were the six mightiest of antitypical David's warriors as pilgrims (prophet), suggested that Bro. Russell should not make the subjects of Vol. IV, which are mainly secular, his main propaganda (abide not in the hold), but mainly to stress the religious features of the Truth (land of Judah). This suggestion was accepted by Bro. Russell, who, it will be recalled, thereupon exhorted the brethren not to discuss, particularly with the public, nor with one another, the day of vengeance, but the Kingdom, which he also practiced (David departed), stressing matters pertinent to the Church and the restitutionists (forest [*many trees*] of Hareth, *thicket*, or *thick*, i.e., very many great ones). The knowledge (discovered, v. 6) that Bro. Russell and his leading

supporters were discussing such subjects was given the crown-lost leaders (Saul heard). At this time the crown-lost leaders were discussing (abode) the Church *as the Kingdom* (Gibeah, *hill, height*), and that as a part of a company or class (tree) of writers and speakers on consecrated living (in Ramah), *e.g.*, D.L. Moody, F.B. Meyers, Major Whittle, Pastor Wagner, Arthur T. Pierson, A.J. Gordon, Andrew Murray, *etc.* They treated the pertinent subjects in more or less controversial writings (spear) and they were surrounded by many warrior supporters, especially less prominent evangelists and the lower clergy (servants about him). The crown-lost leaders called for the particular attention of such warrior supporters (Saul said . . . hear now, ye Benjamites, v. 7), asking them whether Bro. Russell (son of Jesse, *gift*) would (literally, does) give all of them spheres of service and profit (fields and vineyards) and high positions among his warriors (captains . . . captains), as the crown-lost leaders had done to them, thus influencing all of them to conspire (conspired, v. 8) against them, and hiding from them the fact that antitypical Jonathan, their favorite adherents, were joined in an alliance with Bro. Russell (my son . . . league . . . Jesse) and that antitypical Jonathan was arousing him to seek their injury (stirred . . . to lie in wait). Under antitypical Saul's accusations, the leaders of the clergy and of the evangelists (Doeg . . . over the servants, herdmen, 21: 7, v. 9) betrayed to the crown-lost leaders the fact that they had witnessed Bro. Russell's fellowshipping in character development (Nob) with the faithful and good priests (son of Ahitub, *brother of goodness*) in Babylon, and obtaining from them spiritual food and argumentative facts and Divine response to his questions (v. 10).

(7) The crown-lost leaders sent for these faithful and good priests, as a class and individually, who were yet in Babylon (the king sent . . . priest . . . priests, v. 11), to demand an accounting of their alleged treachery. They gave their attention to his call (they all

came). Then the crown-lost leaders proceeded to bring their charge (hear now, v. 12), to which the good priests gave attention (answered, Here I am). The crown-lost leaders, instead of asking them if they were guilty of conspiring with Bro. Russell against antitypical Saul, assumed their guilt and asked them why they had been guilty of it (Why have ye conspired . . . rise against me, to lie in wait, as at this day? v. 13). Of course, the acts (given him bread and a sword and hast enquired) complained of were not parts of a conspiracy against antitypical Saul, whose melancholy mind had merely imagined them to be such. The astonished priests, knowing Bro. Russell's loyalty to the crown-lost leaders, first defended him against such a charge, showing that he was a better supporter of antitypical Saul than any of his other supporters (who is so faithful . . . as David, v. 14), was very close of kin to him (son-in-law), obediently gave up his preferences for those of antitypical Saul (goeth at thy bidding) and is famous among his servants (honorable in thy house). They then defended themselves against the charges, asserting that they had long before the time in question sought out the Lord's mind for him (then begin to enquire, v. 15), claiming innocence of the charges (be it far from me), asking the crown-lost princes not to consider (not . . . impute) them (servant) as a class or individually (house of my father) guilty of disloyalty, and pleading ignorance of all the things charged (servant knew nothing of all this). But the prejudiced crown-lost leaders unjustly pronounced the sentence of disfellowship on the whole priesthood in Babylon who favored Bro. Russell (Thou shalt surely die . . . and all thy father's house, v. 16), urging all the subordinate clergy and evangelists and the principals of the flock to demote, snub, ignore, *i.e.*, disfellowship them (footmen . . . slay the priests, v. 17), repeating to them their false charges (with David . . . knew . . . not shew it). These subordinate clergy, evangelists and the principals of the flock,

knowing the Christian character of these priests, refused to disfellowship them (would not). Then antitypical Saul charged the chief clergy and evangelists (said to Doeg, v. 18) to disfellowship them (fall upon the priests). These did so (slew . . . four score and five . . . linen ephod), disfellowshipping in Babylon these priestly sympathizers with Bro. Russell, where they gradually created such an atmosphere as cut off from its fellowship all priestly sympathizers with Bro. Russell, driving out every vestige of everything savoring of "Russellism," *i.e.*, all persons or things belonging to or holding with these priests (men, the stronger ones; women, the weaker ones; children, less developed ones; sucklings, least developed ones; oxen, rules; asses, teachings; and sheep, their human all, v. 19). This they did by their hostile discourses (edge of the sword); and by their accompanying acts they cut them off from their spheres of service in Babylon.

(8) Among these priests was a class (Abiathar, *father of abundance*, v. 20) that would not put up with the condition of disfellowshipment that the leading clergy created in Babylon against the good and faithful priests. They left (escaped) Babylon and came into the Parousia Truth, a thing that progressed from about 1881 to the end of the Parousia (fled after David). These gave a full account of antitypical Saul's causing the priests in Babylon to be demoted, to be given the cold shoulder and to be ignored, *i.e.*, disfellowshipped (v. 21). Bro. Russell assured these come-outers (David said unto Abiathar, v. 22) that he knew at the time (I knew it that day) that the leading clergy and evangelists, who observed the priestly brethren in Babylon fellowshipping and serving him, would betray the fact to antitypical Saul; for he knew that the nominalistic (Edomite, *red*) leading clergy and evangelists, out of their sectarian fear (Doeg, *fear*) of losing influence, numbers and support were opposed to him, and would seek to curb his influence in Babylon. Bro. Russell recognized that he was the indirect cause

(occasioned) of these dear priestly brethrens' being in Babylon demoted, snubbed and ignored—disfellowshipped (death . . . father's house). He then kindly invited these come-outers to be of good courage (fear not, v. 23) and to remain in fellowship with him in the study, spread and practice of the Truth and in the faithful endurance of the incidental experiences (abide thou with me). He assured them that they and himself were the common objects of the symbolic murderous purposes of antitypical Saul, who sought, not only their disfellowship, but also their refutation as to matters of teaching and practice (seeketh my life seeketh thy life). He further assured them that he would consider them his charge (safeguard, literally, a charge) and would faithfully treat them as such a charge, *i.e.*, provide for them, safeguard them and help them onward in the Lord's service.

(9) During the earlier part of the Harvest not a few of Bro. Russell's Truth defenses against error were composed in the form of questions and answers (Keilah, *sling*), *e.g.*, he refuted evolution by this method of argumentation, David's slaying Goliath with a sling. Many questions were then being discussed, *e.g.*, Why evil is permitted? Will there be future probation? How harmonize election and free grace? Is the Bible inspired? What is the punishment of sin? What is the state of the dead? What becomes of dead infants, the heathen, the unjustified in Christendom? *etc.? etc.?* Bro. Russell was by various people and by these discussions informed (they told David, 1 Sam. 23: 1) that liberal sectarians (Philistines) were in their controversies with the "orthodox" giving wrong answers to these questions, and that these wrong answers were gaining ground and winning adherents amid the sifting condition in Babylon (rob the threshing floors). Desiring to learn the Lord's will as to whether he should enter this controversy, he sought it from the Lord's Word, Spirit and providences (enquired . . . Shall . . . smite these Philistines, v. 2). God answered

that by right answers to these questions He would deliver those occupied therewith out of the clutches of the sectarian errorists (smite . . . save Keilah). Some of Bro. Russell's co-warriors objected, realizing that, as they were not safe from the "orthodox" in the chief sphere of the Truth (afraid here in Judah, v. 3), much less would they be safe if they would battle against the disciplined, liberal sectarian controversialists (much more . . . against the armies, literally, ranks, of the Philistines). This caused Bro. Russell to study God's Spirit, Word and providences for more positive indications (David enquired . . . again, v. 4); and he received full assurance that it was the Lord's will for him to enter this controversy, and that he would be victorious therein (go down . . . I will deliver . . . into thine hand). Thus assured, Bro. Russell and his co-warriors entered into the pertinent controversy (went, v. 5), captured many of the adherents of the liberal sectarians (brought . . . cattle), soundly refuted them in their answers to the above and other questions (smote . . . great slaughter), and rescued many occupied with these questions, and oppressed by the liberal sectarians' arguments (saved . . . Keilah). It was especially in connection with these controversies that the antitypical Abiathar section of the priests in Babylon (Abiathar, v. 6) became come-outers (fled to David). The last clause of v. 6 had better be translated as follows: He came down to Keilah [with] an ephod in his hand. The antitypical Abiathar was, therefore, in his kingdom-instructed scribes, especially the six brothers alluded to above, a class that knew how to get responses from the Lord (ephod in his hand).

(10) Bro. Russell's controversies against the liberal sectarians' contentions became known to the crown-lost leaders (was told Saul . . . to Keilah, v. 7), who thought that on these points the Lord would enable them to make Bro. Russell a captive, by putting him into such straits of argument as he would be unable to answer (delivered into my hand), thinking that he was

compelled to be restrained by the views of those among whom he was then working (shut in . . . gates and bars)—a miscalculation on their part. Hence they called upon all their co-warriors (called all the people, v. 8) to controvert Bro. Russell and his co-warriors on the pertinent questions (war . . . Keilah) to restrain them by their arguments (besiege David and his men). Bro. Russell knew that the crown-lost leaders sought, secretly planned, to injure him (David knew . . . practiced mischief, v. 9); for he knew that his and their answers to the involved questions disagreed, and that they sought to answer his arguments. Therefore, Bro. Russell as a part of antotypical Abiathar asked himself and the other involved brethren (Abiathar) to bring the means whereby the Divine responses were given, *i.e.*, God's Spirit, Word and providences, to him, that the Lord's mind on the matter might be learned (bring hither the ephod). Bro. Russell earnestly prayed to the Lord for pertinent information (Lord, v. 10). He told the Lord that he was a servant of His (Thy servant), that his information as to the crown-lost leaders was true (certainly heard), that their intentions were evil (seeketh . . . to destroy the city), and that on his account (for my sake). Then he asked whether his beneficiaries (men, literally, lords, *i.e.*, leaders, of Keilah, v. 11) would betray him to the crown-lost leaders (deliver me up into his hand). Further, he asked whether the crown-lost leaders (Saul) would enter the surmised controversy against him (come down), as he had been informed (as . . . heard). Then most humbly and earnestly he pleaded for an answer (Lord . . . tell Thy servant). The answer was given to the second question (will come down). It not being answered at the first response, the first question was repeated (men of Keilah deliver . . . Saul? v. 12). The Lord's Spirit, Word and providences gave an affirmative answer (they will). Thus Bro. Russell, like many another servant of God, learned that some of his beneficiaries were ungrateful, unfaithful and treacherous.

By this time Bro. Russell's co-warriors had developed from the symbolic 400 to the symbolic 600 (600, v. 13, =  $10 \times 10 \times 6$ , indicating that the majority of them were crown-losers,  $10 \times 10$ , and more or less evil, 6, as the Parousia and Epiphany siftings prove, e.g., the many pilgrims and elders who have become sifters or have been manifested as unclean Levites). By the arguments that they used against the crown-lost leaders' points they escaped the latters' fell intentions (arose and departed from Keilah), taking up other subjects as they desired (went . . . go, literally, made themselves go where they made themselves go, *i.e.*, went where they desired to go,—a Hebraism, like, "I am that I am," *i.e.*, I am what I desire to be—the One who is perfect in wisdom, justice, love and power). This course of Bro. Russell and his co-warriors, becoming known to the crown-lost leaders (told Saul), nonplussed them; and they desisted from their intentions (forbare to go forth).

(11) Bro. Russell abode in the wilderness condition, apart from the symbolic city, Babylon, occupying himself with the strong teachings of God's Word (strong holds, v. 14), especially the following: God, Christ, the Holy Spirit, Creation, Covenants, the Curse, the Ransom, High Calling, Restitution and Eternal Rewards and Punishments. He continued to remain in the teaching on the true Church as God's embryo Kingdom (in [the] mountain) in the wilderness condition, in which also the sifters (Ziph [*flowing, unstable*]) abode, the crown-lost leaders all the time seeking to convict him of error (Saul . . . every day), but God gave him the needed Truth, whereby he avoided such convicting (God . . . not into his hand). He recognized (David saw, v. 15) that the crown-lost leaders sought to undo him as a teacher of God's Word (Saul . . . seek his life), while he was in a wilderness condition, engaged with the sifting leaders (wilderness of Ziph in a wood). During such periods the most faithful of the crown-losers in the nominal church

(Jonathan, v. 16) resorted to Bro. Russell (went to David), and encouraged and confirmed him in the Lord (strengthened his hand in God), assuring him that he had nothing to fear (Fear not, v. 17), that the crown-lost leaders would not get power over him (hand . . . not find thee), that he would gain the free exercise of his power as executive (shalt be king), that they would second, *i.e.*, support, him in all things (next [literally, a second] unto thee), and that, finally, the crown-lost leaders knew these things (Saul . . . knoweth). Bro. Russell and antitypical Jonathan came to a solemn, Divinely-noted understanding on these matters (they . . . covenant before the Lord, v. 18). Thereafter Bro. Russell continued his activity among the sifting leaders (abode in the wood) and antitypical Jonathan, in the nominal church (Jonathan . . . house).

(12) Sifters and siftlings (Ziphites, v. 19) are treacherous; and these in their treachery sought to betray Bro. Russell to the crown-lost leaders (came . . . Saul) as these were occupied with problems in the nominal kingdom (Gibeah [*hill, height*]), telling them that he was occupying and securing himself in his special doctrines (hide . . . in strong holds), where the sifters and siftlings were also active (with us . . . in the wood), especially occupying himself with the subjects of the death state and the wages of sin (hill of Hachilah, *dark*), in the proper wilderness condition (south [literally, right hand] of Jeshimon, *desert*). Therefore they encouraged the crown-lost leaders to meet Bro. Russell in controversy on these subjects (come down, v. 20), as they longed to make him captive in controversy (desire of thy soul to come down), promising to refute him for them (our part . . . deliver him . . . hand). The assurances of these traitors, who personally and in print gave such assurances to the crown-lost leaders, comforted these distracted ones (blessed . . . compassion on me, v. 21). But these crown-lost leaders by now having learned their impotency in argument with Bro. Russell, urged them to do

more preparatory study of the involved questions (go . . . prepare yet [further], v. 22), to delve deeper into Bro. Russell's positions on the involved questions (know and see . . . his haunt), and to be sure to find out who sees clearly and unmistakably his position as refutable (who hath seen him there); for he is reported to be very resourceful in argument (he dealeth very subtilely). Knowing from their own experience the great ability of Bro. Russell in argument, they again strongly advised the sifters and siftlings to post themselves thoroughly on his defensive and offensive points in the involved questions (see . . . take knowledge . . . lurking places . . . hideth, v. 23) and to return to them when they were sure (certainty, literally, with the preparation) of their mastery of the involved questions, promising their support thereafter (I will go with you) and their thorough study of these questions, if he holds them (in the land . . . search him out), in every religious thought (throughout . . . Judah).

(13) Thus instructed and encouraged, these traitors betook themselves on their errand of treachery (went to Ziph, v. 24) ahead of the crown-lost leaders. During this time Bro. Russell and his co-warriors (David and his men) occupied the secure, isolated condition of Bible Truth (wilderness of Maon, *dwelling*), holding the right position in that desolate condition (plain on the south [literally, on the right] of Jeshimon, *desert*). While the traitors were engaged in this deeper study of Bro. Russell's position, the crown-lost leaders and their co-warriors did the same thing (Saul . . . to seek, v. 25). Bro. Russell was informed of their activities by leaks that came to him from their circles; and he, therefore, betook himself to a deeper study of the pertinent Truth (he came down to a [literally, the] rock) of the Bible (Maon), in a condition of isolation from Babylon (wilderness). The crown-lost leaders, finding this out (Saul heard), sought to enter into controversy with him (pursued after David) in his isolated condition of Bible Truth (wilderness of Maon).

The crown-lost leaders occupied one position as to the realm of the dead and punishment of sin (Saul . . . this side of the mountain [Hachilah, *dark*], v. 26) and Bro. Russell and his co-warriors the opposite position (David . . . that side of the mountain). Bro. Russell was energetic to avoid being refuted in the debate (David made haste to get away), cautious as to the crown-lost leaders' superiority in learning (for fear of Saul); for the crown-lost leaders and their co-warriors were seeking to put Bro. Russell and his co-warriors to a disadvantage in the controversy (Saul . . . compassed [literally, were making a ring, *i.e.*, were seeking to encircle] David and his men), in a strong effort to overthrow their position (to take them). In this controversy the crown-lost leaders maintained the doctrines of human immortality and eternal torment, and thought they would surely win the controversy, but a sectarian invasion from their side setting in, messengers announced it to the crown-lost leaders (a messenger to Saul, v. 27); for many nominal-church teachers (Philistines) began to teach "conditional immortality" and hell as composed of two departments, a paradise of bliss for the righteous and a tartarus of woe for the wicked. This was for the crown-lost leaders a most inopportune thing at the stage of the controversy between them and their co-warriors and Bro. Russell and his co-warriors at that time. The bearers of this message were most importunate that Saul should leave off his controversy with the Truth people, and come to the defense of his own sphere of teaching (Haste thee and come), which was being attacked from a side nearer to them than was that of Bro. Russell and his co-warriors (Philistines have invaded the land). They had to give up the debate with Bro. Russell and his co-warriors (Saul returned from pursuing after David, v. 27) to fight the antitypical Philistines on the involved questions (went against the Philistines). Thus the questions of the death state and the wages of sin became a teaching (Sela [*rock*])

occasioning the rise of various schools of thought as divisions (hammahlekoth [*divisions*]).

(14) In addition to having controversies with antitypical Saul on the death state and the wages of sin, Bro. Russell also had controversies with them on the Church's share in the Sin-offering (David went . . . dwelt . . . at En-gedi [*fountain* (*Truth-source*) *of the kid*: Church as Sin-offering—the Lord's Goat], v. 29). After measuring swords with the sectarians (was returned . . . Philistines, 1 Sam. 24: 1), antitypical Saul learned of Bro. Russell's wilderness teachings on the Church as one of the two Sin-offerings (told . . . David . . . in the wilderness of En-gedi). Whereas in his other controversies with Bro. Russell antitypical Saul accepted any one as a co-warrior, he recognized that the doctrine of the Church as one of the two Sin-offerings was too deep for the generality of his warriors, calling, as it did, for his experts alone as participants therein (Saul took 3,000 chosen men out of all Israel, v. 2), and with these he took issue with Bro. Russell, not only on the teaching of the Church, but also on the teaching of the Great Company as sharing in atoning for sin, which to them appeared to be a wild view (went to seek David . . . rocks of the wild goats). This controversy began about 1880 and lasted to the end of the Harvest, being particularly strong from 1908 to 1911. Antitypical Saul pressed the fight into Truth circles (came to the sheepcotes [folds] by the way, v. 3). The sphere of these two doctrines was a secret condition reserved for new creatures' uses only (a cave); and antitypical Saul, wearied with his journey, as a new creature could and did enter it mentally to seek some rest for his heart qualities (cover, literally, rest his feet), as also Bro. Russell and his new-creaturely co-warriors were there mentally (David . . . in . . . cave). In spiritual matters Bro. Russell was far superior to antitypical Saul (sides of the cave), who, therefore, in such a sphere was at a great disadvantage, as the sequel of the type represents; for be it remembered

that Bro. Russell did not discuss before the public the atoning work of the Church and the Great Company, these being matters for new creatures' study only (cave). But some of his co-warriors (men of David, v. 4), not appreciating the reason for Bro. Russell's pertinent course, desired him, especially from 1908 to 1911 (Behold the day), to refute (do to him as . . . good) antitypical Saul before the public on these two doctrines, as to which God had put antitypical Saul into Bro. Russell's power (deliver thine enemy into thine hand). But Bro. Russell, while treating these questions in great detail controversially among Truth people, would not for practical reasons, *e.g.*, their inavailability and too great depth, treat them controversially before the public. Therefore, only before Truth people (privily) did Bro. Russell take away antitypical Saul's authority as a teacher (cut off the skirt of Saul's robe), refuting before them his pertinent points.

(15) But even this mild refutation of the crown-lost leaders hurt Bro. Russell's feelings (*David's heart smote him*, v. 5). His pain of heart he revealed to his co-warriors (said unto his men, v. 6), as felt for an act that he feared was not pleasing to the Lord (*The Lord forbid*). We rather think that our dear Bro. Russell was too sensitive in this matter; for the Lord evidently approved of his defending, kindly, the Truth against its attackers, whoever they were (*stretch forth mine hand*); and in this case his defense of it was kind and considerate, yea, even most generous. However, his loving heart, that considered the crown-lost leaders not only as brethren, but as those once qualified by God to defend and lead antitypical Israel (*the anointed of the Lord*), hurt him at the necessity of doing what he did. Doubtless all of us have been placed in similar positions, where we were much pained at our having to refute erring brethren whom we loved. We felt this deeply at our encounter with M. L. McPhail before the Chicago Church, especially before about 75 of them in a more private way, a thing that in love for him we

sought, but in vain, to avoid. Bro. Russell's course required much persuasion on his part to satisfy his co-warriors with his sparing the crown-lost leaders (David stayed his servants with these words, literally, persuaded his men with words, v. 7), and thus prevented them from publicly refuting antitypical Saul, which they desired to do (suffered them not to rise against Saul). Not realizing that they were privately refuted, nor that it was desired to be done before the world, the crown-lost leaders in thought left the sphere of new-creaturely privileges (Saul rose up out of the cave) and went about their ordinary ecclesiastical pursuits (went on his way). Bro. Russell betook himself to commune with the crown-lost leaders on their relations (David also . . . went out of the cave, v. 8). He sought to attract their attention (cried after Saul), doing it in his writings, perhaps conversationally with some, in a very polite and respectful manner (saying, My Lord the king). This attracted their attention (Saul looked behind him). Then Bro. Russell acted still more respectfully toward the crown-lost leaders (David stooped . . . and bowed). He showed that they should not believe the slanderers who falsely accused him as seeking to injure the crown-lost leaders (Wherefore . . . words . . . David seeketh thy hurt? v. 9). This was tactful; for in truth he could have blamed antitypical Saul for starting, and then encouraging others to make such accusations. Then he gave ocular and unanswerable proof (this day thine eyes have seen, v. 10) to antitypical Saul that he intended him no harm, by appealing to the fact that he withheld his refutations of his pertinent views (though urged so to do by not a few) from the public, before whom they would have overthrown his influence (kill thee) on the subject, had he, as he could have done in God's providence (Lord delivered . . . mine hand), published his refutations widely among the public, which he refused to do (will not put forth mine hand against my lord), because he considered and respected their office toward

antitypical Israel (the Lord's anointed). Then he showed them very filially (my father, v. 11) the pertinent refutation that took away their authority as Truth people teachers (the skirt of thy robe in my hand).

(16) This refutation, he declared, was made under circumstances that proved that he could have refuted him before the whole nominal church on this subject, and thus have taken away all of his authority (robe) as a teacher on the subject before the nominal church, but he deliberately refused so to do. This was sure evidence that he was not guilty of evil or lawlessness, nor had he sinned against the crown-lost leaders (evil nor transgression . . . not sinned against thee). Despite this harmless and kind spirit, antitypical Saul sought to destroy Bro. Russell's authority as a teacher, by continually opening up controversies against him (huntest my soul to take it). He then showed that he left the matter at issue between them to the Lord's decision (Lord judge . . . thee, v. 12), confident that the Lord would vindicate him as against antitypical Saul (avenge, rather, vindicate, justify, me of thee), and determined not to wreak vengeance upon them (mine hand . . . upon thee). He quoted Scripture in proof that the wicked did wicked things (saith . . . ancients . . . wickedness . . . wicked, v. 13), and showed himself not to be wicked, by his not taking revenge (hand . . . upon thee). Next he showed himself as a negligible one (dead dog, v. 14) and as one small in his own esteem (flea), in contrast with antitypical Saul (king of Israel). In view of such a contrast he wished that God would judge (Lord . . . judge, v. 15) between the pursued and the pursuer, that He would recognize and undertake his cause (see and plead my cause) and thus execute a just decision out of their hand (deliver, literally, execute a decision, out of thy hand). This speech had a melting effect on antitypical Saul's hard heart, who, surprised at the moderation of Bro. Russell's thoughts and words, and overcome by his magnanimity and faith, inquired if this could indeed be Bro.

Russell's sentiments, whom demons made them think to be an heretic of an especially wicked heart (thy voice, my son David, v. 16). Then, realizing the contrast between their several courses, they were overcome with chagrin and sorrow (wept), confessing that Bro. Russell was more just and generous (more righteous, v. 17) than they (than I), acknowledging that he had rendered them good for their evil (thou good . . . I evil).

(17) They confessed the good that he did them at that time (shewed . . . dealt well with me, v. 18) by not taking advantage of an opportunity that the Lord had made him, wherein revenge could have been, but was not taken (Lord had delivered me . . . thou killedst me not). They recognized that such a course was not the natural one for an enemy to take (find his enemy . . . go well away? v. 19). Then they prayed the Lord to reward him good for his goodness to them (reward thee good . . . hast done unto me). Moreover, they recognized that Bro. Russell had qualities that the Lord would surely reward with leadership of His people (thou shalt surely be king . . . of Israel, v. 20), and that the leadership would be firmly his (established in thine hand). In view of this conviction they desired solemn assurance (Swear . . . me by the Lord, v. 21) that Bro. Russell would not wreak vengeance on their followers (not cut off my seed after me) for the evil that they had done him, nor cause their reputation as an evil thing to be cast out of the Church (destroy my name . . . father's house). Bro. Russell gave them the pledge (David sware unto Saul, v. 22) and he kept it; for he always spoke kindly of, and dealt charitably with the crown-lost princes of the nominal church and their followers who had their spirit of begettal. Thereupon antitypical Saul ceased to attack Bro. Russell on the fact that both the Church's and the Great Company's sufferings were for sin atonement, and occupied themselves with the duties of their peculiar office (Saul went home), while Bro. Russell and his co-warriors betook themselves to the Word of God as their fortress

(David . . . unto the hold). Here, doubtless because it fits into the account factually and appropriately, the statement of antitypical Samuel's death is inserted into the story (Samuel died, 1 Sam. 25: 1). Thus is noted the passing away from the earth of the last members of the Philadelphia Church, especially their leaders, Bros. Geo. Storrs, G. W. Stetson, *etc.*, who lived some time into the Laodicean period, having been accounted worthy to escape its special trials because of their Philadelphian faithfulness (Rev. 3: 10). They were everywhere recognized as saintly Christians; and their passing away was honored by respectful grief, shown especially at their funeral and burial services (all Israel . . . lamented, and buried him), in the recognition of their high Christian characters (Ramah [*height*]). As a boy, who at that time lived at Edinboro, Pa., just a week past six years of age, it was the writer's privilege to attend Bro. Stetson's funeral, which our Pastor briefly described in Reprints, 46, and at which for the first time we saw our Pastor, who preached his funeral sermon. We definitely recall the high honor in which he was held and the deep mournful respect shown at his funeral. Little did we realize our future relations.

(18) We pass by 1 Sam. 25: 2-43 for the present, reserving its study for another time, since it has no immediate connection with the subject of this chapter. V. 44 shows how antitypical Saul saw to it that Bro. Russell was deprived of his office powers (*Michal, brook*, v. 44), *i.e.*, an evangelistic ministry among the churches, and how he gave this power to hell-fire (*Laish, raging*) revivalist (*Gallim, fountains*) evangelists (*Phalti, he delivers*). 1 Sam. 26 in general types the renewed hostilities between antitypical Saul and Bro. Russell on the subject of the death state and the penalty of sin. Again the sifters and the siftlings (*Ziphites [flowing, unstable]*, v. 1) went about their treacherous work against Bro. Russell for antitypical Saul (came unto Saul), as he was engaged in matters of the nominal church (*Gibeah, height*), assuring him

that Bro. Russell was taking refuge (hide himself) in teachings connected with the dark (Hachilah, *dark, gloomy*) realm [hell] of the dead, in his desert condition (Jeshimon, *desert, waste*). Accordingly, antitypical Saul reopened (arose and went down, v. 2) the pertinent controversy in the isolate condition (wilderness) of the sifters and sifflings (Ziph), taking with him in this controversy the ablest warriors on the pertinent subjects in the nominal church (3,000 chosen men of Israel with him), in an attempt to overthrow Bro. Russell as he was engaged with sifters in the wilderness condition (seek David in the wilderness of Ziph). Antitypical Saul took his controversial stand in the view of Babylon on the realm of the dead (pitched in the hill of Hachilah, v. 3), which was (on the way) against the most isolated condition for the Truth people (before Jeshimon). Bro. Russell was in the symbolic wilderness condition of isolation from the nominal church, Babylon, and saw that antitypical Saul was advancing to battle against him (saw that Saul came after him into the wilderness). This renewal of the fight along the lines of the death state and sin's penalty began, when Dr. E. L. Eaton, who was egged on by the Pittsburgh ministerial conference, challenged Bro. Russell to debate these and related subjects (he saw that Saul came after him) in the Spring of 1903, at Allegheny, Pa., and this controversy began to end about the beginning of 1914. The exhibition of the Photo-Drama seems to have been the beginning of the end of this battle. Bro. Russell sent brethren (sent out spies, v. 4) to be on the lookout to note every move of the crown-lost leaders looking in the way of entering into this battle; and from time to time he learned that they were intent thereon. Unknown to the crown-lost leaders, Bro. Russell got to learn all of antitypical Saul's arguments (place where Saul had pitched, v. 5) and saw through their whole position (beheld the place where Saul lay), as well as that of their champions (captain of his host), the theological professors and

main authors (Abner, *father of a lamp*, i.e., light, the son of Ner, *lamp*). Antitypical Saul was unconscious of danger, but supposedly secure in his fortified position (lay in the trench), and his co-warriors were in battle array about him (pitched round about him).

(19) Bro. Russell offered to either one of two co-warriors of his the privilege to volunteer for the opportunity of entering especially into this warfare with him: J. F. Rutherford, who had prepared a booklet on, The Divine Plan From A Lawyer's Standpoint (Ahimelech, *brother of a king*), and who was afraid to publish the booklet as a part of this battle (the Hittite, *fear*), and John Edgar, who later did not fear to publish a booklet on, Where Are The Dead? (Abishai, *father of a gift*), who was a sweet perfume to God (Zeruiah, *fragrance of Jehovah*), and who was not a regular pilgrim, but was one occasionally, hence a brother of these (Joab, *Jehovah is father*, who types the pilgrims as a whole). The latter accepted the chance to be Bro. Russell's special helper on this particular subject (I . . . with thee). Thus these two warriors entered the fray in cooperation as to the death state part of the conflict [David and Abishai came, v. 7; see 2 Sam. 23: 18, 19; 1 Chro. 11: 20, 21, for John Edgar's part, and compare it with 1 Chro. 11: 11, where Bro. Russell is typed as performing a similar feat as to the death state question. The eternal torment part of the question was fought by Bro. Russell (2 Sam. 23: 8), Bro. John Edgar not especially taking part therein]. They worked in some features of this matter in ways unknown to their enemies (to the people by night). In it they saw that the crown-lost leaders, while in fancied security in their arguments (trench), were oblivious to their danger (lay sleeping), with their controversial writings (spear) lying unsold on store shelves (stuck in the ground), undisturbed in their resting place (at his bolster). His co-warriors, from the theological professors and main controversial writers down to his least prominent

controversialist, were oblivious to their danger, and were not guarding antitypical Saul (Abner and the people lay round about him). John Edgar (Abishai, v. 8) recognized from this situation that God at that time had put inimical antitypical Saul into Bro. Russell's power (God . . . enemy into thine hand this day) and requested Bro. Russell to take up his booklet on, Where Are The Dead? and circulate it as volunteer matter, in full refutation of antitypical Saul before the public (let me smite him . . . with the spear . . . earth at once, literally, one time). He felt sure that a second blow would not be needed (not . . . second time). But Bro. Russell would not permit it to be circulated broadcast as volunteer matter (Destroy him not, v. 9), for Bro. Edgar's booklet was too trenchantly and detailedly written, in Bro. Russell's view, for volunteer matter, and therefore would not give it the wide circulation of volunteer tracts, since he thought it would be refuting antitypical Saul too destructively and detailedly, and thus wrongly, before the public, whose anointed they were (who . . . his hand . . . anointed, and be guiltless), Bro. Russell's thought being that the Lord was active in the matter (the Lord liveth [the word "as" according to the italics is interpolated here], v. 10), who would either Himself directly overthrow them (Lord shall smite him), or their influence would of itself die (day . . . to die), or he would be utterly refuted in controversy with others (into battle, and perish).

(20) As for himself it was as from the Lord that he abhorred the thought of cutting antitypical Saul down from his office as being the Lord's qualified one to lead the nominal people of God (Lord forbid . . . mine hand against the Lord's anointed, v. 11). Instead, he would take, a summary of the written views (spear) of antitypical Saul which were laid up largely uncirculated on store shelves, where they lay in fancied security (bolster), and whatever of pertinent Truth that their creeds contained (cruse of water), and leave them otherwise undisturbed (let us go). Then Bro.

Russell, not Bro. Edgar, took these two things into his possession (took the spear . . . water from Saul's bolster, v. 12), by Bro. Russell's taking up and giving in a very mild manner as things in his control the pertinent views of the Romanist, Greek, Protestant and Liberal crown-lost leaders, in his tract on, Where Are The Dead? He thus captured and took away antitypical Saul's and their creeds' views on the subject (gat them away). So mildly and kindly did our Pastor in that tract treat of these matters that its effects for a while were neither perceived nor understood (saw, nor knew), nor was the antagonism of antitypical Saul and his co-warriors aroused against them (awaked), as, e.g., even the Romanists to this day on reading that tract are not only not aroused to angry strife, but are more or less thereby soothed, a fact that antitypical Gideon's Second Battle frequently brings to light (for they were all asleep). This peaceful effect (deep sleep) was a working of the gentle Spirit of the Lord that pervades that tract's treatment of their views (from the Lord was fallen upon them). After having taken from them and set forth their views in this winsome manner, Bro. Russell mentally proceeded (went over, v. 13) to discuss the Truth side (other side) of the doctrine of the realm of the dead, given in the Bible (stood . . . hill), which was in marked contrast (afar off) from the erroneous views set forth in the controversial writings of antitypical Saul and in their creeds. And certainly there was a great doctrinal difference between Bro. Russell's and their views (great space being between them). By the very widespread circulation of that tract, between 50,000,000 and 60,000,000 of them having been circulated, about 4,000,000 of these having been circulated during the Epiphany, Bro. Russell called to the advocates of the consciousness of the dead and eternal torment, especially to the theological professors and main controversial writers (cried to the people, and to Abner, v. 14), to give their belated answer to his presentation so long withheld

(Answerest thou not, Abner?). Aroused, these asked as to who Bro. Russell was that he dared to presume to address controversially the great scholars who constituted antitypical Saul, even though doing it so mildly as he did (Who art thou that criest to the king?). Then Bro. Russell upbraided these theological professors and main controversial writers, whom he recognized to be able controversial theologians (Art thou not a valiant man? v. 15) who had no equals among God's nominal people (who is like to thee in Israel?), for not being vigilantly on guard over their crown-lost leaders, since one (one of the people) intent on refuting them before the whole world had been unobserved in their midst (there came . . . to destroy the king).

(21) Furthermore, Bro. Russell told them that their lack of vigilance was a bad thing (This thing is not good, v. 16). Solemnly (as the Lord liveth) he told them that they deserved to be cut off from their varying positions as co-warriors of antitypical Saul (worthy to die), for letting their leaders and the leaders of God's nominal people be unguarded (not kept your master, the Lord's anointed). Then, to prove that they were unfaithful sentinels, he suggested that they find the whereabouts (see where) of antitypical Saul's pertinent controversial writings (king's spear) and creedal truths (cruse of water) that had once been where he could rest in security therewith (bolster). Being in Bro. Russell's possession in the above-named tract, as the tract itself proves, they were no more in antitypical Saul's possession. Looking into the tract carefully, antitypical Saul recognized (Saul knew, v. 17) that the teachings that they were reading were those of Bro. Russell (David's voice) and paternally asked whether the tract in its teachings was not Bro. Russell's (thy voice, my son David), which Bro. Russell very respectfully acknowledged (my voice, my lord, O king). Then Bro. Russell mildly asked them why they were so perseveringly persecuting him, their servant (Wherefore . . . thus pursue after his servant? v. 18), claiming that

there was not any reason for it (what have I done?), much less that there was any evil in his works (what evil is in mine hand?). Then he respectfully called their attention particularly (I pray . . . hear . . . his servant, v. 19) to the fact that if the Lord had aroused antitypical Saul against him, he would accept Christ's merit to cover his fault, since it was not wilful (accept an offering), but if human beings were doing it (children of men), again a tactful statement of the conditions, for he knew that Saul was the human source of it, they are accursed (cursed be they before the Lord, literally, they are accursed before the Lord), because they were driving him out from living in the inheritance that the Lord had given His people—among other things, the fellowship of God's people (driven me out . . . inheritance of the Lord), and were in effect telling him to worship, among the heathen, other gods than Jehovah (saying, Go, serve other gods). Therefore antitypical Saul, he entreated, should not allow him to be cut off from among God's people in contravention of the Lord's Word (let not my blood fall . . . before . . . the Lord, v. 20); for it was quite unfitting that the great crown-lost princes should wage war (king of Israel is come out to seek) on an almost nothing (flea), even as unfitting as it would be to hunt a nothing in kingdoms (a partridge in the mountains).

(22) Bro. Russell's magnanimity and speech touched the heart of antitypical Saul, and led him to repentance and confession of his wrong, foolish and erroneous doings (I have sinned . . . played the fool . . . erred exceedingly, v. 21). They paternally sought his return to their service as formerly (return, my son David). They promised no more to act injuriously toward him (no more do thee harm), since they recognized that he had been repeatedly magnanimous and forgiving to them, despite naturally very exasperating conduct on their part toward him (my soul was precious in thine eyes this day). Bro. Russell responded with combined wisdom, magnanimity, showing how indeed he was the

captor of antitypical Saul's pertinent controversial writings (Behold the king's spear! v. 22). Then he proved that though victor in the controversy he was willing to give it up, and to let the crown-lost leaders keep their own points, which he would refrain from further refuting (let one . . . fetch it). He was willing to submit to God's ways of dealing out to each one according to the deeds of each (Lord render . . . his righteousness and his faithfulness, v. 23), even as he that day had proved this willingness by not taking advantage (not stretch forth mine hand) of a providential opportunity (the Lord delivered thee) to avenge himself on antitypical Saul, the Divinely appointed leader of God's nominal people (against the Lord's anointed). He further desired that the Lord would regard and deal with his life (my life . . . in the eyes of the Lord, v. 24) as he had that day regarded and dealt with antitypical Saul's life (thy life . . . in mine eyes). Then he expressed the wish that the Lord would deliver him as a New Creature out of all trials as more than a conqueror (deliver me out of all tribulation). Thereupon antitypical Saul expressed his paternal good wishes for Bro. Russell (Blessed be thou, my son David, v. 25) and expressed his confidence in his doing future great deeds (shalt both do great things) and achieving success (shalt still prevail). Both then went about their respective missions (David went on his way, and Saul returned to his place). Thus ended their pertinent conflicts about the beginning of 1914.

(23) But antitypical Saul's undependability, well known by Bro. Russell, made him distrust his future good behavior toward him (David said . . . perish . . . Saul, 1 Sam. 27: 1) and he resolved to approach the sectarian public (escape . . . Philistines) by a more modern and liberal way, *i.e.*, the Photo-Drama, so that antitypical Saul would give up opposing him, if he used methods hitherto not used by him among the nominal people of God (Saul shall despair . . . seek me any more in . . . Israel). Accordingly, in Jan., 1914, he, in

cooperation with his co-warriors, launched the Photo-Drama in the domain of liberal sectarianism (David . . . with 600 men . . . unto Achish, *serpent*, the son of Maoch, *oppressor*, king of Gath, *winepress*, v. 2). Here these labored (David dwelt with Achish, v. 3), each one in his office (every man with his household), Bro. Russell as leader of his two American corporations: the P.P. Association (Ahinoam, *my brother is pleasant*, in allusion to the pilgrims, who alone belonged to the P.P. A., as being well pleased with Bro. Russell's affability, the Jezreelite, *God will sow*, i.e., the Word by the pilgrims' ministry) and the W.T.B. & T. Society (Abigail, *father of exultation*, in allusion to the joy that the Society under Bro. Russell spread; the Carmelite, *fruitful garden*, Nabal's, *simpleton*, in allusion to the vain purposes of six members of the Society before it was incorporated who vainly imagined that they could control it as against Bro. Russell, and who as a consequence were put aside individually as their folly appeared, wife). Antitypical Saul was apprised of Bro. Russell's Photo-Drama work, but refrained from persecuting him in it (v. 4). While Bro. Russell was thus brought into closer contact (have now found grace in thine eyes, v. 5) than formerly with liberal sectarianism, he saw no reason to be on too intimate terms with it, as exhibiting the Photo-Drama in its churches would have made him (why . . . servant dwell in the royal city with thee?). Therefore, by his acts, he asked a less intimate condition with it (give me . . . some town in the country . . . dwell there). Therefore liberal sectarianism was agreeable to his exhibiting the Photo-Drama in public auditoriums, opera houses and theatres (Achish gave him Ziklag, *boggy*, v. 6), which were considered in nominal-church circles not very desirable, boggy, for religious meetings. Henceforth such places of exhibit were considered the proper place for it (Ziklag . . . kings . . . day). Here end David's later oppositions from Saul—type and antitype; and surely we will all recognize that

we have in the chapters so far studied on David (16: 1—27: 6) a remarkable and factual picture of Bro. Russell's activities in relation to the crown-lost leaders. While David's further history did not bring them into personal contact any more, yet it will show Bro. Russell in distant relations to them in their later calamitous experiences, which with 1 Sam. 25: 2-43 will, *D. v.*, be the subject of the next chapter.

(1) What pertinent subject was studied last October? What is the subject of this October's memorial study? What two things have some of our past pertinent studies given us? What is to be hoped thereon in some of our future studies? What is expected in this connection? How will they have to be composed? Why so? How will this reason affect others of our studies? Why? What parts of 1 Sam. will be studied here? How? Why?

(2) Of what does 1 Sam. 20 treat, type and antitype? With how much of 1 Sam. will our study deal? Of what do the first two of these treat? After parting with antitypical Jonathan, with whom in Babylon did Bro. Russell have contact? How typed? How was this possible? What did Bro. Russell do with these? Under what conditions? Of what were these priests ignorant? What did they note? How are these things typed? How did their fear prompt them to act? How typed? How did not, and how did our Pastor answer? How typed? What was the answer? How typed? For what did he ask? How typed? What did these priests lack? How typed? How did they feel as to the request? How typed? How and what did Bro. Russell answer? How typed? What seems to have justified this answer? How typed?

(3) Under what impression did they act? What did they do? How typed? What did they give? How typed? Why was it not in principle wrong to give the typically hallowed bread to David? For what other reason was it also not wrong? With Bro. Russell how did the case stand? Who had and who had not the doubts respectively? What effect on our pertinent opinion should Jesus' pertinent thought have? How in the type and antitype did the whole situation arise? What parallel acts prove that Bro. Russell would ask kingdom-instructed scribes for spiritual food? Who know this? In harmony with what was such a course? When was the antitype fulfilled?

How is this typed? What is the antitype? What is not, and what is typed by the bread's being removed after the seventh day? Its being replaced on the first day? Who noted Bro. Russell's being given some truths by the involved priests? How typed? For what else did he ask these priestly brethren? How typed? How did his modesty make him appear? How typed? What did his manner, not words, indicate? How typed? What was offered, type and antitype? Why in the antitype? With what were these arguments closely connected? How typed? What did he say of, and do with them? How typed? What kind of use comparatively did he make of facts in argument? How typed? What shows this? How typed?

(4) What did Bro. Russell thereupon do? How typed? Why? How typed? With whom did he thereafter mingle? How typed? How could he do this conscientiously? What examples prove this? How did the leaders of such denominations react to his mingling among them? How typed? What are some of the doctrines that occasioned such reaction? What first twofold effect did it have on him as to liberal sectarianism? How typed? In what general course did these two effects result? How typed? In what two particular ways did this general course express itself? How typed? On what subjects did the second particular way express itself? What impression did this make on liberal sectarianism? How typed? What criticism did this impression prompt it to make? How typed? What did it refuse? How typed?

(5) What did the recognition of this state of things prompt Bro. Russell to do? How typed? In what did he take refuge? How typed? Who else as due came to the same refuge? How typed? What three kinds of brethren gathered to him? How typed? What did these Truth people, even early in the Harvest, do as to him? How typed? What kind of warriors were they? How typed? For what especially did they then fight? How typed? In what sphere did Bro. Russell shortly thereafter work? How typed? As what did his pertinent work strike labor? How typed? How long was this to last? How typed? What did this move him to do with the Lord's people and the Truth? With what effect, especially on trade-unionists and socialists? How typed?

(6) By whom was he persuaded to stress more the religious than the secular Truth aspects? How typed?

How did Bro. Russell react to this suggestion? How typed? Who was given a knowledge of this procedure? How typed? What were they at this time discussing? How typed? Who were some of these? How did they treat the involved subjects? How typed? Who surrounded them? How typed? What did the crown-lost leaders do to these? How typed? What did they ask them? How typed? Of what did they accuse them? How typed? Of what did they accuse antitypical Jonathan? How typed? What effect did these accusations work on the chief clergy and evangelists? How typed? What did they charge while betraying? How typed?

(7) What did this information prompt the crown-lost leaders to do? How typed? How did these priests react to the call? How typed? What unjust thing marked the first speech of the crown-lost leaders to these priests? How typed? What were the acts charged? How typed? Of what character did these acts not partake? How did the charge arise? What did the accused priests first do? How typed? What did they next do? How typed? In what particulars? How typed? What unjust thing did the crown-lost leaders then do? How typed? In giving the command what did they do? How typed? How did the subordinate clergy, evangelists and principals of the flock react to this charge? Why? How typed? What did the crown-lost leaders then do? How typed? What did antitypical Doeg then do? How typed? What else did he do? How typed?

(8) What class of priests escaped this symbolic killing? How typed? During what time? What did these do to Bro. Russell? How typed? What did Bro. Russell answer? How typed? Why did Bro. Russell say this? How typed? What did he do as to himself in this connection? How typed? What did he then do? How typed? What first assurance did he give them? How typed? What second assurance did he give them? What promise did he give them? How typed?

(9) How were some of Bro. Russell's harvest Truth defenses constructed? What is a notable example of this? What questions were then under special discussion? What type shows this? What pertinent information did he get as to liberal sectarians? How typed? What was the effect of their activities amid sifting conditions? How typed? What did he do about this? How typed? What answer

did he get? How typed? How did some of his co-warriors view the suggested enterprise? How typed? What did this lead him to do? How typed? What did the answer give him? How typed? What did he then do? How typed? What booty did they take? How typed? What else did he do? How typed? What was the result of the campaign? How typed? What event was especially connected with this controversy? How typed? What is a better translation of the last clause of v. 6 than the A.V.'s? Who was antitypical Abiathar? Who especially?

(10) Who learned of these controversies? How typed? For what did he hope? How typed? Why? How typed? How did this accord with facts? What did antitypical Saul accordingly do? Why? How typed? What did he design? How typed? What did Bro. Russell know thereon? How typed? Why did he know it? What did this lead him to do? How typed? From what did he seek the answer? How typed? What did he then do? How typed? What did he say in his prayer? How typed? For what did he first pray? How typed? For what did he afterward pray? How typed? How did he pray for an answer? To which question was the answer given first? How typed? What was accordingly repeated? Why? How typed? What gave an affirmative answer? What lesson, experienced also by others, did Bro. Russell learn? How typed? From what to what had Bro. Russell's co-warriors developed? How typed? What is the symbolism of the number 600? How did he and his co-warriors escape the fell intention of antitypical Saul? How typed? How is the involved Hebraism to be explained? What analogous case sheds light on this answer? Who learned of this course? How typed? What was the effect? How typed?

(11) How did Bro. Russell dwell? How typed? With what did he occupy himself? How typed? Especially with which ones? In what teaching did he continue to remain? How typed? Where? How typed? Among whom? How typed? What did antitypical Saul attempt all the time? How typed? Who frustrated him? How? How typed? What did Bro. Russell recognize? How typed? When? How typed? Who then fellowshipped him? How typed? What did he do to Bro. Russell? How typed? How? How typed? In what did they unite? How typed? What did both thereafter do? How typed?

(12) What is the character of sifters and siftlings?

By whom typed? What did they attempt to do with Bro. Russell? How typed? How were the crown-lost leaders occupied? How typed? What did they tell these? How typed? Who else was busy in the same subjects? How typed? Where? How typed? What did they do? How typed? What was the heart's desire of antitypical Saul? How typed? What did they promise him? How typed? How did these promises affect him? How typed? What had he by now learned? What did he urge them to do? How typed? Why did he advise these things? How typed? What did they repeat? Why? How typed? What were they then to do after getting the deeper knowledge? How typed? What did he promise? How typed? On what condition? How typed? Along what lines? How typed?

(13) How did the traitors betake themselves on their journey? How typed? During this time how were Bro. Russell and his co-warriors occupied? How typed? How were the crown-lost leaders and their co-warriors occupied while the traitors were on their errand? How typed? How was Bro. Russell apprised of their designs? How typed? How did this information affect him? How typed? How did the knowledge of this affect antitypical Saul? How typed? What were the respective positions of the opposing sides? How typed? Wherein did Bro. Russell exercise energy? How typed? Why? How typed? What was the ground of his cautiousness? How typed? What doctrines did antitypical Saul maintain in this controversy? What did they attempt and expect? What announcement stopped them therein? How typed? What doctrines did the sectarians hold? How typed? How did it strike antitypical Saul? How typed? How did the messengers act? How typed? What two things did antitypical Saul then do? How typed? What did the involved questions become? How typed?

(14) On what other subject did Bro. Russell have controversy with antitypical Saul? How typed? After his controversy with the interfering sectarians, what did antitypical Saul do? How typed? How in this controversy did he change his former tactics? How typed? On what two doctrines did he take issue with Bro. Russell? How typed from the former's standpoint? Over what period did this controversy stretch? What was its special time? Into what circles did he press the controversy? How typed? What was the sphere of the two involved doctrines? How

typed? How and why did antitypical Saul enter it? How typed? Who else were in it? How typed? How did Bro. Russell and antitypical Saul compare as to spiritual matters? How typed? What resulted therefrom? How typed? Before whom did he not discuss the two pertinent doctrines? Why not? How typed? What did some of his co-warriors desire? Why? How typed? How did they reason? How typed? How and why did Bro. Russell's course on these two questions differ as to the Church and the public? How typed? How did he therein treat antitypical Saul? How typed?

(15) How did his mild refutation of antitypical Saul on these two doctrines affect Bro. Russell? How typed? To whom did he reveal it? How typed? Whom did he fear to have displeased thereby? How typed? What was actually the Lord's view of it? How typed? How did he defend the pertinent truths? How did he regard antitypical Saul? How typed? In what did this result as to Bro. Russell's feelings? How typed? Who have had similar experiences? What one is an example of this? What did Bro. Russell's pertinent course require as to his co-warriors? How typed? What was the result? How typed? Of what two pertinent things was antitypical Saul ignorant? How typed? In this ignorance what did he do? How typed? What did he next do? How typed? What did Bro. Russell then do? How typed? Still later? How? How typed? How did he address antitypical Saul? How typed? What did antitypical Saul then do? How typed? How did Bro. Russell then act? How typed? What did he show? How typed? Why was this tactful? What did he then do? How did he give the proof? How typed? What could he have done, but did not do? Why not? How typed? What did he then show? How? How typed?

(16) How did he describe the refutation? How typed? Of what was this sure evidence? How typed? Despite this, what had antitypical Saul sought to do to him? How typed? What did he then show? How typed? What was his pertinent confidence? How typed? What was his determination? How typed? What did he quote? How typed? What else did he show? How typed? What quality did he then exercise? How typed? What three things did he wish? How typed? What kind of an effect did this speech have on antitypical Saul? How typed? Why? What in surprise did they ask? How typed? How did

their realizing the pertinent contrast affect them? How typed? What did they confess? How typed?

(17) What else did they confess? How typed? Under what conditions did Bro. Russell so act? How typed? What did antitypical Saul recognize? How typed? What prayer did they offer? How typed? What else did they recognize? How typed? How would it be held? How typed? What solemn thing did they then desire of him? How typed? To what was he asked to swear as to their adherents? How typed? As to themselves? How typed? What did Bro. Russell promise them? How typed? And later fulfil? From what did antitypical Saul desist? What did they then do? How typed? To what did Bro. Russell and his co-warriors betake themselves? How typed? What episode immediately followed? How typed? Whose passing beyond the veil was thus accomplished? Into what did they live? How prophesied? How were they everywhere recognized? How were their funerals and burials observed? In what estimation? How typed? How does the funeral of Bro. G. W. Stetson illustrate this? What two servants of the Lord attended? In what different capacities? What was then not realized by one of these?

(18) Why at present is 1 Sam. 25: 2-43 passed by? What things does v. 44 type? How shown? What does 1 Sam. 26 in general type? Who again sought to stir up antitypical Saul against David? Wherein did they find them engaged? How typed? What did they say to them? How typed? What did antitypical Saul then do? How typed? Where? How typed? Whom did they take for co-warriors? How typed? Why? How typed? On what view did they take their stand? How typed? Against what did this view face? How typed? What was Bro. Russell's condition? How typed? What did he there see? How typed? Where and with what did the renewal of this fight set in? About when and with what did it begin to end? How did Bro. Russell get his information on antitypical Saul's movements and intentions? How typed? What did Bro. Russell do secretly? How typed? Through what did he see? How typed? As well as what else? How typed? What was antitypical Saul's mistaken opinion on the view? How typed? His co-warriors? How typed?

(19) What opportunity to volunteer did Bro. Russell offer? How typed? To which two was the offer made? How typed? How did J. F. R. act toward the offer? How

typed? John Edgar? How typed? Which of the two accepted the offer? How typed? How is his and Bro. Russell's pertinent cooperation elsewhere typed? Wherein did they not especially cooperate? How typed? How did they work as to their enemies? How typed? In what condition did they find the crown-lost leaders as to their controversial writings? How typed? Their co-warriors? How did John Edgar react to the situation? How typed? What did he request of Bro. Russell? How typed? Of what did he feel sure? How typed? How did Bro. Russell react to his suggestion? How typed? Why did he refuse the suggestion? How typed? What was Bro. Russell's thought in the matter? In what three ways could antitypical Saul come to an end? How typed?

(20) What was his attitude as to taking advantage of a providential opportunity against antitypical Saul? How typed? What, instead, would he do? How typed? What did he suggest? How typed? What did he then do? How typed? How did Bro. Russell do this? What did he thus do? How typed? What resulted from his mild treatment of the pertinent subjects? How typed? What even was not aroused? How typed? How long has this gone on? Wherein can this be seen? How typed? How did this come about? How typed? Thereafter to what did Bro. Russell mentally proceed? How typed? How did the two sets of teachings stand as to one another? How typed? What kind of a contrast was there between them? How typed? How and by what did he call to antitypical Saul's co-warriors? How typed? What was the reply and its character? How typed? Thereupon what did Bro. Russell say to them as to their positions? How typed? As to their non-vigilance? How typed? What did he indicate was reason for careful sentinelship? How typed?

(21) How did he characterize their lack of vigilance? How typed? Of what did he solemnly tell them? How typed? Why were they thus deserving? How typed? What did he suggest as a proof of their lack of vigilance? How typed? Where had these once been? How typed? Why were they there no longer? What did antitypical Saul's careful study of the pertinent tract enable him to recognize? How typed? What, and what kind of a question did they put to him? How typed? How did he answer? How typed? What mild question did Bro. Russell put to them? How typed? What two claims did he make?

How typed? How did he call their attention? How typed? What was the first of the two things called to their attention? How typed? The second? How typed? Why was the second statement tactful? What two reasons made the course of men so doing accursed? How is each one typed? For what did he intreat antitypical Saul? How typed? Why? How typed? Compared with what? How typed?

(22) What effect did Bro. Russell's magnanimity and speech have upon antitypical Saul? How typed? To what did it lead them? How typed? What did they seek? How typed? What did they promise? What moved them thereto? How typed? What was Bro. Russell's magnanimous response? How typed? What did he then prove? How typed? To whose dealings in this matter was he willing to submit? How typed? What did he desire of the Lord? How typed? What similar thing had he done? How typed? What would he not do? How typed? What further did he desire? How typed? What like thing had he done? What wish for himself did he express? How typed? What did antitypical Saul then say? How typed? What for the future did he express? How typed? What did the pertinent actors then do? When did the pertinent controversies begin to end?

(23) Why did Bro. Russell distrust antitypical Saul's future behavior toward him? How typed? What did this distrust prompt him to decide to do? How typed? What was the purpose of this? How typed? What did he and his co-warriors accordingly do? How typed? When? What did each severally do in this field of service? How typed? What things did Bro. Russell have with him there? How typed as to the details in each thing? Of what was antitypical Saul apprised? How typed? From what did he refrain? How typed? What did Bro. Russell's contact with liberal sectarians prompt him to avoid? How typed? What, accordingly, did he request? How typed? What was done with this request? How typed? How were such places regarded in the nominal church? How typed? Whose proper sphere did they henceforth become? How typed? What ends here? What do we all recognize from 1 Sam. 16: 1—27: 6? What did David's further history not do? What will it show? When will it, *D. v.*, be studied?

## CHAPTER II.

### DAVID AND SAUL'S END—TYPE AND ANTITYPE.

1 Sam. 25: 1—2 Sam. 1; 1 Chro. 10.

NABAL AND ABIGAIL. SAUL AND THE WITCH OF EN-DOR. THE PHILISTINE PRINCES AND ACHISH. THE AMALEKITES' INVASION, PURSUIT, DEFEAT AND SPOIL. THE BATTLE OF GILBOA. EFFECTS OF ITS NEWS UPON DAVID.

IT WILL BE recalled that in the preceding chapter in our study of our Pastor, except for the first and last verses of 1 Sam. 25, we omitted the exposition of the rest of the chapter, skipping to chapter 26, while chapter I ended the study with 1 Sam. 27: 6. Those parts of 1 Sam. 25 were omitted, because they do not refer to Saul, a part of the chapter's subject. Accordingly, in this chapter, whose subject includes the said omitted matter, before proceeding with 1 Sam. 27: 7, *etc.*, we will expound 1 Sam. 25: 2-43. This section treats antitypically of our Pastor's relations to the Society as a corporation as it was represented in its evil and good directors, David therein representing our Pastor, Nabal its evil directors and Abigail its good directors. Among others, prominent among its evil directors were Mr. J. B. Adamson, one of the four leaders of the Combinationism sifting (1891-1894), Mrs. M. F. Russell, the leader of the Reformism sifting (1901-1904), and Mr. Giese, its vice-president from about 1906 to 1909 and the chief non-pilgrim leader of the Contradictionism sifting (1908-1911). These three are referred to, not as the only evil directors of the Society, but merely as examples of such. At first these three, as well as later manifested like-minded evil directors, were well disposed, unworldly minded and fruitful Truth servants (Maon, [*habitation*, *i.e.*, *in the wilderness*] . . . in Carmel [*fruitful*], v. 2). All of them were very influential for the Truth among many crown-retainers (3,000 sheep) and a number of crown-losers (1,000 goats); and they made the crown-retainers fruitful

(shearing his sheep in Carmel). Their characters eventually became foolish, frequently acting oppositionally as directors against Bro. Russell's suggestions (name . . . was Nabal [*folly*], v. 3); but closely associated with them were good directors, who dispensed joy among God's people (wife Abigail [*father of joy*]). They were well instructed in the Truth (good understanding) and well developed in Christlikeness (beautiful countenance); but the evil directors became ultimately illy disposed toward the real interests of the work (churlish) and workers of iniquity (evil in his doings), despite their having once been in the Little Flock (of the house of Caleb [*dog*, in allusion to the Little Flock's being counted unreasoning sectarians by the nominal church]).

(2) While our Pastor continued in his unworldly, wilderness, condition he became aware that antitypical Nabal was gaining good results from the Little Flock (David heard . . . shear his sheep, v. 4); and, naturally, as that Servant and the Society's President, he desired to share therein. Accordingly, he dispatched the fullness of his helpers (sent out ten young men, v. 5) to the fruitful sphere (get you up to Carmel) of antitypical Nabal, to make peaceably in his name a request (greet [literally, *ask*] in my name), charging them to treat prosperous Nabal, his household and all his possessions helpfully (say . . . Peace . . . thee . . . house . . . all that thou hast, v. 6), assuring them that he had learned of their having helpers to gather in their fruit of labor (thou hast shearers, v. 7) and informing them that he had seen to it that their Little Flock caretakers (shepherds) while working with Bro. Russell and his associates were by them neither put to shame (hurt [literally, shamed]) nor did they suffer loss while they were there (neither . . . missing . . . in Carmel). He suggested that antitypical Nabal ask his helpers whether this were not so (Ask . . . shew thee, v. 8). He also requested that they show favor to all his helpers (young men find favor) at that so favorable time.

(a good day), by giving of their prosperity to his and him, who served them as a son serves his father (give . . . thy servants . . . son David). Bro. Russell's associates, accordingly, coming to antitypical Nabal, by their acts and words requested for him a share in their prosperity in the Lord's cause (came . . . spake . . . those words in the name of David, v. 9). Having made the request, they in quietness awaited an answer (ceased [literally, rested] ). Among the fruits that Bro. Russell desired of these was that they yield to God's cause what faithfulness to their office required; but this is exactly what the evil directors, one and all, in disregard of, and disrespect to his office and prominence as a member of God's people, refused to give (Who is David? And who is the son of Jesse? v. 10). They compared him with many power-graspers and lords over God's heritage, so numerous in the Parousia times (many servants now . . . break . . . from his master). Why, reasoned they, should they yield the fruit of their prudence and work, destined for their personal helpers, to Bro. Russell and his assistants, of whose origin as alleged servants of God they had no assurance (Shall I take my . . . and give . . . whom I know not whence they be? v. 11).

(3) This churlish answer drove Bro. Russell's helpers away from antitypical Nabal back to him, declaring to him the unfriendly answer (turned . . . came and told him, v. 12). The disloyalty of these, whose office required them to be faithful to the Lord's interests at the expense of their own interests, and who were using their offices for the advantage of themselves and their favorites, angered Bro. Russell, and influenced him to charge his supporters to prepare themselves with arguments to attack and refute these unfaithful directors (David said . . . Gird . . . sword, v. 13), which they and he did (they girded . . . sword; and David also). The abler proceeded to the conflict and the less able remained to conserve previous gains (went up . . . 400 men; and 200 abode by the stuff). But some of antitypical Nabal's helpers heard their churlish answer, so

derogatory of Bro. Russell, and informed the faithful directors of the Society (one . . . told Abigail, v. 14) of Bro. Russell's spiritual request through his messengers, of their courteous address and of the courteous and reviling answer that antitypical Nabal gave them (David sent . . . to salute our master; and he railed on them [literally, flew upon them]). These helpers also declared that Bro. Russell's assistants had been good to the helpers of antitypical Nabal, neither abusing them, nor permitting any loss to befall them all the while that they were together in the service (very good unto us . . . not hurt, neither missed we any thing, as long as . . . with them . . . in the fields, v. 15). Furthermore, they declared that amid the trials as to error and the Truth Bro. Russell's assistants defended them (a wall . . . night and day, v. 16), as long as they tended God's sheep (all the while . . . keeping the sheep). Then they warned the faithful directors to take care (know and consider what thou wilt do, v. 17); for doubtless retribution would be meted out on the unfaithful directors and all their supporters (evil . . . against our master . . . his household); because so evil were these mis-directors that one could not speak to them (such a son of Belial . . . not speak to him).

(4) Sensing the danger with which the spirit and works of these mis-directors toward Bro. Russell were fraught, the faithful directors of the Society hastened to ward off this danger (Abigail made haste, v. 18), taking an abundance of deeper and easier truths (loaves . . . wine) in a well-prepared condition (sheep ready dressed and . . . parched corn); and well sweetening themselves with the graces and virtues of the Christian character (clusters of raisins and . . . cakes of figs), they caused these to be forwarded by their implements of service, the Truth literature (laid them on asses). They charged their supporters to precede them in their assurances of loyalty to, and support of Bro. Russell (Go on before me, v. 19), and told them that they would later give him the same assurances (I come after

you); but they secreted their purpose from the mis-directors (told not her husband). While faithfully proceeding with the assistance of their instruments of service: Towers, tracts, Volumes (rode on the ass, v. 20), and being therein unobserved as to their kingdom service by Bro. Russell (came down by the covert of the hill), Bro. Russell and his helpers being also unobserved by them, engaged in the same general service (David and his men came down), they approached and met one another in spirit and service (she met them). Bro. Russell, feeling deeply the wrongs that the mis-directors inflicted upon him, bewailed the unfruitfulness of the labors that he had so freely, lovingly and usefully bestowed upon these ingrates (in vain have I kept all that . . . pertained unto him, v. 21); for they returned him evil for his good (requited me evil for good). Then he pledged solemnly, by what he knew God would do to his enemies who were his enemies for the Truth's sake (so . . . do God unto the enemies of David, v. 22), that he would quickly cut off all the mis-directors and theirs by the sword of Truth (if I leave . . . by the morning light), as defilers of the Lord's people's powers of the Divine Truth and its arrangements (any that pisseth against the wall). When one realizes the many sore trials that the Satanic spirit and acts of these mis-directors gave him, we need not be surprised that Bro. Russell at first had decided to take summary measures against them with a public use of the sword of the Truth used by him and his warriors.

(5) The faithful directors, on seeing Bro. Russell and his ablest supporters (Abigail saw David, v. 23) intent on attacking the mis-directors quickly, left all ministering with the Truth literature (hasted, and lighted off the ass) and approached him very humbly and respectfully (fell . . . on her face, and bowed). Humbly they asked that the blame be imputed to them for the mis-directors' wrongs, which, if more on the watch,, they could probably have prevented (fell . . . said, Upon me . . . this iniquity, v. 24). Then

deferentially they requested to be heard on the subject (I pray thee, speak . . . hear), asking that Bro. Russell do not take these worthless and foolish mis-directors too seriously (not . . . regard [literally, lay not to heart] this man of Belial, even Nabal, v. 25); for their character is one of folly (as his name is, so is he . . . folly); and they reminded him that they were not cognizant of the errand of Bro. Russell's messengers (thine handmaid saw not . . . whom thou didst send). Recognizing that the Lord had restrained Bro. Russell from personally cutting off the mis-directors prematurely (the Lord hath withholden thee from . . . blood . . . avenging . . . hand, v. 26), they assured him solemnly that the Lord would do with the mis-directors what He always had done and would do with his enemies for the Truth's sake (the Lord . . . liveth . . . now let thine enemies . . . be as Nabal). Then they asked that Bro. Russell and his assistants share in the fruit of their labors (this blessing . . . be given unto the young men, v. 27). Furthermore, they asked forgiveness for their neglect which in part occasioned the mis-directors' guilt (forgive the trespass, v. 28), assuring him of their faith in God's giving to him faithful supporters, because he was a warrior for God and a righteous man (the Lord . . . a sure house . . . fighteth the battles of the Lord, and evil . . . not . . . in thee all thy days). They likewise expressed the wish that, if an opponent should rise against him, his life might be by God preserved (man is risen . . . to seek thy soul . . . my lord . . . in . . . life with the Lord, v. 29) and that his enemies' lives might be expelled violently (souls of thine enemies . . . sling out . . . of a sling), so that after receiving the Divinely-promised rewards (v. 30) he would not have occasion to feel guilty and to regret a too hasty and needless overthrow of the mis-directors in anger or revenge (no grief . . . offense . . . shed blood causelessly . . . avenged himself, v. 31). Finally, they asked to be favorably regarded when the Lord would reward him (Lord . . . dealt well . . . remember thine handmaid).

(6) Bro. Russell was favorably impressed with their reasoning and appreciation, and fully recognized them as sent by the Lord to him (Blessed be the Lord . . . Sent thee . . . meet me, v. 32). He also praised their advice and them for their restraining him from cutting off prematurely and personally in anger and revenge the mis-directors (blessed . . . advice . . . thou . . . kept me . . . from . . . blood . . . avenging . . . with mine own hand, v. 33). Solemnly ascribing this restraint to God, he declared that if they had not quickly intervened, surely none of the mis-directors' supporters who defiled the Truth and its arrangements as the power of God's people would long have survived in the Truth (the Lord . . . liveth . . . kept me back . . . except . . . to meet me . . . not been left to Nabal . . . light . . . against the wall, v. 34). Then accepting the fruit of their service (David received . . . she had brought, v. 35), he let them leave in prosperity (Go in peace to thine house), assuring them that as a personal favor to them he had granted their request (hearkened to thy voice . . . accepted thy person). When the faithful directors came in contact with the mis-directors they found them feasting very freely on their errors (Abigail came to Nabal . . . he held a feast . . . like . . . a king, v. 36), full of the elation that self-exalting errors effect in symbolic drunkenness (merry . . . very drunken). Wisely the faithful directors said nothing amid such circumstances (told him nothing). But when the mis-directors had sobered up in recovering from their symbolical drunken elation (in the morning, when the wine was gone out of Nabal, v. 37), the good directors told them what had occurred (his wife told him these things), which ended their spiritual life; and, consequently, they became dead to the Truth and its service (heart died . . . as a stone). In fulness of time they were dropped as directors, not by Bro. Russell, illegally declaring their positions vacant, but by the majority of the voting shares being cast against them at the next annual elections, as in the antitype these

evil directors were manifested as such at different times; for God sent them in due time a strong delusion, and thus smote them with a symbolic plague (2 Thes. 2 : 11; ten days after the Lord smote Nabal, v. 38); and as siftlings and sifters they died to the Truth movement, as well as directors of the Society (he died).

(7) At each time a member of antitypical Nabal ceased to be a member of the Society's Board Bro. Russell rejoiced and praised God for undertaking the cause of his reproach with such (David . . . said . . . Blessed . . . pleaded . . . reproach . . . Nabal, v. 39) and for making it unnecessary for him to undertake it personally (kept . . . evil), knowing that the Lord had caused the evil of the mis-directors to recoil upon themselves (returned the wickedness of Nabal upon his own head); and as each one of these mis-directors was displaced Bro. Russell sought to draw the faithful directors into close oneness to himself (David sent . . . Abigail, to take her to him to wife). He used confidants who proposed such close oneness to the faithful directors as they were fruitfully engaged (servants . . . come to Abigail . . . saying, David sent . . . to take . . . wife, v. 40). These with becoming respect (bowed herself . . . to the earth, v. 41) humbly desired the lowly work of cleansing by the water of the Word the conduct of Bro. Russell's assistants from filthiness of the flesh and spirit (handmaid . . . wash the feet of the servants of my lord). With becoming zeal and promptness these, ministering with, and supported by the Truth literature (hasted and arose and rode upon an ass, v. 42) and accompanied by their full supporters (five damsels of hers that went after her), followed the course suggested by Bro. Russell's helpers (went after the messengers of David) and entered into the suggested oneness (became his wife). In addition to his becoming one with the Society as a corporation, as represented by the faithful directors, practically all of whom for the most time were such, Bro. Russell took into oneness with himself the People's Pulpit Association, as a corporation.

represented by all its members, the pilgrims (David also took Ahinoam [*my brother is pleasant*, in allusion to the agreeableness of the pilgrims to Bro. Russell], v. 43). These pilgrims were like seed, in that God sowed them here and there as bringers forth of fruit among the brethren (of [literally, from] Jezreel [*God sows*; this is the Jezreel that was in Judah, not the one in Issachar where Ahab and Jezebel lived]). These two, among a number of corporations and associations that Bro. Russell used for the work, were the special corporations for his working purposes, though he used the name of his British corporation, I.B.S.A., as a name for the Truth people more than either of these (they were also both of them his wives). It will be noted that, like the rest of the parts of 1 Sam. so far studied as typing our Pastor, this chapter types a public aspect of his work: corporations for public work.

(8) We now take up the part of 1 Sam. where we left off in our previous study, in so far as it types our Pastor, *i.e.*, 1 Sam. 27: 7. Up to the time of the next episode Bro. Russell had for 16 months been doing the public work connected with the Photo-Drama, in more or less contact with the sectarian unorthodox, as he was also so regarded by the so-called orthodox, *i.e.*, from Jan., 1914, to May, 1915 (the time . . . was a full year and four months, v. 7). Thereafter he and the brethren made special attacks in themselves (David and his men . . . invaded, v. 8) against all forms of selfishness (Geshurites [*bridge*]), of worldliness (Gezrites [*better*], Gerzites [*waste*]) and of sin (Amalekites [*laborious*, *i.e.*, what causes the symbolic labor of the curse, sin]), which evils from time immemorial tend to, and dwell in the borders of Satan's empire (of old the inhabitants . . . Shur [*fortress*] . . . Egypt [*two fortresses*]). They wrought through destruction on the sphere of the teachings and spirit of selfishness, worldliness and sin (David smote the land, v. 9) and spared them not, neither in their strong nor weak forms (left neither man nor woman alive), and separated from

these their justified humanity (sheep), their consecrated humanity (oxen), their teaching, oral and written (asses), their organizations (camels) and their qualities (apparel); and, ending this personal work in themselves, they betook themselves to the sphere of service where the sectarian unorthodox were active (came to Achish [*serpent*]). These by their attitude inquired as to their activities for that time (Whither have ye made a road today? v. 10), and were by Bro. Russell given to understand that they had inveighed against the doctrines of the chief so-called orthodox (south of Judah [*praise*]), their practices (south of the Jerahmeelites [*God shows mercy*]) and their talents, attainments, etc. (Kenites [*smiths*]). But Bro. Russell did such thorough work in slaying his selfishness, worldliness and sins, regardless of whether they were strong or weak (saved neither man nor woman alive, v. 11) and did it so secretly, without sounding "a trumpet in the synagogues," that his real work was not revealed to the sectarian unorthodox (to bring tidings . . . lest . . . tell on us). This was Bro. Russell's custom as to his inner conflicts,—to secrete them from the sectarian unorthodox (so *was* [not *shall be*, as the italics put it] his manner . . . while . . . in the country of the Philistines). The sectarian unorthodox accepted this explanation of Bro. Russell's, which was true enough, for they saw such things done in his writings (Achish believed David, v. 12), and congratulated themselves therefore, believing that he would make himself so stenchful and hateful to the orthodox as to make him adhere always to the sectarian unorthodox, who desired his able service (Israel utterly abhor . . . my servant for ever).

(9) The evolutionary and higher critical sectarians, commonly called modernists, the extreme left wing of nominal-churchists, as the special opponents of the extreme right wing of nominal-churchists, commonly called fundamentalists, together with the sectarian unorthodox, as the middle-of-the-roadsters, as allies of

the modernists, gathered their forces for a campaign from 1914 onward (in those days . . . Philistines gathered their armies for warfare, 1 Sam. 28: 1) against the orthodox, especially the fundamentalists, in practically all nominal-church denominations (to fight with Israel). The unorthodox sectarians, as middle-of-the-roadsters, felt sure of the willingness of Bro. Russell and his warriors, who had more in common with the fundamentalists than with the modernists and unorthodox middle-of-the-roadsters, to side with them against the fundamentalists (Achish said . . . Know thou assuredly . . . go out with me to battle, thou and thy men). By Bro. Russell's and his fellow-warriors' attacking the errors held by the fundamentalists they gave the sectarian unorthodox middle-of-the-roadsters the impression that it was apparent to them that he and his would fight on their side (David said . . . know . . . do, v. 2). This made the former decide to appoint the latter as their bodyguard perpetually (Achish said . . . I make thee keeper of mine head for ever). This was after the crown-lost leaders were (by the Samuel class's passing beyond the veil, lamented and respected by the people of God) deprived of all hope of help from them, and after the crown-lost leaders had cut off from the sphere of the Truth and its Spirit spiritualists and occultists (Samuel was dead . . . lamented . . . buried . . . Saul had put away . . . familiar spirits . . . wizards . . . land, v. 3). The modernists and unorthodox middle-of-the-roadsters rallied together for controversy on the subjects of evolutionary higher criticism and theological liberalism as related to the causes and ethics underlying the World War then on, *i.e.*, unorthodoxy (Philistines . . . pitched in Shunem [*two resting places*], v. 4); while the fundamentalists, under crown-lost leaders, rallied about the subject of the World War's relations to the creedal view of man's fall from perfection and the virgin birth, atoning death, human resurrection and second advent of Jesus, which five points may be summarized under two heads : their doctrine

of the First Adam and their doctrine of the Second Adam as related to the World War (Saul . . . Israel . . . pitched in Gilboa [*bubbling fountain*]).

(10) The errors that they taught on these five or two subjects as related to the World War made them vulnerable to many an argument of the modernists and unorthodox middle-of-the-roadsters, as the sequel shows. As the crown-lost leaders studied and came to understand the position of the enemy (when Saul saw the host [literally, camp] of the Philistines, v. 5), they were filled with dismay and greatly dreaded the coming encounter (he was afraid, and his heart greatly trembled). They sought from their study of the Bible, facts and reason to secure arguments that would refute the position of the modernists and middle-of-the-roadster unorthodox as to their view of the World War (Saul enquired of the Lord, v. 6), but the Lord did not bless their studies with responses (the Lord answered him not), neither by detailed views of His entire plan (dreams), nor by harmonious blending of the involved doctrines (*Urim*), nor by Divinely-enlightened teachers (prophets). This moved them to charge some of their supporters (said Saul unto his servants, v. 7) to find out some practicers of spiritism and occultism (Seek me a woman that hath a familiar spirit) from whom they could make inquiries on pertinent matters (enquire of her). For a long time prominent church leaders, like the Revs. Dr. I.K. Funk and Dr. Heber Newton, and Mr. W.E. Gladstone, Sir Oliver Lodge, Conan Doyle, *etc.*, had become believers in spiritism and occultism; for the nominal-church doctrine of the consciousness of the dead is a bridge over which the whole nominal church is prepared to go over to spiritism. And certainly since 1914 large numbers of ministers and prominent laymen have accepted it as a proof of the consciousness of the dead, *i.e.*, of a future life, *e.g.*, large numbers of the Church of England clergymen, a committee of whom recently reported favorably on it to the Archbishop of Canterbury. By him they were

commissioned to continue their investigations and report again thereon to him. Ivan Panin, the great Biblical Numericist, for years has advocated spiritism. So many nominal-church leading clergymen and laymen advocated spiritism that the crown-lost leaders had at their hand those who could tell them the position of mediums (servants said . . . a woman . . . a familiar spirit at En-dor—*eye*, or *fountain, of the abode* [of the dead].

(11) In shame at seeking information from such a source the crown-lost leaders disguised themselves, to hide their identity (disguised . . . other raiment, v. 8), while they and their clerical and lay assistants made the pertinent preliminary investigations (he went, and two men) and while they secretly consulted the mediums (came to the woman by night). They politely requested these to use their arts, by the aid of the supposed dead (I pray thee, divine unto me by the familiar spirit), to produce whom they desired, at first concealing who it was (bring . . . whom I shall name unto thee). Not knowing the identity of their questioners, the mediums stressed their questioners' knowing (thou knowest, v. 9) the theological danger of their work, as being cut off by the crown-lost leaders (what Saul hath done) from the sphere of the nominal church's teachings and spirit, together with spirit mediums and clairvoyants (cut off . . . familiar spirits . . . wizards, out of the land). Being suspicious that their inquirers were seeking to lay a trap for them to their being cut off, they in the form of a question made this as an accusation (wherefore . . . a snare . . . to die?). Most solemnly by God they assured these that no harm would befall them for complying with their request (Saul sware . . . no punishment . . . for this thing, v. 10). Accepting their solemnly given promises, these asked of them as to whom they should call and consult for them (Whom shall I bring up unto thee? v. 11), and were told the names of star-members (he said . . . Samuel). When these mediums saw the demon impersonators of various star-members, they cried out with much demonstration

(saw [the representation of] Samuel, she cried . . . voice, v. 12). Thereupon recognizing their inquirer, they demanded why they had deceived them, declaring that they were church leaders (deceived me . . . Saul).

(12) The crown-lost leaders told them not to fear (king said . . . not afraid, v. 13), but to declare what they had seen (what sawest thou?). The reply was that they had seen spirits (ye shall be as *gods*, alleged spirits are alleged to be gods, angels, Gen. 3: 4) coming up out of the earth (I saw gods ascending out of the earth [not descending from heaven. The word *elohim* may mean either gods or a god; here it should be rendered, a god; for Saul asked in v. 14 as to *his*, not *their* form] ). Deeply interested, the crown-lost leaders asked how the spirit looked (What form is he of? [literally, What is his form?], v. 14). They answered that the form was that of a wise, well-experienced man of special authority (old man . . . with a mantle [Evidently the medium in the type was a clairvoyant medium]). The crown-lost leaders, pressed by their fears and desires, and taking it as a fact that this was antitypical Samuel (perceived [recognized as a fact] ), gave them special respect and obeisance (face to the ground and bowed). The demons who at the various seances where antitypical Saul inquired impersonated antitypical Samuel, knowing their minds, demanded why they had been disturbed to be summoned thus (Why hast thou disquieted me, to bring me up? v. 15). The crown-lost leaders gave as their reason (Saul answered) that they were distressed: (1) by the modernists' and unorthodox middle-of-the-roadsters' controverting them (Philistines make war against me); (2) by God's turning away from them (God is departed from me); and (3) by their getting no more any instruction from Him by the ministry of Divinely-illuminated teachers, nor by detailed views of His plan (answereth me no more, neither by prophets, nor by dreams). Hence, remembering their past ministries, they were calling up antitypical Samuel to obtain the

needed instruction from them (called . . . make known unto me what I shall do).

(13) Browbeating them to make them all the more subservient, the demons demanded tauntingly why they asked information from them, alleged departed star-members, who were *God's* past mouthpieces, since God had forsaken them and had become hostile to them (v. 16). Such a demand, of course, would all the more unman the poor distressed and harassed crown-lost leaders already at wits-end corner. Evidently siding with their enemies, and knowing what the real antitypical Samuel had told antitypical Saul, the demons declared that God would work in His own interests, which were against those of the crown-lost leaders, even as He had announced through antitypical Samuel (the Lord hath done to him [literally, *for Himself*] as he spake by me, v. 17, *i.e.*, dispossess the crown-lost leaders of their office and give it to their friend, Bro. Russell (rent the kingdom out of thine hand . . . to thy neighbor . . . David). Knowing the reason that antitypical Samuel had given antitypical Saul for God's rejection of them, the demons gave it to the downhearted crown-lost leaders, saying that their refusal to obey the Lord to the extirpation of their sins and their failure to persuade antitypical Israel to do the same with their sins was the cause of their sad situation (obeyedst not . . . nor executedst his fierce wrath upon Amalek, v. 18); they announced this as the reason for God's then setting them aside and then taking Bro. Russell as leader in their place (therefore hath the Lord done this thing unto thee this day). The demons proceeded to forecast: (1) the surrender of the so-called orthodox, including the fundamentalists and antitypical Saul, and their subjection to the modernists and middle-of-the-roadster unorthodox in nominal-church circles (deliver Israel with thee into the hand of the Philistines, v. 19); (2) the refutation of antitypical Saul, Jonathan, Ishui and Melchi-shua at that time (tomorrow shalt thou and thy sons be with me) and (3) the

defeat of the orthodox warriors by the modernists and the middle-of-the-roadster unorthodox (deliver the host of Israel into the hand of the Philistines). Demons by the surrounding conditions, as in this case, can approximate near future events, but, like this one, make mistakes in detail matters, like the time of the future event; for the lateness of the hour of departure from Endor (vs. 8, 20) and the distance from Endor to the armies and the drawing of the armies up in battle array made the battle come off at least two days later.

(14) The effect of this unfavorable forecast upon the already sorely harassed crown-lost leaders was most unfortunate. It prostrated them to the very depths of despair (words of [the alleged] Samuel . . . Saul fell straightway all along on the earth [literally, fell his full length to the earth], v. 20); and they were in disastrous fear (sore afraid). They were bereft of their mental and moral strength as a consequence of getting no meat in due season during the bulk of the Parousia (eaten no bread all the day) nor during the Epiphany (nor all the night). To the deeply troubled, weak and Truth-famished crown-lost leaders (sore troubled, v. 21) the spiritists and occultists came (the woman came unto Saul), claiming that they had responded to their request (hath obeyed thy voice . . . hearkened unto thy words), and that they had done this at personal peril (put my life in my hand). Therefore they requested that the crown-lost leaders reciprocate and accept for head and heart spiritist doctrines that they would set before them (let me set a morsel of bread before thee; and eat, v. 22), promising that this would give them strength of heart and mind for their mental journeys (thou mayest have strength, when thou goest on thy way). The great teachers of the nominal church, of course, in disdain refused to study and accept the doctrines of spiritism (he refused, and said, I will not, v. 23); but the clerical and lay nominal-church investigators of spiritism, together with the advocates of spiritism and occultism, constrained him thereto (servants

. . . woman compelled [literally, made a breach, *i.e.*, in his decision]. Accordingly, they consented (hearkened unto their voice), recovered from their despair (arose from the earth), and betook themselves to more comfortable mental position as to spiritism (sat upon the bed). Spiritists and occultists busied themselves in securing from their libraries, *etc.*, the best and ablest written works on the subject (woman had a fat calf . . . killed it, and took flour . . . kneaded . . . did bake unleavened bread, v. 24). Among others, the following were the leading works that they offered the now willing crown-lost leaders and their assistants (brought before Saul, v. 25) to study and accept, which they did (they did eat): Richet's Thirty Years of Psychical Research, Meyer's Human Personality and Its Survival of Bodily Death, Doyle's History of Spiritualism, Flammarion's After Death, Lodge's Raymond or Life or Death, Hull's Encyclopedia of Biblical Spiritualism and Proceedings of Psychical Research Society. These and other works, studied and accepted, fitted them to proceed in error (went away that night).

(15) In the meantime the modernists and middle-of-the-roadster unorthodox rallied their position in strength (Philistines gathered . . . to Aphek [*strength*], 1 Sam. 29: 1) and the orthodox with the fundamentalists rallied their position in the creeds developed in the union of state and church as to the ethical relations of the World War, *i.e.*, creeds containing a combination of religious and secular truths and errors (Israel pitched by a fountain which is in Jezreel [*seed of God*, in the sense that state and church originated from God's Truth]). The leaders of the modernists and the middle-of-the-roadster unorthodox, who were over smaller and larger numbers of warriors, moved on to battle (lords of the Philistines passed on by hundreds, and by thousands, v. 2). And Bro. Russell and his Truth warriors advanced, as the least opposed to the orthodox and the fundamentalists of their opponents, with the middle-of-the-roadster unorthodox (David and his men

passed on in the rereward with Achish); for as opponents of the orthodox and fundamentalistic nominal church, Bro. Russell and his fellow warriors in a certain sense, and in the esteem of the former were modernistic and middle-of-the-roadster unorthodox. The leaders of the modernists (princes of the Philistines, v. 3) questioned the right of the Truth people in their public work aspects to be warriors on their side (What do these Hebrews hear?). The middle-of-the-roadster unorthodox replied with a question, as though dealing with a self-evident thing, to the leading modernists (Achish said unto the princes of the Philistines), Was not this Pastor Russell, who had been a prominent controversialist under the crown-lost leaders, but had given them up; and for a long time had been with antitypical Achish, with whom they had even up to the present found no fault (Is not this David, the servant of Saul . . . with me . . . years . . . no fault . . . unto this day?)? In displeasure at antitypical Achish, the leading modernists demanded that antitypical Achish dismiss the despised Pastor Russell to his Achish-as-signed mental position away from their hosts (wroth with him . . . said . . . Make this fellow return . . . to his place . . . appointed him, v. 4). Fearing that in the controversy he would turn on them, they declined to have him take part in it (not go . . . battle, lest . . . he be an adversary), thinking that thereby he would reingratiate himself with the crown-lost leaders (wherewith . . . reconcile . . . master?). This should by no means be allowed; for it would be at the expense of modernists' lives (with the heads of these men?).

(16) Remembering the Pastor's worsting the evolutionists among them, the modernists reminded antitypical Achish that he was the one whom the various sects of the nominal church hailed amid their triumphant responsive conduct as a mightier warrior than antitypical Saul (David, of whom they sang . . . in dances, Saul . . . thousands, and David . . . ten thousands? v. 5). Antitypical Achish, calling the Pastor, solemnly

assured him of their confidence in his integrity and of his acceptableness in all his controversial doings (Achish . . . said.. Surely . . . upright . . . going . . . coming . . . in the host is good in my sight, v. 6). He further assured him that such was the case from the beginning to the present (not found evil in thee . . . unto this day). Despite this, the leading modernists distrusted him (the lords favor thee not). But they reasoned that it would be better that he disassociate himself from the anti-orthodox side, and return prosperously to his mental and occupational position (return, and go in peace, v. 7), lest he arouse the determined disfavor of the leading modernists (displease not the lords of the Philistines). But the Pastor protested that he had done nothing amiss (what have I done? v. 8), asking what fault had antitypical Achish found in him during the whole period of his supporting him (what hast thou found . . . so long as I have been with thee unto this day?) that should debar him, who was ready to battle for antitypical Achish, from fighting against the orthodox, especially in their fundamentalist representatives as enemies of the middle-of-the-roadster unorthodox, whom he acknowledged as leader (that I may not fight against the enemies of my lord the king). Antitypical Achish again assured him that they favored him, even as a messenger of God (Achish . . . said . . . thou art good in my sight, as an angel of God, v. 9). Despite this, the leading modernists forbade that he should enter the controversy on their side (the princes . . . said, He shall not go up with us to the battle). Accordingly, antitypical Achish bade him to take an early departure with his co-warriors (rise up early . . . with thy master's servants that are come with thee, v. 10). He repeated the charge (early . . . morning . . . light, depart). Thereupon Bro. Russell and his co-warriors left on a mental journey immediately and went back to the sphere of the teachings and spirit of the middle-of-the roadster unorthodox (David and his men . . . early to depart . . . into the land of the Philistines, v. 11). Thus

typical and antitypical David and their co-warriors were spared from fighting against their own people. And the antitypical Philistines advanced to attack, the creedal position of the orthodox, especially their fundamentalist representatives in its combination of secularism and churchism (Philistines went up to Jezreel).

(17) From the sphere of controverting certain errors held by the so-called orthodox, particularly by the fundamentalists among them, Bro. Russell and his co-warriors, in due time, in Sept., 1914, turned their main attention as to the public to the Drama work in theatres, auditoriums, *etc.*, not regarded in most nominal-church circles as sufficiently "holy" for religious services (David and his men . . . to Ziklag [*boggy*] on the third day, 1 Sam. 30 : 1). Here the war-wagers as sinner propagandists (Amalekites) in attempting to justify the World War's sinful course and to subject to their sinful theories and practices the Bible view of things, attacked the nominal-church people (invaded the south) and the sphere of the pertinent principles of God's plan as set forth in the Photo-Drama (Ziklag); and in the absence of its warrior defenders made havoc with it in the eyes of many, *e.g.*, by tightening finances, which curtailed its exhibition, by moving some theatre and auditorium owners to refuse to make, and others to break, contracts for letting their places for Photo-Drama exhibitions, by manipulating newspaper attacks thereon and by enacting boycotts against it (smote Ziklag and burned it), thereby restraining their organizations (taken the women captives, v. 2), but did not by their arguments refute either of them, nor the Society and the Association members (slew not any, either great or small), but more or less diverted them in their supporters from the Photo-Drama work into the war theories then advocated (carried them away) and betook themselves to other activities (went on their way). Bro. Russell and his co-warriors became aware of the evil effect of these sinners and their sins as to their sphere of work, their organizations and their stronger

and weaker supporters (David and his men . . . city . . . burn . . . wives . . . sons . . . daughters . . . captives, v. 3). Of course, this greatly pained Bro. Russell and his co-warriors (wept, v. 4) to a completion (no more power to weep). The Society and Association in their adherents were more or less carried away, some on one, others on the other side, by the arguments of the contending war groups (taken captives, Ahinoam . . . Abigail, v. 5). Naturally, Bro. Russell was pained (David . . . distressed, v. 6) and the friends were minded to present arguments against Bro. Russell's position of support given the liberals (people spake of stoning him), because they were distressed at their stronger and weaker adherents' being carried away variously by the sinful theories of the warring nations (grieved . . . his sons . . . daughters). But Bro. Russell took courage from the Lord (encouraged himself in . . . God).

(18) He asked the priesthood (said to Abiathar the priest, v. 7) to bring forward the pertinent parts of God's Spirit, Word and providences (bring . . . ephod), which they did (brought . . . ephod to David). Bro. Russell scrutinized these in an effort to learn God's will as to whether he should follow and overtake in thought these sinner war-wagers and their propagandists (David enquired . . . Lord . . . pursue . . . overtake them? v. 8). The response through the Spirit, Word and providences was to the effect that he should pursue and overtake them and would regain all the captives and booty (Pursue . . . overtake . . . recover all). The conflicts for which these preparations were made are those implied in smiting Jordan, fighting Gideon's First Battle, confessing the sins over Azazel's Goat, binding the kings and princes, pronouncing the judgment written, *etc.* The pursuit was begun by all of Bro. Russell's co-warriors, those who were crown-retainers and those who were crown-losers (David went . . . 600 . . . with him, v. 9), until they came to the obstacles of the symbolic slippery, muddy conditions that made the figurative march very difficult, and which brought the

weaker crown-losers to desist from further advancing to the battle (brook Besor [*sedgy*, wet, muddy condition in which flags grow]), where these weaker crown-losers ceased from a part in the campaign, symbolized by the smiting of Jordan, *etc.*, and thus were left behind by the crown-retainers and certain strong crown-losers (where those that were left behind stayed). By their superior strength the crown-retainers and certain strong crown-losers continued the pursuit (David pursued, he and 400 men, v. 10), but the faint crown-losers went no further toward the battle (200 abode behind . . . so faint . . . could not go over the brook Besor).

(19) Certain secular writers, engaged in secular matters, in their pen products, as well as personally, were brought to Bro. Russell's attention (found an Egyptian in the field and brought him unto David, v. 11). Because their dissenting writings were unacceptable to both sides of the warrior factions and their supporters, they had been deserted as incurably sick for their purposes by both opposing factions and were famished from lack of refreshment for heart and mind. They were refreshed by certain hard and easy teachings in the Truth literature (gave him bread . . . and . . . water). Additionally, the brethren gave them to appropriate the Gospel, good news, (cake of figs, v. 12) as to the hope of the Church and the world (two clusters of raisins). This food for heart and mind revived their discouraged hearts and minds (had eaten, his spirit came again to him). These as a class had been famished unto a completion (not eaten . . . nor drunk three days and three nights). Bro. Russell asked them to whose side they adhered, and from what mental position did they come (To whom belonkest thou? and whence art thou? v. 13). These replied that they were worldlings (I am a young man of Egypt), siding, some of them with one, others of them with the other side of the wicked warring parties (servant to an Amalekite), all of them alike abandoned unto a completion by their former patrons, because they disagreed severally from

each of the warring factions (my master left me . . . sick). They further declared that the writers of each side attacked the other, *e.g.*, the advocates of the Divine Right of kings, clergy and aristocracy and those of the Divine Right of Democracy attacked one another in their propaganda (invasion upon . . . the Cherethites [*executioners*], v. 14), upon the views of the better nominal-church people on the World War (upon . . . Judah), upon the strict views of Truth people on conscientious objection as to participation in war (upon . . . Caleb) and upon the milder view due for the public to receive from the Photo-Drama (burned Ziklag).

(20) With an inquiring mind Bro. Russell searched the writings of these, as well as questioned certain individual representatives of these, *e.g.*, certain reporters, both in America and in Britain, as to leading him to a correct view of the exact positions of the war propagandists (Canst thou bring me down to this company? v. 15). These demanded solemn assurances that they would not be either written against destructively nor betrayed to their former employers for revealing their exact positions (Swear . . . by God . . . neither kill me, nor deliver me . . . my master), promising that, if such promise would be given, they would reveal the whole position of the war propagandists (bring thee down to this company). On obtaining the promise, they revealed the position of these (brought him down, v. 16). And certainly the war advocates of both sides were spread out everywhere in society (spread abroad upon all the earth), partaking of their harder and easier views because of their booty (eating and drinking . . . because . . . spoil . . . taken), and responding in conduct thereto (dancing)—for the spoil of teaching and spirit that they had taken from the spheres of the modernists' and liberals' teaching and spirit (land of the Philistines) and that they had taken from the better ones of the nominal church (land of Judah). Thereupon Bro. Russell and his co-workers attacked and thoroughly defeated the advocates of the Divine Right of kings,

clergy and aristocracy and of Democracy (David smote them, v. 17) and continued the attack for two years, from the Fall of 1914 to that of 1916 (from twilight [morning of one day] unto the evening of the next day), in what the Bible, as said above, variously and otherwise calls the First Smiting of Jordan, Confessing the Sins of Israel over Azazel's Goat, Gideon's First Battle, Binding the Kings and Princes, Executing the Judgment Written, *etc.* Details on this battle, among other places, may be found in EC, 69-76; ED, 168-173; EC, 51-55; accordingly, we will not repeat them here. The result was that the propagandists of the Divine Right of clergy, kings and aristocrats and of Democracy were completely refuted, none of them being able to stand their ground as against the pertinent blows of Bro. Russell and his co-warriors (there escaped not a man of them). The only ones of the sinner propagandists who escaped the general refutation were the members of Labor's ranks. Isolated blows were struck at them, which doubtless wounded some of them, but as a class they escaped the refutations, which were seldom offered to them (save 400 young men), because, depending on their organizations, unions (camels), which almost never claimed Divine Right, they evaded the refutations (rode . . . fled).

(21) By this fight Bro. Russell recovered all the ground that had by anyone been yielded to the propagandists (David recovered all that the Amalekites had carried away, v. 18) and rescued the adherents of the Society and the People's Pulpit Association (rescued his two wives). The victory and the recoveries in the debate were complete (nothing lacking, v. 19), neither little nor great matters taken but were recovered (neither small nor great); neither those who were more developed brethren (sons), nor those who were less developed brethren (daughters), nor matters of teaching (spoil), nor anything else that the propagandists had gotten (nor anything . . . taken). Bro. Russell recovered (took, v. 20) the humanity of the

justified (all flocks) and of the consecrated (herds) which the propagandists had taken and sent forth before the unjustified with them (drove before those other cattle). These were allotted to Bro. Russell as his share in the gains of the fight (this is David's spoil). As the First Smiting was going to an end in its first enders, Bro. Russell came in his work to deal with the crown-losers (David came to the 200 men, v. 21) whose weak characters prevented them from sharing unto a completion in this symbolic battle with Bro. Russell (so faint that they could not follow David), who were overcome by the difficulties of the way, and had therefore been left behind by the crown-retainers and certain strong crown-losers (whom they made also to abide [literally, and they had let them dwell] at the brook Besor). These responded to Bro. Russell's coming to them with a request (Z'16, 141, 7-10) to give him certain information for card indexing, so that he might be prepared quickly to put them into a service, which proved to be the Second Smiting of Jordan (they went forth to meet David . . . people . . . with him). Bro. Russell meant thereby to confer a blessing upon them (David came near . . . saluted them [literally, asked for them unto prosperity]).

(22) Some of those who smote Jordan the first time even unto a completion failed to smite it in the Lord's spirit unto a completion, hence were not Little Flock members (all the wicked men and [even] men of Belial [*worthlessness*], v. 22). Under the impression that the offer implied an opportunity of smiting Jordan the first time, these responded (answered . . . that went with David) against giving a part therein to the proven crown-losers who stayed behind (went not with us, we will not give . . . spoil . . . recovered), except what had been taken from them, *e.g.*, their privileges as to the Society, the Association and those brethren that they had brought to the Lord (save . . . his wife and his children) that with them they may go to their place (lead them away, and depart). Of this evil spirit Bro. Russell disapproved (Ye shall not do so, v. 23), in a

loving manner (my brethren), as not responsive to the gifts of God acquired in the battle (which the Lord hath given us), nor to His providential preservation (preserved us), nor to the victory that He gave them over the invaders (delivered the company that came against us into our hand). Assuring them that no one with a good heart would be persuaded to their opinion (who will hearken unto you in this matter? v. 24), he set forth the teaching that the crown-losers (that tarried by the stuff) and the crown-retainers (that goeth down to the battle) would have similar rewards the hundredfold blessing in this life for the amount of their sacrifice (his part . . . part alike). This does not mean that the same amount of reward would be given in this life; for the more one sacrifices in the Lord's Spirit, the larger are the blessings of the hundredfold in this life; and the less one sacrifices in the Lord's Spirit, the less is his hundredfold; for the true sacrificers receive the hundredfold of their sacrifices, which in some are larger, in others are smaller.

(23) The alikeness is not in quantity, but in proportion, which principle in the antitype worked itself out in the greater quantity, but same proportion, the hundredfold, of the blessing experienced by the Little Flock in connection with its use of the penny distributed to them in the first smiting of Jordan and in the less quantity, but same proportion, of hundredfold blessing experienced by the Great Company in connection with its use of the penny distributed to them in the second smiting of Jordan. This became a doctrine and practice throughout the affairs of God's Parousia and Epiphany (v. 25). After Bro. Russell in thought and act came back to the public work as done in connection with the Photo-Drama in unchurchly halls, theatres and auditoriums (came back to Ziklag, v. 26), he arranged for the second smiting of Jordan, by giving the various pertinent brethren (elders of Judah, even to his friends) taken out of the twelve denominations and out of the faith justified, the thirteen tribes of antitypical Israel of the Gospel Age, the hundredfold, which was the

spoil connected with the second smiting of Jordan, in type of which David sent of the typical spoil to the elders, his friends of thirteen different towns (vs. 27-30). The word *ve* (v. 31), translated *and* in the clause, *and* to all the places where David himself and his men were wont to haunt, should be rendered *even*; for the spoil was sent but to these thirteen places, which, then, the clause defines as those where David and his men more or less sojourned.

(24) Early in the World War the battle set in between the modernists and the so-called unorthodox on the one side and the so-called orthodox, especially their fundamentalist representatives, on the other side (Philistines fought against Israel, 1 Sam. 31: 1; 1 Chro. 10: 1), and unfolded many phases, which made the whole controversy reach over many years, one of the earlier ones of which phases ended before Bro. Russell went beyond the vail; and it is of this phase that 1 Sam. 31 treats. On the side of the orthodox in the pertinent conflict the attempt was to maintain in each denomination its creedal doctrines and practices, as applicable to the principles underlying the World War, against the changes as to the World War's underlying principles that the modernists and unorthodox liberals urged. These desired to adjust orthodoxy to the changes that evolution, higher criticism and liberal social theories were introducing as to the war; and in this conflict during the earlier part of the World War the orthodox met defeat; later phases of the struggle manifested themselves following our Pastor's death; indeed the conflict is not yet over, but at every stage of it so far the orthodox have been defeated. The first stage of the controversy was the argumentative presentation of the *pros* and *cons* as to orthodoxy's and liberalism's stand toward the World War, so far as an adjustment of their ethical teachings thereto was concerned; and the result was that in the argument the pertinent orthodox creedal position was surrendered almost wholly to the liberal position (men of Israel fled from before the Philistines), even to most of the orthodox clergy and

laymen going over to the camp of the liberals in support of the war (fell down slain in mount Gilboa). The liberals, *i.e.*, modernists and unorthodox sectarians, pressed the argument hard against the crown-lost leaders and their class supporters; and early in the fight refuted the three sets of their supporters: the most faithful of the crown-losers, the linguistic, interpretational, historical and systematic faith-justified scholars, and the preachers and the evangelists (followed hard upon Saul and upon his . . . slew Jonathan, Abinadab and Melchi-shua, 1 S. 31: 2; 1 C. 10: 2).

(25) Especially severely did the argument go against the crown-lost leaders (battle went sore against Saul, 1 S. 31: 3; 1 C. 10 : 3). By sharp blows, especially such as would appeal to the war-crazed emotions of the multitudes against the crown-lost leaders who sought to uphold the principles of right against those of might, as they were being disregarded by the two sets of nations at war, were the crown-lost leaders struck by their liberal opponents (the archers hit him); and, weak, by loving popularity and the praise of men, they were sorely hurt by the multitude's reaction to these blows; for it made them very unpopular, which much weakened their fighting spirit for their principles (he was sore wounded of the archers). This prompted them to appeal to their special supporters to forge some argument that would make them give up the fight as lost (said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith, 1 S. 31: 4; 1 C. 10: 4). This they sought so as to forestall the liberals from completing their overcoming them, and thus from being given an opportunity to gloat for their victory over the crown-losers (lest these . . . thrust me through, and abuse [literally, gloat over] me). The respect that their special supporters felt for them filled them with so great fear of such a deed that they would not forge such an argument (would not . . . sore afraid). Accordingly, the crown-lost leaders turned their principles that disapproved of the warring nations into qualified approval of their individual national side in the war

(Saul took a sword, and fell upon it). Seeing this, their special supporters did the same thing (armor-bearer saw that Saul was dead, he fell . . . his sword, 1 S. 31: 5; 1 C. 10 : 5 ), and ceased fighting the popular view in each country (died with him). Thus the crown-lost leaders, the three classes of their main supporters and their special helpers and all other orthodox leaders were forced together into accepting the war position of the modernists and unorthodox sectarians (Saul died . . . sons . . . armor-bearer . . . men, that same day together, 1 S. 31: 6; 1 C. 10: 6). The rest of the orthodox—those who were close and those who were distant sympathizers—saw that all their leaders and those who fought with them, great and small, gave up (men . . . on the other side of the valley . . . other side of Jordan, 1 S. 31 : 7; 1 Cor. 10: 7); so they also gave up their positions and turned to flight (forsook the cities, and fled); and the liberals took possession of them and held them (Philistines came and dwelt in them).

(26) The liberals sought after this phase of the controversy to gain, and that to the last degree possible, all the spoils of victory from what was left on the field of controversy by the orthodox, especially by their fundamentalist members (on the morrow . . . came to strip the slain, 1 S. 31: 8; 1 C. 10: 8). They found that the crown-lost leaders and their three groups of special supporters were overthrown as to their creedal position (found Saul . . . sons fallen in mount Gilboa). They, therefore, took from the crown-lost leaders their pertinent view (cut off his head, 1 S. 31: 9; 1 C. 10: 9) and took away from them all their defensive and offensive arguments (stripped off his armor) and sent these as trophies of conquest to the liberals' sphere of teachings and spirit everywhere (sent [them] into the land of the Philistines round about) in order to announce in their creedal citadels and among their supporters their victory as an accomplished and proven fact (to publish it in the house of their idols, and among the people). The crown-lost leaders' defensive and offensive arguments, as overthrown, they stored in their combinationistic

religious circles (put his armor in the house of Ashtaroth [*the fair ones, the beauties*, the goddess of love], 1 S. 31: 10; 1 C. 10: 10). His views they stored up in circles holding to the God-man theory (fastened . . . temple of Dagon, 1 C. 10: 10); and the main ones of these crown-lost leaders they made with their power a public spectacle of ridicule (fastened his body to the wall of Bethshan [*quiet house*]). But when those whom the crown-lost leaders had delivered from the attackers of their doctrinal views learned of this dishonor shown the memory of their defenders in defeat (inhabitants of Jabesh-gilead [*dry rock heap, or height*] heard . . . done to Saul, 1 S. 31: 11; 1 C. 10: 11), their warriors secretly and perseveringly arranged to rescue, and did rescue, the memories of the crown-lost leaders and their ablest crown-lost, scholarly justified and ministerial and evangelistic supporters from dishonor (all night, and took the body of Saul . . . of his sons from the wall of Beth-shan, 1 S. 31: 12; 1 C. 10: 12), and brought them in loving memory to the scenes of their victorious battles for their attacked brethren and destroyed the dishonor (came to Jabesh, and burnt them there). They gathered the memories of these (took their bones, 1 S. 31: 13; 1 C. 10: 12) and treated them with becoming respect (buried them), as those belonging to a strong and worthy warrior group (under a [oak] tree at Jabesh) and afflicted themselves in mourning unto a Divine completion (fasted seven days). Thus came to complete defeat the crown-lost leaders in the first phase of their conflict with the liberals (Saul died, 1 C. 10: 13)—a defeat due to their compromising with their sinful propensities, contrary to the Lord's express charge (transgression . . . against the Lord . . . word . . . kept not) and to their consulting mediums (asking . . . a familiar spirit, to enquire); for they failed to repent fully, which, if done, would doubtless have moved the Lord to favor their inquiring of Him with answers (enquired not of the Lord, 1 C. 10: 14). Hence God cut them off as executives and warriors for the nominal people of God (slew him) and made Bro. Russell such

(turned the kingdom unto David), who was a member of God's real people (son of Jesse).

(27) The last chapter of 1 Sam. and the first chapter of 2 Sam. form, as it were, a typical bridge between the two phases of Bro. Russell's activities as the Lord's executive and warrior leader of His people. In 1 Sam. his activities as such are typed, as they are related to the nominal people of God, while in 2 Sam. his activities as such are typed, as they are related to the real people of God. For this reason, though antitypically pointed out as anointed to his pertinent office as such in the first scene in which David, his pertinent type, appears in 1 Sam., he did not become the antitype of David as king as long as antitypical Saul was such toward the nominal people of God; while in the antitype as soon as he received his anointing as such he became to God's real people the Divinely-appointed executive and warrior leader and acted as such. Hence the death of antitypical Saul, narrated in the last chapter of 1 Sam., forms a link in the chain connecting the two phases of Bro. Russell's ministry above mentioned, and Bro. Russell's attitude toward that antitypical death, narrated in 2 Sam. 1, forms the other link in that chain. Accordingly, the antitypes of David from 2 Sam. 2 onward go back chronologically to the early part of the Parousia, and narrate Bro. Russell's activities as executive and warrior leader as related to God's real people. If our readers will go over the ground so far covered as to the David antitype, they will find everything there stated to fall in line with the thought that we have just given as to Bro. Russell as antitype to David in 1 Sam. Even 1 Sam. 25: 2-43 is no exception to this rule; for the Society and the Association as corporations are related to the work toward the nominal as distinct from the real people of God, since during Bro. Russell's life they were merely fronts for him toward the public—he hid himself from the public behind these. That this viewpoint of these corporations is correct appears from their charters as state-granted powers for public work and from the facts of his uses of them. Accordingly,

we will close this chapter's presentation on our Pastor by a study of the second transitional link between the above-mentioned two phases of our Pastor as the antitype of David, *i.e.*, as the Lord's appointed executive and warrior leader of God's Spiritual Israel.

(28) It was, therefore, quite some time after Sept., 1914, that the Saul class in its various members at different times yielded to the liberals' viewpoint on the war situation; as it was in the late Spring of 1916 that the last one of them had entered into such yielding (after the death of Saul, 2 Sam. 1: 1). And it was as the first smiting of Jordan began to come to an end in its first enders (David was returned from . . . Amalekites) that the main attention of the Truth people was given to the Photo-Drama (abode two days in Ziklag). In the fulness of the time of such yielding (on the third day, v. 2) writers on religious and reporters on secular papers came mentally, *i.e.*, in their writings, from the scenes of the conflict (a man came out of the camp from Saul), some in real and some in mock mourning (clothes rent, and earth upon his head), and showed much honor and subserviency to Bro. Russell, who had not yielded one inch to the liberals' pertinent point of view (to David . . . fell to the earth, and did obeisance). Bro. Russell as a diligent student of the signs of the times (Is. 21: 6-9) was questioning these religious writers and secular reporters in their articles, perhaps also in person, as to whence they came with their news (whence comest thou? v. 3). The answer was that they had come as fugitives from the controversial scene of the orthodox and liberals (Out of the camp of Israel am I escaped). Bro. Russell's enquiring mind earnestly searched their reports for the real facts of the case (How went the matter? I pray thee, tell me, v. 4). Then he gathered from the reports that the nominal-church warriors had given up their fight (people are fled from the battle), that many yielded their view and accepted that of the liberals (many . . . fallen and dead), and that the crown-lost leaders and their most consecrated crown-lost assistants had given up their

point of view, and had accepted that of the liberals on the moral issues underlying the World War (Saul and Jonathan . . . dead). Bro. Russell demanded proof for such an unexpected result as to antitypical Saul and Jonathan (David said . . . How knowest thou that Saul and Jonathan . . . dead? v. 5). The religious writers and secular reporters told that they had chanced upon the creedal views as the subject of controversy (I happened by chance upon mount Gilboa, v. 6), that they had seen the crown-lost leaders depending upon their written views, but hard pressed by the liberals' organizations and theory leaders (Saul leaned upon his spear . . . chariots and horsemen followed hard after him), that the crown-lost leaders had turned their attention upon, and called them (looked . . . saw . . . called, v. 7) and that they had responded to the call (I answered, Here am I [literally, Behold me]).

(29) The religious writers and secular reporters further declared that the crown-lost leaders asked them on which side they stood (Who art thou? v. 8), and were given an answer that implied that they were religious writers and secular reporters on neither side in the controversy (an Amalekite). Then these showed that they were indeed antitypical Amalekites, *i.e.*, wicked ones; for they misrepresented the situation, doubtless thinking thereby to ingratiate themselves with Bro. Russell, whom they knew to be eschewed by the crown-lost leaders; for they in their conceit represented the crown-lost leaders as importuning them to offer arguments that would change their positions, to forestall their being therein changed by the liberals, the so-called modernists, and unorthodox sectarians (Stand . . . upon me, and slay me, v. 9), for their sharp points had possessed them (anguish [literally, arrow] is come upon me [literally, seized me]), though they still were energetic (my life is yet whole in me). Then the boasting and lying religious writers and secular reporters stated that they gave them a final argument that changed their opinion (I . . . slew him, v. 10). To excuse their alleged furnishing of the final argument that changed

their opinion into that of the liberals, the religious writers and secular reporters alleged that their position was already so shaken by the blows of their adversaries' sharp points that they would still have had to give up their and take their adversaries' views (could not live after that he was fallen). Continuing their fulsome praise of Bro. Russell, they declared that the office of being the Divinely authorized teacher (the crown that was upon his head, Rev. 4: 4) and executive (the bracelet that was on his arm) they ascribed to him (I took . . . and have brought . . . unto my lord). To their great surprise Bro. Russell, who they thought would glory in his adversary's defeat, and rejoice in being told that he was recognized by the what were actually mis-informers as having his adversary's powers, was so grieved by the news that he did violence to some of his graces, e.g., joy, peace, longsuffering (took hold on his clothes, and rent them, v. 11), which his fellow-warriors also did (likewise all the men that were with him); for they were greatly grieved (mourned, and wept, v. 12) and practiced special self-denial (fasted), because the crown-lost leaders (Saul), their most faithful crown-lost supporters (Jonathan), their fellow-warriors (people of the Lord) and the whole nominal people of God (the house of Israel) were so greatly overcome by their adversaries' controversial arguments as to have given up their own and accepted their adversaries' position (fallen by the sword); for we must remember that Bro. Russell's and their pertinent view was decidedly more in harmony with that of the orthodox than with that of the so-called liberals.

(30) Still studying these reports of the controversy, Bro. Russell's mind raised the question as to the character of their writers (Whence art thou? v. 13) and from the writings themselves got the answer, that the writers were no friends of the Lord's people, but were aliens to them (son of a stranger) and evil characters (an Amalekite). Getting this answer from the writings, Bro. Russell asked them in their writings how dared they use their power to attack unto perversion to error the

ones qualified by God to be the executives and warrior leaders of God's people (How wast thou not afraid . . . to destroy the Lord's anointed? v. 14). The wickedness of it so impressed Bro. Russell that he charged the sermon distributor, who included the volunteers also (called one of the young men, v. 15), to distribute the sermons in papers and B. S. M.'s, in order to circulate the pertinent truths which refuted the writers in question (Go near, and fall upon him), which they did, to the refutation of these writers (he smote him that he died). The pertinent refutations can be found in the B. S. M.'s, on *The World On Fire*, *Clergy Ordination Proved Fraudulent*, etc. Bro. Russell told them that they were responsible for their refutation (Thy blood be upon thy head, v. 16); for their utterances condemned them (thy mouth hath testified against thee), since they claimed that they had by perversions moved the Lord's representative to surrender their own and accept their adversaries' views (I have slain the Lord's anointed). Bro. Russell wrote, scattered here and there in his writings, in deep sorrow his lamentation at the symbolic death of the crown-lost leaders and their most faithful crown-lost assistants (lamented . . . over Saul and over Jonathan, v. 17). He also charged the brethren to teach it (bade them teach, v. 18), as to the Bible, the propeller of sharp truths (the bow), to the bravest of the Lord's people (children of Judah), and, therefore, set it forth in his writings, especially in the sermons and Towers (written in the book of Jasher [*the upright*] ).

(31) The Truth (beauty, v. 9) of God's people (Israel) is quenched (slain) in the denominations (high places). Distressing (how) is the overthrow of the strong warriors (the mighty fallen). Let it not be declared among the Romanist liberals (Tell it not in Gath, v. 20), nor let it be announced in the liberals' public places in Protestantism (publish it not in the streets of Askelon), so that the liberal church companies be not jubilant thereover (lest the daughters of the Philistines rejoice), and as unconsecrated ones gloat thereover (uncircumcised triumph). Let no kindly providences

nor refreshing truths come upon the kingdoms of the creeds (mountains of Gilboa . . . no dew, neither rain, upon you, v. 21), neither let such creedal kingdoms be spheres where God is exalted by praise-bringing sacrifices (fields of offerings [literally, heave offerings]). For there the defensive teachings of controverting warriors have become loathsome unto repudiation (shield of the mighty is vilely cast away), even the defensive teachings of the crown-lost leaders have become bereft of the spirit of understanding (the shield of Saul . . . not . . . anointed with oil). In former controversies the propelling force, the Biblical teachings, that shot out sharp truths for the most faithful of the crown-losers were not parried off, but took the symbolic life and energy of the opponents (blood of the slain . . . fat of the mighty, the bow of Jonathan turned not back, v. 22), nor did the crown-lost leaders' controversial discourses, spoken or written, prove fruitless (sword of Saul returned not empty [literally, effectless] ).

(32) In their Truth activities to one another and to many others the crown-lost leaders and their most faithful crown-lost supporters were lovable and agreeable (Saul and Jonathan were lovely and pleasant in their lives, v. 23) and were inseparable at their symbolic death (were not divided). Very quick as to wisdom, and very great as to strength were they (swifter than eagles . . . stronger than lions). Let God's people mourn over the fallen crown-lost leaders (daughters of Israel, weep over Saul, v. 24), who invested them with the robe of Christ's righteousness (clothed you in scarlet), with the pertinent joys (with other delights [the word *other* has no corresponding word in the Hebrew]), and adorned their character with Divine graces (put ornaments of gold upon your apparel). Distressing it especially was that these warriors had fallen in the thick of the controversy (How are the, mighty fallen in the midst of the battle! v. 25). Saddest of all that the most faithful of the crown-losers in their denominations were overthrown (Jonathan.. slain in thine high places). Bro. Russell was especially grieved

over these, his brethren (distressed for thee, my brother, Jonathan, v. 26). Very sweet had they been to him (very pleasant . . . unto me), and their love was wonderfully agreeable to him (thy love to me was wonderful), far surpassing the love that the churches gave him (passing the love of women). Highly distressing that the mighty warriors—the crown-lost leaders and their most faithful assistants—had fallen from Truth into error (How are the mighty fallen, v. 27), and highly distressing that their arguments for the right had become in their minds destroyed (weapons of war perished). Yea, when we think of these two classes, who, during the Gospel Age had fought so valiantly and effectively for the 12 stewardship and some other truths, and then consider that they in their last representatives yielded in their double mindedness to their infidelistic foes on matters of war justification as against war guilt, as these applied to the World War, which in its European phase was conceived in sin and born in iniquity on both sides, we feel deep distress over their fall, as did our Pastor, who expressed in his pertinent conversations and writings the antitypes of the typical thoughts of this Psalm. With this we will close this chapter on our glorified Pastor.

(1) What was skipped in the preceding chapter as to our Pastor in 1 Sam.? Why was this done? Accordingly, what will here be done? Of what does 1 Sam. 25: 2-43 treat? What in it are typed by David? Nabal? Abigail? What three, among other prominent evil Society directors, are mentioned? What was an evil activity of each of these? Why are they not, and why are they mentioned? What and how were they at first? How typed? What was their influence among crown retainers and losers? How typed? Whom did they make fruitful? How typed? How did their characters become? How did they express this quality? How typed? Who were closely associated with them? How typed? What did these dispense? How typed? What two good things characterized them? How typed? Ultimately what did the evil directors become? How typed? Despite what? How typed?

(2) In what condition was our Pastor in this connection? How typed? Of what did he then become aware? How typed? What did he desire? Why? How typed? Accordingly, what did he do? How typed? To whom and where did he send them? How typed? For what purpose? How typed? How were they to treat all concerned? How typed? Of what were they to assure them? How typed? Of what were they to inform them? How typed? As to this information what did he suggest? How typed? What did he in general request of the mis-directors? How typed? Why just at that time? How typed? What did he in particular request? How typed? In what winsome way did he express this request? How typed? After making the request, what did the messengers do? How typed? What special fruit did Bro. Russell request? What did they refuse to give him? In what spirit? How typed? To whom did they then compare him? How typed? How did they reason? How typed?

(3) What effect did this churlish reply have on the messengers? How typed? What did the churlish answer imply? What two effects did it have on Bro. Russell? How typed? How did his assistants respond? How typed? What like thing did Bro. Russell do? How typed? What did the abler and less able do? How typed? Who heard the mis-directors' churlish and disparaging reply? How typed? What did they do? How typed? What particulars did they give? How typed? What further did they tell antitypical Abigail? How typed? What else did they declare? How typed? How long was this good done? How typed? What warning did they give the faithful directors? How typed? Why? How typed? How did they characterize the evil to the good directors? How typed?

(4) What did the good directors sense, and to what did this lead them? How typed? What two kinds of truth did they take with them? How typed? In what conditions were these truths? How typed? With what were they sweetened? How typed? By what did they forward these? How typed? What charge did they give? How typed? What did they add thereto? How typed? How therein did they act toward the mis-directors? How typed? How did they proceed? Assisted by what? How typed? By whom were they not observed in their kingdom work? How typed? By whom were Bro. Russell and his assistants not observed? How

typed? What then happened? How typed? What did the wrong move Bro. Russell at first to say? How typed? Secondly? How typed? Thirdly? How typed? What were the various features of the pledge? How typed? As what would he treat them? How typed? What will enable us to understand Bro. Russell's first decision as to the mis-directors and their assistants? How typed?

(5) What did the faithful directors do on first seeing Bro. Russell and his ablest supporters? How typed? How did they approach him? How typed? For what did they first ask? Why? How typed? Secondly? How typed? How did they desire Bro. Russell not to take the wrong-doers? Why? How typed? Of what did they remind him? How typed? What did they recognize? How typed? What solemn assurance did they give? How typed? What did they request? How typed? For what did they ask forgiveness? How typed? Of what did they assure him? Why? How typed? What wish for him did they express? How typed? For his enemies? How typed? Why did they desire him not to avenge himself? When? How typed? What was their final request? How typed?

(6) How was Bro. Russell impressed by their reasoning? As what did he then fully recognize them? How typed? What two other things did he praise? How typed? Solemnly ascribing the restraint to God, what did he declare? How typed? What did he accept? How typed? How did he let them leave? How typed? With what assurance? How typed? How did they find the mis-directors engaged? How typed? In what condition? How typed? From what did they then refrain? How typed? From what did the mis-directors come out? How typed? What then did the good directors do? How typed? With what two results? How typed? What occurred in due time? How not? How? When with different evil directors? What did God send them? How typed? As what did they die? How typed?

(7) What did Bro. Russell do each time a mis-director was dropped from the Board? Why? How typed? What did he know on this subject? How typed? As each mis-director was dropped, what did Bro. Russell do? How typed? Through whom did he send the proposal? How typed? How did they find the faithful directors engaged? How did these respond to the proposal? How typed? What service did they offer? How typed? What two things did they then do? How typed? Who accompanied them? How

typed? What course did the faithful directors follow? How typed? Into what did they enter? How typed? How did he become one with these faithful directors? With what other corporation in its members did he enter into oneness? How typed? What did its typical names type as to this relation? Which Jezreel was, and which was not, the one here named? What preeminence did these two corporations have? How typed? Of the other corporations or associations which one was used for a name for the Truth people? What should here be noted?

(8) What is now to be taken up? Why? How long had Bro. Russell until the next episode been among the sectarian orthodox? How typed? What was specially done thereafter? How typed? Against what three groups of evils? How typed in each case? Since when were these evils? How typed? What is their relation to Satan's empire? How typed? What did they do to the sphere of their teachings and spirit? How typed? What did they work on these three groups of evil? How typed? What did they not spare? How typed? What did they sever from these three groups of evil? How typed in each case? What did they do after ending this work? How typed? What did the sectarian unorthodox by their attitude do? How typed? What did Bro. Russell give them to understand? How typed in each case? What kind of a job did Bro. Russell do with his strong or weak forms of selfishness, worldliness or sins? How typed? How did he do it as to others' awareness? Why? How typed? What was Bro. Russell's custom as to his inner weaknesses in relation to the sectarian unorthodox? How typed? What did these do with his explanation? Why? How typed? Under this impression what did the sectarian unorthodox think and say as to Bro. Russell? How typed?

(9) Who were the modernists? Who were their extreme opponents? Who were their associates? What did the first and third of these three groups do? How typed? Against whom? How typed? How may the non-modernists among the sectarian opponents of the orthodox be described? Of what did they feel sure? How typed? To whom of the involved controversialists were the Truth warriors more like in faith? How did the middle-of-the-roadsters come to think that the Truth warriors sided with them as against antitypical Saul? How typed? What did this fact prompt the middle-of-the-roadsters to do with the Truth warriors?

How typed? After what two things was this? How typed? On what two subjects did the modernists and antitypical Achish rally for controversy? How typed? Under whose leadership did the orthodox rally for controversy? On what five subjects reduced to two? How are these things typed?

(10) To what did the fundamentalists' five, or two, points expose them? What did the crown-lost leaders do with their opponents' position? How typed? What effect did this study have upon them? From what three spheres of thought did they seek arguments against their opponents? How typed? With what did God not bless their study? How typed? In what three special ways did God withhold this instruction? How typed in each case? To what did God's unresponsiveness occasion them? How typed? Why? How typed? What for a long time had prominent nominal-church leaders been investigating? Who were some of the most prominent of these? For what doctrine did they think spiritism gave proof? Since what time especially did nominal-church leaders resort to spiritism? What are two special illustrations of this trend? In what did this trend result, so far as antitypical Saul was at this point concerned? How typed?

(11) What did shame at the degrading act of consulting mediums move antitypical Saul to do? How typed? With what two groups did they make their preliminary investigations? How typed? How did they consult the mediums? How typed? What request did they politely make of these? How typed? What at first did they conceal? How typed? In ignorance of the questioners' identity, what did the mediums presuppose of them? How typed? What did they stress? How typed? What did they say that antitypical Saul had done? How typed? What did their suspicion prompt them to surmise? How typed? What assurance did the crown-lost leaders give them? How typed? What did these then do? How typed? What were these told? How typed? What did the mediums see, and how did they react to it? How typed? What did they recognize and demand? How typed?

(12) What did the crown-lost leaders tell them? How typed? Ask them? How typed? What was the reply? How typed? Interestingly, what did the crown-lost leaders ask? How typed? What proves the correct translation of the next clause? What is the true answer? How typed? What

then was asked? How typed? What was the answer? How typed? What was the effect of the answer upon the crown-lost leaders? How typed? How did the demons react to their knowledge of antitypical Saul's mind? How typed? What three reasons did the crown-lost leaders give for seeking their counsel? How typed in each case? What did these three reasons influence them to do? How typed?

(13) How did the demons respond to the crown-lost leaders' statements? How typed? What was the effect upon them? Siding with the antitypical Philistines, what did the demons say first to them further? How typed? How would this be done? How typed? What knowledge of the contents of antitypical Samuel's final talk with the crown-lost leaders did the demons have? What did they, accordingly, say? How typed? What three forecasts did they make? How typed in each case? How could they approximate future events? What mistake was there in the typical forecast? What proves this to be a mistake?

(14) What was the first effect of the forecast upon the crown-lost leaders? How typed? The second? How typed? Why were they bereft of mental and moral strength? How typed? During what periods? How typed? What was the state of their minds? How typed? Who came to them while they were in this condition? How typed? What first reason did they give as a preface to their prospective offer? How typed? The second? How typed? What did they, therefore, request? How typed? What promise did they make? How typed? What answer was given? How? How typed? What three groups constrained them to alter their decision? How typed? What did they, accordingly, do? How typed? What two things then followed? How typed? What did the mediums then do? How typed? What are the titles and authors of the ablest books advocating spiritism? What did these and other spiritistic books enable the crown-lost leaders to do? How typed?

(15) What in the meantime were the modernists and the middle-of-the-roadsters doing? How typed? The orthodox and fundamentalists? How typed? How did the leaders of the former rank comparatively? How typed? As such what did they do? How typed? What similar thing did Bro. Russell and his fellow-warriors do? How and with whom? How typed? How could these have advanced to battle with these antitypical Philistines against antitypical Israel? Who questioned their right so to do? How typed? Who

answered and what did they say? How? How typed? What did the leading modernists in displeasure demand? How typed? Why did they demand this? How typed? According to their fears, what might the situation afford him? How typed? To ward off what peril did they demand this? How typed?

(16) What did the modernist leaders remember of the Pastor? What use of this fact did they make with antitypical Achish? How are these two things typed? Accordingly, what did antitypical Achish say to the Pastor? How typed? What further assurance did they give him? How typed? Despite this, what did they say was the attitude of the leading modernists toward him? How typed? Therefore, what two counsels did they give him? How typed? Why did they counsel these two things? How typed? How did the Pastor protest thereat? How typed? As a part of this protest what did he ask? How typed? In readiness of what did he show himself? How typed? What assurance did this draw from antitypical Achish? How typed? Despite the Pastor's willingness to do battle for antitypical Achish, what did the latter give as the reason for his desisting therefrom? How typed? Accordingly, what did antitypical Achish counsel? How typed? Accordingly, what did the Pastor and his co-warriors immediately do? How typed? From what did this spare typical and antitypical David and their co-warriors? What followed thereupon in type and antitype?

(17) From what to what did Bro. Russell and his co-warriors turn their attention? Where and when? How regarded in nominal-church circles? How typed? Who were active at this time? How typed? What two things did they attempt? What two spheres did they invade? How typed? In whose absence? What did they accomplish? By what things? How typed? In what did they succeed and fail? How typed? What did they do with the captives? How typed? What did they then do? How typed? Of what did Bro. Russell and his co-warriors become aware? How typed? How did it affect them? How typed? To what extreme? How typed? What did the arguments of the contending war groups effect? How typed? What did this do to Bro. Russell? How typed? What were the friends disposed to do? How typed? Why? How typed? How did Bro. Russell react to the occasion? How typed?

(18) To whom did he resort for help? How typed? What did he ask of them? How typed? How did they respond? How typed? What did Bro. Russell then do? Why? How typed? What was the response? How typed? What were the conflicts implied in these preparations and typed otherwise? By how many and what kind of warriors was the pursuit begun? How typed? Unto what did all continue the pursuit? How typed? How did these conditions affect the crown-losers? Why? How typed? What enabled the crown-retainers and certain crown-losers to go on? How typed? What of the weak ones? How typed?

(19) Who were brought to Bro. Russell's attention? How typed? What had been done to these? Why? How typed? What was the result to them? By what were they refreshed? How typed? What two things did the brethren give them? How typed in each case? With what result? How typed? How did their long desertion affect them? How typed? What two questions did Bro. Russell ask them? How typed? What did they first reply? How typed? Secondly? How typed? What had their patrons done to them? Why? How typed? What did they further declare? In what four particulars? How typed in each case?

(20) What did Bro. Russell do in two ways? How typed? What did the questioned ones demand? How typed? What did they promise, if so assured? How typed? On receiving the solemn promise, what did they do? How typed? In what condition were the war advocates? How typed? In what three things were they engaged? Why? How typed? From what two spheres had they taken spoil? How typed? What did Bro. Russell and his co-warriors then do? How typed? How long was the attack continued? During what period? How typed? How does the Bible variously call this conflict? Where, among other places, may the pertinent details be found? What was the result of the conflict? How typed? Who only escaped? Why? How typed?

(21) What did Bro. Russell recover? How typed? Whom did he rescue? How typed? What were complete? How typed? In what five particulars? How typed in each case? What did Bro. Russell do? As to what? How typed? Before whom had these been placed? How typed? To whom were these allotted as spoil? How typed? As the first smiting was approaching an end, what did Bro. Russell do? How typed? What did their weak characters prevent?

How typed? By what were they overcome? How typed? What request did Bro. Russell make in Z'16, 141, 7-10? What did the requested ones do accordingly? How typed? What was his purpose in making the request? How typed?

(22) In what did some of the persevering first smiters of Jordan fail? What does this prove? How typed here? Under what impression were they? How did they respond to Bro. Russell's suggestion? How typed? What exceptions did they suggest in their response? How typed? What did they then wish? How typed? What did Bro. Russell do first as to their desire? How typed? In what manner? How typed? In what three respects was such a course not responsive to the circumstances? How typed in each respect? Of what did he assure them? How typed? As to what two classes did he set forth certain teachings? How are these two classes designated in the type? What were these teachings? How typed? What does this not mean? What two reasons prove this? Why are these reasons logical?

(23) In what does the likeness not consist? In what does it consist? How did this principle work out for the Little Flock in the experience here typed? For the Great Company? What did this become? When? How typed? To what did Bro. Russell return? How typed? For what did he then arrange? How? To whom? Whence were they taken out? How were these things typed? How should the word *ve* in the typical clause here referred to be rendered? Why this rendering?

(24) When did the antitypical conflict of 1 Sam. 31: 1; 1 Chro. 10: 1 set in? How is this conflict typed? How did it unfold in phase and time? Before what did one of these earlier phases end? Where is this phase typed? What was attempted in this conflict by the orthodox? What particularly? Against what and whom? What did the liberals seek to introduce? In what and when did the orthodox meet defeat? When did later phases of the conflict set in? How long have they lasted? In every phase what did the orthodox meet? What was the first phase of the conflict? In what respect? What was the result? How typed? To what extent? How typed? What two things did the liberals do to the crown-lost leaders and their three supporting classes? Who were the latter? How typed?

(25) Against whom did the arguments strike especially? How typed? What principles did the crown-losers and the

liberals oppose to each other? To whom did the latters' appeal? How did each set of nations act in this matter? What did this do to the former? How typed? What made the latter weak? What hurt them sorely? Why? How typed? What did this prompt them to do? How typed? Why did they seek this? How typed? What effect did their special supporters', respect for them produce? How typed? What did the crown-lost leaders thereupon do? How typed? What effect did this have on their special supporters? How typed? With what result? How typed? What is a summary of these results? How typed? What effect did this result have upon their close and remote supporters? How typed? What did they do as to their positions and flight? How typed? What did the liberals do with these? How typed?

(26) After this phase of the conflict what did the liberals seek? How typed? What did they find? How typed? What did they do to their pertinent view? How typed? Defensive and offensive arguments? How typed? What did they do with these? How typed? Why? How typed? Where were the crown-lost leaders' arguments stored? How typed? Views? How typed? What did they do with their memory? How typed? Who were their beneficiaries? How typed? What effect did the report of these indignities have upon those who had been defended successfully by the crown-lost leaders? How typed? What two things did they then do? How typed? What did they do with the memories of these? How typed? As what did they treat these? How typed? What did they then do? How typed? How is the story of the crown-lost leaders' end summed up? How typed? What two reasons are given for their end? How typed in each case? What negative reason is given for it? How typed? To whom did God give the pertinent office? How typed?

(27) How are 1 Sam. 31 and 2 Sam. 1 antitypically related to the Davidic parts of these books? Of what do 1 Sam. 16—2 Sam. 1 treat antitypically? 2 Sam. 2 and onward? What proves this of 1 Sam. 16—2 Sam. 1? How does 1 Sam. 31 stand related to these thoughts? 2 Sam. 1? Accordingly, what does the antitype of 2 Sam. 2 do? What will satisfy the readers as to the first part of this view? What even is no exception to this? Why not? What proves this viewpoint to be correct? With what will this chapter's presentation on our Pastor be closed? Why?

(28) When did the crown-lost leaders begin and end to yield to the liberals' view of the war's ethical situation? How typed? In time relation to what was this? How typed? At that time what took up the main attention of the Truth people? How typed? When was news of the pertinent surrender of the orthodox to the liberals' war views made known? How typed? Who brought this news to Bro. Russell? How typed? How were they demeanored? How typed? What did they show Bro. Russell? How typed? What question did Bro. Russell's inquiring mind raise as he studied the reporting articles? How typed? What answer did the articles give him? How typed? For what was his study of these articles done? How typed? What did he first gather from the articles? How typed? Secondly? How typed? What did Bro. Russell demand? How typed? What did the articles first answer? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed?

(29) What did they represent the crown-losers as asking? How typed? What was the answer? How typed? What did the writers then show? Why? How typed? What in their conceit did they represent the crown-lost leaders as requesting? How typed? What was alleged as the reason for the request? What two things did they allege that the crown-lost leaders said of themselves? How typed in each case? What false statement did they then make? How typed? What excuse did they give for their alleged act? How typed? In continuance of their flattery, what two offices did they ascribe to Bro. Russell? How typed in both phases and by act? What thing surprising to them did Bro. Russell then do? How typed? Why were they surprised at his pertinent course? Who joined him in his grief? How typed? What did they resultantly do? How typed? What did they practice? How typed? For what four classes? How typed in each case? What had occurred to them? How typed? Why did Bro. Russell and his co-warriors so mourn?

(30) While studying the articles, what question did Bro. Russell's mind raise? How typed? What was the first answer that these articles suggested to the question? How typed? The second? How typed? What question did Bro. Russell then put to these articles? How typed? What did the wickedness of the writers move Bro. Russell to do? How typed? What did he charge these? How typed? What did they do? How typed? Where can these refutations be

found? Especially in what articles? What did he say to them? How typed? Why did he say this? How typed? What justified his course? How typed? What did he do over the symbolic death of antitypical Saul and Jonathan? How typed? With what did he charge the brethren? How typed? As to what? How typed? To whom was it to be taught? How typed? In what were these lamentations given? How typed?

(31) What was quenched? How typically expressed? Where? How typically expressed? What was distressing? How are the two features typically expressed? Among what two groups of liberals should it not be told? How typically expressed in each case? For what two reasons should this not be done? How typically expressed in each case? What two things are prayed against as to the creedal positions? How typically expressed? What else is prayed against as to the creedal spheres? How typically expressed? What two reasons are given for these prayers? How typically represented in each case? In former controversies what effect did the strongly propelled hard truths of the most faithful of the crown-losers have and not have? How typically expressed? And what effect did the spoken and written controversial teachings of the crown-lost leaders have and not have? How typically expressed?

(32) How were they in their Truth activities? To whom? How typically expressed? In their symbolic death? How typically expressed? As to what quality were they quick? Strong? How typically expressed in each case? Who were exhorted to mourn? Over whom? How typically expressed? For what three reasons? How typically expressed in each case? What was especially distressing? How typically expressed? What was saddest of all? How typically expressed? For whom was Bro. Russell especially grieved? How typically expressed? How had they been to him? How typically expressed? How had their love been to him? How typically expressed? What did it far surpass? How typically expressed? What was highly distressing? How typically expressed? What was further highly distressing? How typically expressed? Over what was the final controversy waged by antitypical Saul, *etc.*? What effect does its outcome have upon us? Similar to whose grief? In what did he express it? In antitype of what? What two considerations make it have this effect upon us?

## CHAPTER III

### DAVID'S EARLIER REIGN—TYPE AND ANTITYPE

2 Sam. 2-5; 8; 9; 22: 23; 1 Chro. 11; 12; Ps. 18

DAVID AND ISH-BOSHETH. KING OF ALL ISRAEL. PHILISTINES.  
SPECIAL HELPERS. A PSALM. MEPHIBOSHETH

WE CONTINUE our study of David as a type of Bro. Russell with 2 Sam. 2: 1, since our last study of this subject ended with the consideration of 2 Sam. 1: 27. In this connection let us remember that, while our study hitherto was mainly on David as typing our Pastor in his relations to the nominal church, from 2 Sam. 2: 1 on it is mainly on David as typing our Pastor in his relations to the Truth people. It was from Oct., 1874 to about Jan., 1876 that Bro. Russell was weighing the thought of associating himself with consecrated brethren of a mind like his own, and was diligently consulting the Lord's Spirit, Word and providence on this subject (enquired of the Lord . . . go up . . . Judah, v. 1). These three things encouraged him so to do (Go up). When early in 1876 he received a copy of Bro. Barbour's Herald Of The Morning; and when, as a result, he had entered into some correspondence with him on the manner of the Lord's return, he recognized that the Lord directed him to seek fellowship among brethren associated with Bro. Barbour, *i.e.*, Bros. Paton, Keith, Mann, Adams, Jones, *etc.* (Whither . . . Hebron, *friendship*). This friendly cooperative association among the harvest leaders (Hebron) began, and that, first of all, between Bros. Russell and Barbour, May 1, 1876, at Philadelphia, where Bro. Russell had just opened a store, to take advantage of the good business opportunities offered by the Centennial Exposition, May 10—Nov. 10, and where he had arranged with Bro. Barbour to spend a number of months with him in mutually beneficial evening study of the object, manner and time of our Lord's return. As time went on

this friendly cooperative association took in other leaders, some of the main ones of whom were mentioned above. These formed the nucleus of the pilgrims as a group (Ahinoam, v. 2), later to be developed into the People's Pulpit Association, and of the brethren who later developed into the Society (Abigail, v. 2). These became Bro. Russell's supporters, who, recognizing him as leader, brought their own supporters and ecclesiasties into the harvest movement in this friendly cooperative association of the leaders (men . . . household . . . dwelt, v. 3).

(2) The zeal of these brethren brought others into the Truth; and all of these, the leaders and the led, as loyal Truth brethren, by their choice, help and support added qualifications to Bro. Russell as leader (men of Judah . . . anointed David, v. 4). These also reported that some (told . . . men of Jabesh [*dry*]-Gilead [*rocky height*], v. 4) were honoring the memory (buried) of the crown-lost leaders (Saul), who that early in the Harvest had begun to receive defeats from infidels. Bro. Russell by his writings (messengers, v. 5) expressed his appreciation of these for their course of devotion and wished them the Divine blessing (the Lord shew, v. 6), as he also by act offered to bring them a blessing (requite you) for their honoring the crown-lost leaders (done this thing). By his writings he encouraged them to be strong and brave (strengthened . . . valiant, v. 7); and by the act of his writing to them tactfully he offered to become their executive warrior, since they had lost the crown-lost leaders as such (Saul is dead . . . me king). The crown-lost leaders' chief controversialists (Abner, *father of light* or *lamp*, v. 8), in June, 1876, as infidelism was beginning to defeat the first set of crown-lost leaders, took the second set of crown-lost leaders, especially of the Second Adventists (took Ish-bosheth, *man of shame*), and influenced them to take a double position, part of Advent Truth and part of nominal-church error (Mahanaim, *two camps*), and made them take the gradually increasing leadership for

the nominal church (king over Gilead . . . all Israel, v. 9) in its opposition to the harvest movement. These Adventist, etc., crown-lost leaders had been fully tested (forty years old, v. 10) when they were made the nominal-church crown-lost leaders (reign); and for two years they maintained this leadership without a diminishing thereof setting in, until the no-ransomism controversy broke out publicly, June, 1878 (two years). But during this time and later the faithful harvesters were loyal to Bro. Russell as their leader (Judah followed David). The period of Bro. Russell's leadership as executive warrior in the friendly cooperative association of the leading brethren was  $7\frac{1}{2}$  years from May 1, 1876 to Oct. 31, 1883 (seven years and six months, v. 11).

(3) The controversial theologians and the supporters of the Adventist, etc., crown-lost leaders took up a fighting position in the nominal church against the harvest workers (Abner . . . went to Gibeon, *high*, v. 12). The leading pilgrims, Bros. Russell, Barbour and Paton (Joab, *Jehovah is father*; Zeruiah, *fragrance of Jehovah*, v. 13) went forth with fellow-warriors (servants of David) against these, April 1, 1877, on the subject of the manner (pool) of our Lord's return. The former took the position of a visible return of our Lord, and the latter that of His invisible return (one on the one side . . . the other on the other side of the pool). The leaders of the visible return by their acts suggested that chosen supporters of each side debate with one another; and to this the leaders of the invisible return consented (Abner said . . . Joab said, v. 14). A full number from both sides faced each other (twelve of . . . Ish-bosheth . . . twelve of . . . David, v. 15). Each set lay hold on the other's theory (caught every one . . . head, v. 16) and each set refuted the other set, the former using pertinent A. V. mistranslations, which the latter could not answer, and the latter using correct pertinent Diaglott translations, which the former could not answer, and that because each side

lacked the needed Greek knowledge. And thus each set gave up (fell down together); and the debated positions were called strong positions (*Helkath-hazzurim, sphere of the strong ones*) in the nominal church (*Gibeon*). Thereupon the controversy increased sorely and resulted in the defeat of the Adventist, *etc.*, warriors and their leaders (sore battle . . . Abner was beaten . . . Israel, v. 17). Whenever the three (or two) sons of David's sister Zeruiah are mentioned together, as in v. 18, Joab represents the chief pilgrims as warriors, Abishai (*father of a gift*) the other pilgrims as warriors and Asahel (*work of God*) able non-pilgrim warrior brothers, *e.g.*, auxiliary pilgrims and leading elders (sons . . . Joab, Abishai and Asahel, v. 18). When mentioned alone Abishai and Asahel type two individual pilgrims. The leading elders were very quick in mental grasp and character development (light of foot) which made them too venturesome (wild roe).

(4) These brethren, the leading elders, who were the equivalents of the later auxiliary pilgrims (Asahel, v. 19), being too venturesome, sought to overthrow the most powerful of the opponents (pursued after Abner), and steadfastly persisted in such efforts (turned not). The leading Adventist, *etc.*, controversialists hinted to them of the fact that they were pursuing such as were too strong for them (Abner . . . thou Asahel, v. 20), which the latter recognized as true (I am). Then such controversialists kindly entreated them to seek to engage in controversy with those on more equal terms with themselves (turn . . . lay hold . . . young men, v. 21) and defeat them, if they could (take . . . armour). Too self-confident, these leading elders refused to follow this wise advice (Asahel would not). Again these controversialists advised these leading elders to desist from their rash undertaking (Abner said . . . Turn . . . following me, v. 22), reasoning with them that the encounter would result in their refutation (wherefore . . . smite thee) and in these controversialists' being put to a disadvantage in dealing

with the leading pilgrim warriors (how . . . my face to Joab). Again they refused to heed the leading controversialists' sober advice (refused to turn aside, v. 23), and the latter refuted them with the concluding part of articles on the Second Advent, whose final part treated of its manner, which discussion's arguments pierced them through and through, making them collapse in complete defeat (end of the spear . . . fifth rib [literally, belly, see A. R. V.] . . . came out behind him . . . died), which greatly moved the brethren as they came to that sphere of thought (place . . . died stood still). This refutation of the leading elders moved the pilgrims, the chief ones (Joab, v. 24) and the subordinate ones (Abishai), to press the controversy against their main controversial opponents, until the Passover of 1878, when the general gospel (sun) call was ending (went down) at the fulness of the Gentiles coming in and at the establishing of the resurrected Church as the Kingdom beyond the veil (hill of Ammah, *metropolis*), which events preceded the opening of the details of the Bible (Giah, *spring*), made clear outside the nominal church (way . . . wilderness of Gibeon).

(5) The Adventists rallied to the support of the nominal-church chief controversialists (Benjamin . . . after Abner, v. 25), and as a compact company took the most prominent position in the nominal church in the controversy (one troop . . . top of an hill). The nominal-church controversialists were by then getting decidedly the worse in the debate, hence began to call upon the main Truth pilgrim warriors (Abner called to Joab, v. 26), pointing out the destructiveness of the controversy, if continued (sword devour for ever), the known bitter feeling resulting from it (knowest . . . bitterness . . . end) and the unbrotherliness of it (people return . . . their brethren), all of which appealed to the main pilgrim warriors for a cessation of the controversy (how long . . . bid). The leading pilgrim warriors, desiring to win others to the Truth, which could be better done without controversy, solemnly assured the

nominal church's main controversialists that had they not requested a cessation of the controversy, it would have been immediately renewed upon the first favorable occasion (Joab . . . God liveth, unless . . . spoken . . . morning . . . following his brother, v. 27). Thereupon the main pilgrim warriors announced a cessation of the controversy, which ended that phase of the conflict (Joab . . . trumpet . . people . . no more . . fought, v. 28). The main nominal-church controversialists and their supporters (Abner and his men, v. 29) betook themselves in uncertainty (night) to subjects on ethics (plain), to subjects beyond the curse (Jordan) and to vague, dark subjects (Bithron, *ravine*), until they reached the twofold condition of the Adventist and other nominal churches (Mahanaim).

(6) The leading pilgrim warriors after ceasing the controversy gathered the brethren together and learned that certain crown-losers had been worsted in the controversy (Joab . . . gathered . . . people . . lacked . . nineteen men and Asahel [crown-losers, for 20 is a multiple of ten, hence refers to natures lower than the Divine nature], v. 30). But Bro. Russell's supporters refuted many more Adventist and other nominal-church supporters of its main controversial leaders (servants of David . . . Benjamin, and of Abner's men, v. 31); for such consisted of magnified evil ones of natures lower than the Divine nature (three hundred and three score;  $360 = 6 \times 6$  [number of evil] X10). The former showed the refuted leading elders due honor (Asahel, and buried him, v. 32) among the class, elders, of whom they were a part (sepulchre of his father), in the teachings of the Word (Bethlehem); then they turned their attention in more or less uncertainty (all night), because of the no-ransomism controversy just breaking out, to the affairs of their friendly cooperation under Bro. Russell's leadership (Joab and his men . . came to Hebron), as the pertinent light began to dawn on them (break of day).

(7) The controversy between the Adventists and

others, on the one hand, and the Truth people, on the other hand, was of long duration (long war . . . house of Saul . . . house of David, 2 Sam. 3: 1). It resulted in the ever-increasing strengthening of the latter and the ever-increasing weakening of the former (David waxed stronger . . . Saul waxed weaker). While the leaders under Bro. Russell's milder leadership were in the condition of friendly cooperation in the Lord's work, Bro. Russell developed various branches of the work with their cooperators (unto David were sons born in Hebron, 2; 1 Chro. 3: 1). The first of these was the pilgrims (first was Amnon, *faithful*), as the nucleus of the later developed People's Pulpit Association (*Ahinoam, my brother is pleasant*, Jezreelite, *seed of God*). The second of these was Bro. Russell's main helpers (Chileab, *restrained*, or Daniel, *my judge is God*, in allusion to their not being independent as main helpers, 3; 3: 1), as the nucleus of the directors of the later developed Society (*Abigail, my father is exaltation*; Nabal, *folly*; Carmelite, *fruitful*). The third of these was Bro. Russell's office helpers, especially their leaders (*Absalom, father of peace*, ; 2), who were the nucleus of the later developed Bible House staff, especially its leaders at the Bible House (*Maacah, depression*, or *lowland*, in allusion to their subordination to Bro. Russell; *Talmai, furrowy*, in allusion to the devious way of the bulk of these; *Geshur, bridge*, in allusion to their becoming a passage way of siftings). The fourth of these was his helpers in secular matters (*Adonijah, my lord is Jehovah*, 4; 2), the nucleus of those who became special legal, business, printing and property helpers, assisting in handling business contracts, and his business companies, like the United States Investment Co., the Solon Co., the United Cemeteries Co., etc. (*Haggith, festive*, in allusion to the joyous character of their secular work, in contrast with that of worldlings' work). The fifth of these was the colporteurs (*Shephatiah, Jehovah judges*, ; 3), whose nucleus was those who colporteured The Three

Worlds, Day Dawn (first edition), Food For Thinking Christians and Tabernacle Shadows during the antitypical Hebron period (Abital, *my father is a shelter* [ 1 Chro. 3: 3 properly omits the words, *son of*, before Abital, because David was Shephatiah's father, the word for *son of*, *ben*, is a self-evident interpolation], in allusion to Bro. Russell's sheltering them in their trials). The sixth of these was the volunteers (Ithream, *remnant of the people*, in allusion to the fact that all the rest of God's people who were not in the other five branches of the service could take part in this one; Eglah, *calf*, in allusion to the fact that even the weakest and most immature of God's people could take part in the volunteer work, 5; 3). All six of these sets of workers came at least in nucleus into existence between May, 1876, and Nov., 1883, during the period when Bro. Russell was the leader among a friendly cooperative association of chief leaders (born to David [to him] in Hebron, 5; 4).

(8) During the period of the controversy over the object, time and manner of our Lord's return between the Truth and nominal-church leaders (war . . . house of Saul . . . David, v. 6), the nominal-church controversialists made themselves a power to the crown-lost leaders (Abner . . . strong . . . house of Saul). The primary set of crown-lost leaders (Saul, v. 7) cherished the doctrine of Christ's pre-Millennial Advent (concubine), which was a doctrine of ardent dispute and predatory character to the nominal church (Rizpah, *hot stone*; Aiah, *falcon*). The secondary crown-lost leaders (Ish-bosheth), associated especially with the Adventists, perhaps in envy of the increasing influence of the main nominal-church controversialists, accused the latter of defiling this doctrine as held by the first set of crown-lost leaders, thinking that in the controversy they had made too many concessions to the Truth arguments (Wherefore . . . gone in unto my father's concubine?). This charge greatly enraged the accused (Abner very wroth, v. 8). They asked

whether they were so bereft of reason as to show as against the faithful Truth people (dog's head, which against Judah) favor to all having the spirit of the first set of crown-lost leaders, who fathered the second set (kindness . . . house of Saul thy father), to their associates (brethren) and confidants (fiends), even refraining from delivering the second set of crown-lost leaders to Bro. Russell (not delivered thee . . . David), and yet be charged with defiling the first set of crown-lost leaders' pre-Millennial teachings (fault concerning this woman). Then they solemnly vowed to act in harmony with God's oath to make Bro. Russell the leader of all Truth people, of the most faithful as well as the less faithful (So do God . . . Lord hath sworn to David, even so I do to him, v. 9), *i.e.*, to do their part in transferring people of God from the leadership of the second set of crown-losers to that of Bro. Russell (translate . . . from . . . Saul . . . throne of David, v. 10) everywhere in Christendom (Dan . . . Beersheba). This vow, expressed as a threat to the second set of crown-lost leaders, overawed them into silence (could not answer, v. 11), because of their fear of the controversialists' power (feared him).

(9) Worsted in their arguments in the controversy with the Truth people on the object, manner and time of our Lord's return into recognizing the truthfulness of the latter's pertinent position, and angry at the charge of corrupting the Millennial doctrine of the first set of crown-lost leaders, some of the nominal-church main controversialists got into touch with Bro. Russell by mail (Abner sent messengers to David, v. 12), recognizing that the sphere of the Truth and its Spirit was put into his charge (Whose is the land?), and that they and he come into a cooperative understanding (Make thy league with me), on the basis of which they promised him support (my hand . . . with thee), to the end that they might bring the consecrated in the nominal church into the Truth under his leadership (all Israel unto thee). Bro. Russell, deeply

zealous in the harvest work, considered this a worthy thing (he said, Well . . league with thee, v. 13) and suggested, as a condition precedent to such a cooperation (one thing I require of thee) and his favor (see my face), that they use their influence with the nominal-church consecrated to procure for him for harvest work purposes, not for infidel-fighting purposes, which he already had at that time, the power of addressing local nominal-church meetings for himself (first bring Michal . . my face). Bro. Russell made this known to the second set of crown-lost leaders, as these existed, especially, but not exclusively, in the Adventist Church (messengers to Ish-bosheth, v. 14), asking for the power to address the individual churches for harvest purposes (Deliver me my wife Michal . . espoused . . hundred . . Philistines). This was not only during the campaign from April, 1877, to April, 1878, when the brethren were proclaiming the Lord as present (Matt. 25: 6), but also later. This is consistent with the fact, as will be brought out in the exposition of the next chapter, that the second set of crown-lost leaders were refuted, beginning in June, 1878; for that refutation still left them active in the nominal church. Pressed by the main nominal-church controversial leaders, whom the second set of crown-lost leaders by now feared to antagonize, the latter arranged for Bro. Russell to have this power (took her, v. 15) that had been in the hands of the nominal-church evangelists (husband . . Phaltiel). This was a great grief to these evangelists, who, reluctant for Bro. Russell to exercise this power, protested against it with much grief (went . . along weeping, v. 16), recollecting the days of their early associations (behind her to Bahurim, *days of youth*). The main nominal-church controversialists, rebuking them, ordered them to give up their protestations and occupy themselves with their own affairs, which they did (Abner . . return . . returned).

(10) Early in 1878 these Truth-interested controversialists

began to work on leading assistants of theirs to influence them, in view of their past appreciation of Bro. Russell that moved them to desire him as leader, to realize their desire (Abner . . . elders . . . David . . . king, v. 17; now then do it, v. 18), reminding them that God's providence had indicated that by him He would deliver His people from infidelistic sectarians and from all their other opponents (Lord . . . David . . . Israel . . . Philistines . . . all their enemies). Particularly did they seek so to influence the Adventists (Abner . . . ears of Benjamin, v. 19). They also spoke in the spirit of friendly cooperation to Bro. Russell of the wishes of the consecrated in the nominal church, especially of those among the Adventists (Abner . . . ears of David in Hebron . . . good to Israel . . . to . . . Benjamin). They were in spirit united with crown-losers in this errand (Abner . . . twenty men, v. 20). Bro. Russell set before them a feast of Truth (David made Abner and the men . . . feast). These controversialists renewed their promise of gathering to him the consecrated in the nominal church, whose leader in covenant with them he would then become (Abner . . . David . . . gather all Israel . . . league . . . reign, v. 21). Bro. Russell dismissed them in friendliness on this mission (David sent . . . peace). Thereupon Bro. Russell's supporters, led especially by Bro. Barbour, came to him from their controversy with nominal churchmen, bringing many "grains of wheat" with them, in the spirit of friendly cooperation (servants . . . Joab . . . pursuing a troop . . . great spoil, v. 22), in the absence of the main nominal-church controversialists (Abner was not . . . Hebron), who were in friendliness sent away on their errand (sent him away . . . in peace).

(11) Bro. Barbour, after coming with his co-warriors, learned of Bro. Russell's course with the above-mentioned controversialists (Joab . . . come, they told Joab, saying, Abner . . . came to the king . . . sent . . . in peace, v. 24). Especially Bro. Barbour remonstrated

against Bro. Russell's pertinent course, as giving aid to a dangerous spy (Joab . . . said, What . . . why . . . Abner . . . deceive . . . know all that thou doest, vs. 24, 25). Unknown to Bro. Russell, after this interview Bro. Barbour got into touch with those controversialists (Joab . . . from David . . . messengers after Abner . . . knew it not, v. 26), as they were studying the Truth on turning brethren aside from Babylon into the Truth (well of Sirah, *turning aside*). On their returning to the sphere of friendly cooperation (Abner . . . to Hebron, v. 27), Bro. Barbour treacherously and publicly fell upon them with discourses cutting them off from fellowship, in revenge for their refuting the leading elders (Joab . . . aside . . . gate . . . quietly . . . smote . . . died, for . . . Asahel). On hearing of this, Bro. Russell for himself and his leadership denied responsibility for this act of treachery and revenge (David heard . . . I and my kingdom are guiltless before the Lord . . . blood of Abner, v. 28). He desired that its responsibility rest upon Bro. Barbour and upon his special helpers (Joab . . . father's house, v. 29), and that there should not lack among their sympathizers life-losers unable to bring new ones into the Spirit-begotten condition (not fail . . . that hath an issue), nor one that is a defiled crown-loser (leper), nor one that limps in conduct (leaneth on a staff), nor one that refutes himself (falleth on the sword), nor one that lacks the Truth as his spiritual food (lacketh bread). Thus Bro. Barbour, as chief of the leading pilgrim warriors involved (Joab, v. 30), and Bro. Adams, as chief of the involved subordinate pilgrim warriors (Abishai), cut off from fellowship those main nominal-church controversialists who were coming into the Truth (slew Abner), in revenge for their refuting the leading elders in controversy with the nominal church (slain . . . Asahel at Gibeon in the battle).

(12) Bro. Russell urged Bro. Barbour and his supporters to bewail the deed (David said to Joab

. . . people . . . with him, Rend . . . gird . . . mourn, v. 31). He himself showed great respect for them (David . . . bier). All showed them respect in the sphere of friendly cooperation (buried Abner in Hebron, v. 32). Bro. Russell was deeply moved at their memory, as were all the other brethren (king . . . grave . . . people wept). Bro. Russell passed a sorrowful condemnation on their disfellowshipment (king lamented . . . said, v. 33), asking whether they should have been disfellowshipped as though they were unbelievers (Died Abner as a fool dieth ?) . Neither their services (hands, v. 34) nor their conduct (feet) were proven evil, and thus restrained (not bound . . . put into fetters). Rather they were disfellowshipped as wicked ones disfellowship the innocent (falleth before wicked men, so fellest thou). This made the brethren grieve all the more in sympathy (people wept again). When the brethren sought to refresh Bro. Russell, he refused to accept it, as inappropriate at the time of such nearness to the sad event (people . . . David to eat meat . . . yet day, David sware . . . taste . . . ought . . . sun be down, v. 35) . The brethren noted this with approval, as they approved all else that he did (people took notice . . . pleased them . . . king did pleased all the people, v. 36). Thus the more and less faithful brethren recognized that Bro. Russell partook not in the disfellowshipment (people and all Israel understood . . . not of the king to slay Abner, v. 37). Bro. Russell asked his supporters whether they did not know that at that time leaders and great brothers had been disfellowshipped among God's people (king said unto his servants, Know . . . a prince and a great man . . . in Israel, v. 38). And he deplored the fact that though their chief leader, he was too weak, and Bros. Barbour and Adams were too strong, for him to control them (weak . . . king . . . sons of Zeruiah be too hard, v. 39). Yet he knew that the Lord would right this matter in due time (reward . . . evil . . . wickedness).

(13) When the secondary crown-lost leaders learned of this disfellowshipment in the sphere of friendly cooperation (Saul's son heard . . . dead in Hebron, 2 Sam. 4: 1), their powers were feeble and the consecrated were perplexed (hands . . . Israelites were troubled). The crown-lost leaders *had had* [so the Hebrew] two prominent warriors, leaders in two groups (*had [had] two men . . . captains of bands*, v. 2): H. J. Paton, of Almont, Mich. (*Baanah, sorrowful*) and N. H. Barbour, of Rochester, N. Y. (*Rechab, camel-driver, i.e., literature-writer*), both of them very prominent (*Rimmon, exalted*) as Truth depositaries (*Beerothite, one dwelling at wells*); for these as depositaries of Truth once belonged to the Adventists (*Beeroth, wells, . . . Benjamin*). But these later left off being Truth depositaries and formed two trialsome sects, Barbourites and Patonites (*Beerothites fled to Gittaim, two winepresses*, v. 3) and remained until death apart from the Adventists and the Truth people (until this day). There was a class among the most faithful consecrated crown-losers (*Jonathan . . . a son*, v. 4) whose conduct limped, both as to supreme love to God and equal love to the neighbor (lame of his feet). While they were quite immature the news of the perversion of the first set of crown-lost leaders and their most faithful consecrated supporters came (five years . . . tidings . . . Saul and Jonathan . . . Jezreel). Those who nurtured them, in their distress at the tidings, sought to shield them by flight (nurse . . . fled). But their cowardice by example brought the latter to a character fall that injured their love for God and man perpetually (haste . . . fell . . . lame), but in faith they were creed-repudiators (name was Mephibosheth, *idol-destroyer*). These were in character much like the second set of crown-lost leaders and to some of the parties that adhered to N. H. Barbour and H. J. Paton, and for this reason are introduced typically into the narrative of this chapter, which treats of sifters and their mischievous work.

(14) In their prominence (sons of Rimmon, v. 5) as depositaries of Truth (Beerothite), first N. H. Barbour (Rechab), in 1878, and, second, H. J. Paton (Baanah), in 1881, amid trying experiences (heat of the day) undertook sifting activities toward the position of the second set of crown-lost leaders (house of Ish-bosheth), who were reposing on their creed bed in these testing times (lay on a bed at noon). Each in turn, the first beginning in 1878, the second in 1881, under the pretense that they were bringing advancing Truth as gifts to the second set of crown-lost leaders, especially among the Adventists, intimately (came thither . . . as though . . . wheat, v. 6), brought them anti-ransom theories, by which they convinced them that the doctrine of the corresponding-price is an error, and thereby symbolically slew them (smote him in the belly [A.R.V.]). Then Mr. Barbour first and Mr. Paton later left the scene, unscathed by the supporters of these crown-lost leaders (Rechab and Baanah . . . escaped). For these approached them as friends (came into the house, v. 7) while they were reposing securely on their confused creed view of the ransom as an *enforced punishment* (lay on his bed in his bedchamber) and convinced them that all views of the ransom as a substitute were erroneous (smote him, and slew him). The former took the latters' pertinent confused theory (beheaded him) and made away with it in total error (took his head, and gat them away . . . all night). This confused theory they in their publications presented to Bro. Russell as the genuine theory of the ransom (brought the head . . . David, v. 8), while they were yet associated with him in friendly cooperation (Hebron). And by their erroneous writings they told Bro. Russell that they had by alleged advancing Truth, but in truth by the various error, refuted the confused ransom view of the second set of crown-lost leaders, as those having the same spirit as his enemy, the first set of crown-lost leaders (behold the head . . . son of Saul thine enemy).

They alleged that the Lord had thus avenged him of the two sets of crown-lost leaders (avenged . . . this day of Saul, and of his seed).

(15) Bro. Russell's reply to the prominent N.H. Barbour and H.J. Paton, former depositaries of Truth, was a solemn one, asserting God's taking energetic note of their deeds, and was given in the spirit of whole-souled consecration and gratitude for God's past deliverance (David answered . . . the Lord liveth . . . redeemed . . . all adversity, v. 9). Then he showed how when those who thought that they had brought him as good news the tidings of the overthrow of the first set of crown-lost leaders by infidelistic ones (one . . . saying . . . dead, thinking . . . good tidings, v. 10), he greatly disapproved of, and refuted them, while engaging in wide public work (took . . . slew him in Ziklag), despite their thinking that he would reward them as bringers of acceptable tidings (thought . . . given him a reward for his tidings). Reasoning from the less to the greater misdeed, Bro. Russell, accusing them of being wicked sifters, Second Deathers (wicked men, v. 11), charged them with misleading guiltless and guileless ones on the pertinent subject, resting in security among their own on their partially true creed bed (have slain a righteous person . . . house . . . bed). Then by his act of refuting their anti-ransom doctrines, he declared that he would in punishment refute them and disfellowship them from the society of the Truth people (require his blood . . . take . . . earth). In N. H. Barbour's case, in 1878, Bro. Russell had H. J. Paton begin the refutation and disfellowshipment, by firing the first shot, in an article in the Herald of the Morning, at the first one's anti-ransom stand, and this was followed by similar articles by others, including Bro. Russell. In H. J. Paton's case, early in 1882, Bro. Russell had Bro. A. D. Jones fire the opening gun, as can be inferred from Reprints 353, 7, 18-20; thereafter others, including Bro. Russell, joined in the refuting and disfellowshipping work (David commanded

his young men, and they slew them, v. 12). Then they upbraided their wrong services and misconduct (cut off their hands and their feet) and exposed them as evil (hanged them up) over against the Truth on the Ransom in the sphere of friendly cooperation (pool in Hebron). Vindicating the Truth that was in the ransom theory of the second set of crown-lost leaders, inasmuch as it contained the substitution thought, though unclearly (took the head), they sympathetically honored it as they had honored the main controversialists (buried . . . sepulchre of Abner in Hebron).

(16) Since in the discussion of our subject we are explaining the parallel accounts of 2 Sam. and 1 Chro. on David's earlier reign in antitype, we cannot wholly follow the order of both, because they do not present the parallel subjects in the same consecutive order. We will seek to present the parallel accounts as nearly as we can in their time order. Hitherto we have followed mainly the Samuel account on David's earlier reign as king of Judah, but a change sets in, for the next large event in David's history is his becoming the king of Israel as well as of Judah, as which alone hitherto in our present study he has been set forth in the antitype. Let us keep in mind that, as a rule, in David's reign Judah stands for the more faithful and Israel for the less faithful of God's people during the Parousia. In 1 Chro. 12: 23-40 the whole thirteen tribes' combining to make David king over the whole people is set forth in an account that finds no parallel in 2 Sam. On 1 Chro. 12: 23-37 only a few general remarks will here be made. It will be noted that the total of those who made David king at Hebron, according to 23-37, is 340,800. As we saw that imbedded in the varied totals given in Num. 31 God's separating the Little Flock and the Great Company was indicated (P '36, 71, 72), so in this figure the eventual class standings of those who from just before Nov., 1883, onward, as consecrated *controversialists*, made Bro. Russell their leader in the sphere of friendly cooperation, are indicated (; 23). These are indicated by its

being multiples of 12 (Little Flock), 10 (Great Company), 10 (Youthful Worthies) and the resultant figure, 284, which is not a multiple of any class that maintains the standing of consecrated ones, *i.e.*, it stands for Second Deathers. Thus  $340,800 \div 12 = 28,400$ ;  $28,400 \div 10 = 2,840$ ;  $2,840 \div 10 = 284$ , a number indivisible by 7 or 12 or 10. The number ascribed to Judah (6, 800, ;24) represents not the faithful Little Flock brethren who accepted Bro. Russell's leadership from May, 1876, to a little before Nov., 1883, but the faithful of the Little Flock and Youthful Worthies who accepted his leadership from just before Nov., 1883, onward. Again, the 4,600 Levites type certain prospective crown-losers and Youthful Worthies, while the 3,700 priests, who included the 23, Zadok and his father's 22 captains, represent faithful Little Flock brethren. None of these typical numbers are to be taken as representing the actual numbers of the antitypes (; 26). All of the antitypes were controversialists (all these being men of war, 38), but other than controversialists, even all the consecrated in the Truth, accepted Bro. Russell as leader (; all . . . Israel . . . one heart to make David king).

(17) All of these, controversialists and non-controversialists, were associates of Bro. Russell, feasting unto fulness, *i.e.*, satiety (; with David three days, eating and drinking, 39); for each as he saw the Truth on any subject imparted it to his brethren (brethren . . . prepared for them). Those who were the most faithful (; nigh them, 40) and [the word *and*, not *even*, should have been inserted here] those who were the least faithful (Issachar, Zebulun and Naphtali [tribes in the far North of Palestine, quite a distance from Bro. Russell's abode]) brought this spiritual food in books (asses), class studies (camels), magazines (mules) and tracts (oxen). This food consisted of truths on the deepest subjects (meat), on less deep subjects (meal), on the joys of the Christian life (cakes of figs), on the graces (bundles of raisins), on surface subjects (wine) and on the spirit of

understanding (oil), relative to the justified (oxen) and consecrated (sheep). All of this was partaken of with joy (joy in Israel). All of these acknowledged their oneness of mind and heart with Bro. Russell (thy bone and thy flesh, 5: 1; 11: 1), even as in his anti-infidel writings and addresses they had recognized him as a warrior leader of God's people in controversy (time past, when Saul was king, 2: 2), declared by God to be their warrior leader and executive (Lord said . . . feed . . . captain over Israel). Thus all the leaders gathered to him in friendly cooperation (elders . . . came to the king to Hebron, 3: 3); and he came to an understanding with them (covenant), agreeably to the Lord's Word (before the Lord; according to the Word); and thus they made him their leader (anointed . . . king over Israel). Thus he led Spiritual Israel (David . . . reigned, 4: 29: 26). He was mature as a leader when he began his leadership (thirty years old, 4:), and his time of leadership was one of full trial (forty years, 4: 29: 27). Seven and one-half years he was leader in friendly cooperation with the leaders, somewhat like a first among equals (In Hebron . . . seven years and six months, 5: 1 Chro. 3: 4: 29: 27), and 33 years, over subordinates (in Jerusalem . . . thirty and three years, 5: 4: 27).

(18) By the Lord's providence it became apparent that Bro. Russell should not continue to be among the leaders somewhat like a first among equals, *i.e.*, not continue in the antitypical Hebron condition of the work, but that he should become such a leader to the leading brethren as made them markedly his subordinates. God considered him as such from May, 1876, onward, particularly from Nov., 1879, onward, when he became that Servant, in his getting the Truth on the two sin-offerings; but the brethren generally did not so consider him, until about Nov., 1883, and onward. By a series of providential conditions both he and the bulk of the leading and other brethren came to see that he should direct the work, and the workers as his subordinates, *i.e.*, enter into the antitypical

Jerusalem condition of the work. These providential conditions, among others, were his ownership and editorship of the Tower, his authorship of Food For Thinking Christians, Tabernacle Shadows and various tracts, his financial support of the work, which exceeded that of all the others combined, his managing the work at headquarters, his greater participation in the literary (editor, author and correspondent) and lecturing and preaching parts of the work than others, his supplying more advancing Truth than all others combined and his giving more of his time to the general work than anyone else; all this united to indicate to the brethren that the Lord desired him to have no recognized equals, but only subordinates, among the leaders. To secure this recognition for him required some controversy in which he and all the faithful engaged on his side (king and his men [all Israel], 6; 11: 4) against those trialsome brethren who opposed it (to Jerusalem [which is Jebus, *threshing floor*] unto the Jebusites), and who unlawfully as obstacles infested this condition (inhabitants of the land). These felt certain that their position on the equality of the leaders was true, and that it could not be taken from them by Bro. Russell (David . . . not come in hither, 6; 5); for if [so the Hebrew], they said, one would set there the spiritually blind and lame as its guards, Bro. Russell could not refute it (take away [literally, station] the blind and the lame). But Bro. Russell and his supporters did take their position by argument (took the strong hold of Zion, 7; 5), and thus he turned the religious government among Truth people into one in which he was the recognized unique executive warrior (city of David).

(19) Bro. Russell charged that the assault on the opposers' position should be along Truth lines as God's providences pointed these out (Whosoever smiteth . . . get up to the water courses, 8;—A.R.V.), and that they should refute the guard, whom Bro. Russell saw to be spiritually blind and lame, and who as such were abhorrent to him (lame and the blind . . . hated

of David's soul). Bro. Russell offered that branch of workers the first and leading place who would first see through the points at issue and refute those spiritually blind and lame opposers. The leading pilgrims proved to be the first to see through the points at issue and to refute the opposers (Joab . . . went first . . . chief,; 6). In their assault the brethren took up in a parody the opposers' boast and hurled it at them in irony (said blind . . . house, 8;). From then on Bro. Russell acted out the principle that he was the executive warrior over subordinates (David dwelt in the fort, 9; 7) and, as a result, treated the religious government of God's people as in Bro. Russell's charge (called it the city of David). He developed this religious government internally from the Bible House as headquarters round about (built . . . Millo and inward, 9; 7), and what of it he did not develop the leading pilgrims as warriors did (Joab repaired the rest of the city,; 8). As the executive warrior over subordinates Bro. Russell prospered increasingly by God's favor (David . . . grew great . . . God . . . with him, 10; 9). From this his position he developed other avenues of service after he gave up the sphere of friendly cooperation as more or less a peer of the other leaders (took . . . wives out of Jerusalem, after . . . Hebron, 13; 14: 3). And by these he developed the eleven brothers who had the leadership of eleven of his twelve monthly courses of army men; as the antitype of Jashobeam he himself led the other one, which was the first course (; 27: 2-15). These eleven are typed here by David's sons, who, of course, have different names (Shammuah . . . Eliphaleth, 14-16; 4-7). In David's genealogy two more names of sons are given (; 3: 5-9), as well as in 1 Chro. 14: 4-7, these two extra ones corresponding to the subordinate rulers in the second and fourth courses (; 27: 4, 7). Other brothers he also developed by subordinate avenues of service (sons of the concubines). We know with fair assurance that the following were of the eleven: Bros. Johnson, Rutherford, Hemery, MacMillan,

Sturgeon, Raymond, Sexton, Bundy and Rockwell; and perhaps Bros. Lundborg of Sweden and Koetitz of Germany were the other two. Perhaps Bro. Barton was the antitype of Mikloth, second in command of the second course, and Bro. John Edgar, the antitype of Zebediah, the second in command of the fourth course. They had also powers connected with the crown-losers (Tamar [*palm*] their sister). We are as yet in most cases unable to identify these 13 brothers with their types as sons of David.

(20) While elsewhere we have treated on David's mighty men as types of the pilgrims as warriors, since they are the special ones who strengthened themselves, and who supported Bro. Russell in his leadership as executive warrior, both while he acted somewhat like a first among equals, typed by Hebron, and while he acted toward the leaders as his subordinates, typed by Jerusalem (mighty men whom David had, who strengthened themselves with him . . . to make him king (; 11: 10), for completeness' sake we will treat of them here, though briefly. The ablest of these was Bro. Russell, as pilgrim warrior, not as warrior executive, for as such he was typed by David (Jashobeam, *the people shall return*, in allusion to his preaching much on restitution; Hachmonite, *the wise one*, 23: 8; 11), who occupied the position of chief of all pilgrims (sat in the seat), whose greatest warrior feat toward the public was his literary refutation of those teaching eternal torment (spear against 800, whom he slew at one time) and whose next greatest warrior feat toward the public was his literary refutation of those teaching the consciousness of the dead (spear against 300 slain by him at one time). The second ablest pilgrim warrior was the brother who later became the Epiphany messenger (Eleazar, *my God is help*, or *mighty help*; Dodo, *loving*; Ahohite, *brotherly*, 9; 12), Bro. Russell's fifth and last special helper (with David). When the 1908-1911 nominal-church sifters arose against the Truth (Philistines . to battle) and the brethren generally retreated

from before them (men . . . gone away), Bros. Russell and Johnson defied them in their addresses to the public (when they defied) and the latter refuted them so strongly and perseveringly that, as a result, he suffered brain-fag (smote . . . hand was weary, 10;), but his fagged brain clung in full memory to his discourses (hand clave unto his sword). The Lord blessed his battle with a great victory, and from his public meetings the brethren gathered much wheat (great victory . . . people returned . . . to spoil).

(21) His next warrior feat was performed among the brethren, not among the public, as Bro. Russell's special helper, in connection with the Sin-offerings' controversy mainly (with David at Pasdammim, *field of bloods*,; 13) and subordinately with the Covenants and Mediator controversy; for the Truth sifters of 1908-1911 assembled to assail these truths (Philistines . . . to battle . . . parcel . . . full of barley) and the brethren generally retreated from before them (people fled . . . Philistines). Bro. Russell and his special assistant took a firm stand in defense of these truths (set themselves . . . parcel), drove off all assaults thereon (delivered it) and refuted all of the sifters (slew the Philistines), the Lord blessing them with a great victory (saved . . . deliverance). The third ablest of the pilgrim warriors was Bro. Barton (Shammah, *wonder*; Agee, *retirer*, in allusion to his being very reticent; Hararite, *mountaineer*, in allusion to his gaining the kingdom, 11;). The 1908-1911 Truth sifters assembled as a company against the Truth on the Covenants (Philistines were gathered . . . troop . . . piece . . . full of barley), from which the brethren in general retreated (people fled from the Philistines). Bro. Barton took a stand on the very heart of the Covenants and defended it (stood in the midst of the ground, and defended it, 12;) and refuted the sifters (slew the Philistines), the Lord granting a great victory to him (Lord . . . victory).

(22) These three pilgrim warriors went to succor Bro. Russell, not as pilgrim, but as warrior executive

in the Parousia part of Laodicea (three . . . David in the harvest . . . Adullam [*justice for the people*], the Hebrew equivalent of Laodicea, 13; 15). The 1878-1881 and the 1908-1911 sifters were then warring in the sphere of the fallen angels (Philistines . . . valley of Rephaim, *giants*). Bro. Russell had then entrenched himself in the Truth (David . . . hold, 14; 16) and the sifters were entrenched in the Bible, misapplied, of course (garrison of the Philistines . . . Bethlehem). As executive warrior, not as pilgrim warrior, who as such is here represented by Jashobeam, Bro. Russell thirsted in 1879 for Truth on the two sin-offerings of Lev. 16 (David longed . . . water . . . Bethlehem . . . gate, 15; 17), after Mr. Barbour gave a sophistical explanation of it in an attempt to answer some lectures that as pilgrim the former gave in New England. This prompted the latter as pilgrim to investigate the subject, during which he wrestled with fallen angels and men and overcame them (brake through . . . Philistines, 16; 18), got the Truth on the two sin-offerings from Heb. 13: 10-16 (drew water . . . well . . . gate) and as a pilgrim warrior brought it to himself as executive warrior (brought it to David), who as such would not receive it for himself, but gave it to the Lord in the interests of the brethren in the Tower and Tabernacle Shadows (poured . . . Lord), because of the great danger to which as pilgrim warrior he was exposed in getting it (far from me . . . in jeopardy of their lives . . . not drink it, 17; 19). The second pilgrim warrior in May, 1910, had a very similar experience under similar conditions and got the Truth on the five harvest siftings from 1 Cor. 10: 1-14, which for the same reason received similar treatment from Bro. Russell as executive warrior. Bro. Barton at about the same time, 1910, had a similar experience under similar circumstances and got the truth from Matt. 12: 29; Mark 3: 27; Luke 11: 21, 22, on the individual Satan's binding between 1874 and 1878, which for the same reason received similar treatment from Bro.

Russell as executive warrior. The above are the main conflicts of the three mightiest pilgrim warriors serving under Bro. Russell as executive warrior (These things did these three mighty men).

(23) Bro. Russell as executive warrior had as fourth mightiest warrior Bro. John Edgar, who was the chief of the next three of the former's pilgrim warriors (*Abishai, father of a gift; Joab, Jehovah is father; Zeruiyah, fragrance, or balsam of Jehovah*, was chief among three, 18; 20). By his booklet, *Where Are The Dead?*, he refuted the nominal-church warriors on the consciousness of the dead (spear against 300, and slew them) and was the most famous of his three (name among three). He attained to more honor than the other two, J. Hemery and Morton Edgar (most honorable . . . more honorable than the two, 19; 21). Hence he was their leader (their captain). Yet he was inferior as a pilgrim warrior to the first three (attained not unto the first three). Four deeds of J.F. Rutherford, as those of Bro. Russell's seventh mightiest pilgrim warrior, were forecast (*Benaiah, son of Jehovah; Jehoiada, known of Jehovah; Kabzeel, God gathers*, in allusion to his having been reaped, 20; 22). In two mighty debates he was victorious (1913 and 1915) (slew two lion-like men of Moab). In the time of trouble (1915) he entered into the sphere of Babylon's slanders against Bro. Russell and the other brethren and refuted Babylon as to such slanders (lion . . . pit . . . snow). And he refuted in 1917 a mighty worldling lawyer who sought to put a heavy tax on the Bethel and Tabernacle; going against him with no other weapon than his general knowledge, he took the lawyer's brief and with it refuted him (slew an Egyptian, a goodly man . . . staff . . . spear . . . slew . . . own spear, 21; 23). Such were his main warrior deeds (These things did Benaiah, 22; 24). He was famous among the third three whose other two members were Menta Sturgeon and A.H. MacMillan (name among [the third] three mighty men). Being the seventh mightiest, he

had a more honorable position than the thirty others, there being 37 of such typed in 2 Sam. 23: 8-39 (more honorable than the thirty, 23; 25). But he was inferior to the first three, who were in America, the second three being in Britain (attained not to the first three). Bro. Russell placed him over all who were his special guard at Bethel (over his guard).

(24) In the list of David's mighty men given in 2 Sam. 23: 8-39 there are 37 names mentioned. Three of these warriors had as antitypes British pilgrims (Bros. Edgar and Bro. Hemery). The other 34 correspond to the 34 members of the People's Pulpit Association (B. S. M., Vol. 3, No. 13, page 2, col. 3, par. 7). The pictures of these 34 are given on page 4 of The People's Pulpit, Vol. 2, No. 1 (c). There are 36 pictures given there, two of them being those of the auxiliary pilgrims, Bro. A. Wakefield and Bro. F. L. Scheerer. The deeds of five of the 37 are mentioned explicitly, and of 32 of them no special deed is recorded. It will also be noted that in 1 Chro. 11: 11-47 there are 51 names of David's warriors given, *i.e.*, 14 more than in the list in 2 Sam. 23. These 14 additional warriors represent certain American and Canadian pilgrim warriors who entered the pilgrim work after 1910, before which the above-mentioned 37 had become such. The following is a list of these fourteen: Bros. Barber, Cole, Emerson, Hall, Heard, Kendall, McPherson, Morton, Ritchie, Streeter, Toole, Wisdom, Woodworth and Zink. There were some of the 70 pilgrims who had finished their course before 1910, who are not included in the above list of 51, as there were some who became pilgrims later than these 51 who were also of the 70, like Bros. Jolly, Yates, *etc.* Then there were some pilgrims who, apart from those constituting the second set of three mentioned above, were pilgrim warriors in the Eastern Hemisphere, not included in these 51, but who were included in the 70 antitypical palm trees of antitypical Elim; and apparently none of the auxiliary pilgrims are included in the 37 nor in the 51 nor in the 70;

though some of their names were announced among the pilgrim schedules given in the Towers, e.g., Bros. Stevenson, Hudgings, Mockeridge, Wakefield, Scheerer, etc. While we know who were the 37 and the 51 antitypical pilgrim warriors, we are not in all cases yet able to associate them with their types.

(25) But when the Truth and nominal-church sifters learned that Bro. Russell was the chosen executive warrior in subordination to whom the true Truth leaders worked, all of them sought to overthrow him (Philistines heard . . . anointed David . . . Israel, all . . . seek David, 5: 17; 14: 8). Perceiving this, Bro. Russell went against them, taking his stand on the Truth, particularly that on the Ransom (David heard . . . went . . . hold). These sifters took their stand in the sphere of the fallen angels who denied the Ransom (Philistines . . . spread . . . valley of Rephaim, *giants*, 18; 9). Therefore Bro. Russell studied the Spirit, Word and providences, to learn whether he should attack the sifters (David enquired . . . Shall I go up against the Philistines? 19; 10), and, if so, whether God would make him victorious (deliver them into mine hand?). The Lord gave him an affirmative answer in each case (Go up . . . deliver . . . hand). Bro. Russell came against their Satanic interpretations, divisions of teachings, and by the right division (2 Tim. 2: 15) of the Ransom truths gave his opponents a complete refutation (David . . . Baal-perazim, *lord [Satan] of divisions [interpretations]* . . . smote them there, 20; 11). He ascribed the victory to the Lord (Lord [God] hath broken forth upon mine enemies), even as the Truth always makes breaks in error (as the breach of waters). Hence he set forth that sphere of thought as an evident sphere of Satan's interpretations (called . . . that place Baal-perazim). The sifters ceased defending their beliefs, and Bro. Russell and his supporters destroyed them (left their images . . . burned them, 21; 12).

(26) The Truth and nominal-church sifters encamped again against the Truth in the sphere of

demons, and this time against the doctrine of the two Sin-offerings (Philistines . . . in the valley of Rephaim, 22; 13). Bro. Russell studied the Spirit, Word and providences, to learn whether he should make a frontal attack on their position (David enquired of the Lord, 23; 14) . By these he was given to understand that he was not to attack them by refuting their teachings directly, but circuitously, *i.e.*, by setting forth the Truth on the Sin-offerings directly (not go up; make a circuit behind them), and by the positive presentation of the Truth set up an oppositional stand to their defiling great ones (come . . . against the mulberry trees [their fruits greatly stain the fingers that pluck and the lips and mouths that eat them]). He was further made to understand that he must wait until the sifting leaders would start their sifting activities (hearest the sound of a going [literally, marching, A. R. V.] in the tops [chief leaders] of the mulberry trees, 24; 15) and then enter energetically into the conflict (bestir thyself . . . to battle); for he would then know that the Lord would have made all the necessary preparations for his victoriously refuting his opponents (God is gone forth before thee to smite the host of the Philistines). This plan Bro. Russell pursued, and that victoriously, for in 1908-1911 he let the sifters begin the attack, then he and his supporters countered with the Truth and utterly refuted them from the height of their position to the precipice of full defeat, into which he hurled them (smote . . . Geba, *height*, . . . Gazer, *precipice*, 25: 16).

(27) While elsewhere we have interpreted the antitypes of 2 Sam. 21: 15-22 and 1 Chro. 20: 4-8, yet for completeness' sake we will briefly expound them here. Divisional sectarians, among other things, attacked the Truth chronology (Philistines had yet war again with Israel, 15:); and Bro. Russell and his supporters advanced against them and attacked their position (David went down . . . fought against the Philistines). But Bro. Russell in 1905 weakened on his position as to the 19 years' difference, on the date

of Israel's captivity by Nebuchadnezzar, as between the Truth and the nominal-church chronologies (David waxed faint); for a Swiss brother, whose name we do not recall, and who was of a class of intellectual giants, attacked Bro. Russell on this point with a very weighty tract and a new form of discourse, in ways that handicapped him, that brother feeling sure he could refute him thereon (*Ishbienob, his seat is on high, . . . giant . . . spear . . . brass . . . new sword . . . slain David, 16;*); but Bro. John Edgar (Abishai, 17;), who, together with his brother Morton, was aroused to a careful examination of this feature and others of the chronology, and through this study came to see very many and cogent corroborations of our chronology refutative of the opposing position. Beginning in 1905 for several years he published his refutations of the Swiss brother's position, in support of our Pastor's position, and thus overthrew the former and proved the latter (succored him, and smote the Philistine, and killed him).

(28) During the 1908-1911 sifting three Truth brothers, whose pertinent exploits are given in 18-22; 4-8, refuted the three main sifters in individual combats. The first of these was Bro. A.H. MacMillian (*Sibbechai [entangling*, in allusion to his using his opponent's views to enmesh him]; *Hushathite [silent, or tactful]*, 18; 4), who in a debate before the Altoona Ecclesia refuted A. E. Williamson, who was one of great abilities, on his Mediator errors (*Gezer . . . slew Saph [Sippai, i.e., the Saphite, threshold, in allusion to his being the trialsome leader who began the 1908—1911 sifting] . . . giant*). Wm. Crawford was the second of these (*Elhanan [gracious God]*; *Jaareoregim [weavers' forests, in allusion to his weaving together many great ones, as witnesses]*, a Bethlehemite [*one dwelling in the house of bread*, the Bible], 19; 5); by a tract on the Covenants he refuted R. H. Henninges, who was an able controversialist like the leading evolutionists (slew the brother of Goliath [*revealer*] the Gittite [*winepress*, in allusion to his

trialsomeness] ), whose pen-products were very weighty (spear . . . weaver's beam). The third of these sifter leaders to be refuted, and that by the third brother, was the ablest of the three, M. L. McPhail, who was quite trialsome to the brethren, because of his great abilities and knowledge (Gath . . . a man of great stature, 20; 6), whose thoughts on service were abnormally numerous (fingers . . . six on each hand) and whose thoughts on character development were likewise abnormally numerous (toes . . . six on each foot). He also had the argument abilities characteristic of the leading evolutionists (born to the giant). When he arose in defiance of the Lord's people, especially at Chicago, Ill., in the first quarter of 1909, Bro. Johnson (Jonathan, *gift of Jehovah*, Shimeah, *famous*, the brother of David, in allusion to his nearness in spirit to Bro. Russell) refuted him before the Chicago Ecclesia on the Sin-offerings, Covenants and Mediator, and thus completely destroyed his influence as a sifter in that church (slew him, 21; 7). These four were sifters of great argumentative abilities, like the evolutionists, who fell in controversy at the hands of Bro. Russell and four of his supporters (these four . . . giant . . . fell . . . David . . . servants, 22; 8).

(29) Jehovah sent to Bro. Russell Truth messengers with justified ones (Hiram, *noble*, . . . sent . . . David . . . trees, 5: 11; 14: 1), with brethren skilled in working with the justified and new creatures (carpenters and masons); and these developed the Lord's people into a shelter for Bro. Russell (built David an house). All of these things gave him the assurance that the Lord had securely set him as executive warrior leader among the Lord's people, and had set his power as such high among them in their interests (David perceived . . . established . . . over Israel . . . exalted his kingdom . . . Israel's sake, 12; 2); for he presided in truth and righteousness in his office for the Lord's people (reigned . . . executed judgment and justice . . . people, 8: 15; 18: 14). The leading pilgrim warriors led the other warriors (Joab, 16; 15;

2 Sam. 20: 23). The brothers who were put at the heads of departments and the branch offices acted as representatives of Bro. Russell in their spheres of activity (Jehoshaphat, *Jehovah judges*, Ahilud, *brother by birth*, in allusion to their being subordinate executives of Bro. Russell, was recorder [anciently the official who was called recorder acted executively besides keeping a record of the kingdom's events, 2 Kings 18: 18; 2 Chro. 34: 8 ], 16; 15; 24). The leading crown-retainers (Zadoc, *righteous*; Ahitub, *my brother is good*, 17; 16; 25) and the leading crown-losers (Abiathar, *father of abundance*; Ahimelech, *my brother is king*) were the prominent ministering priests; during the Parousia all New Creatures were priests in the Holy. Some brethren from time to time wrote controversial articles which Bro. Russell used in the Tower, which made some of them vain (Seraiah, *prince of Jehovah*; Shavsha, *warrior*; Sheva, *vanity*). Those who acted as special guards were placed over all the refuters and messengers (Benaiah, *son of Jehovah*; Jehoiada, *Jehovah knows*; Cherethites, *cutters*; Pelethites, *runners*, 18; 17; 23). Certain of the brethren were specially occupied with helping brethren to consecrate and carry out their consecration in the interests of the work (Adoram, *lord of heights*, ; 24). Certain brothers who were especially enlightening watched over the interests of Bro. Russell as his chief helpers (Ira, *watcher*; Jairite, *he enlightens*, was a chief ruler about David, ; 26). The 13 brothers who were the leaders in the 11 courses of warriors, as priests led the sacrificing of the brethren (David's . . . rulers [literally, priests, A.R.V.], 18; 17;).

(30) While the book of Psalms prophesies especially of the experiences of (1) Jesus, (2) the Church and (3) Jesus and the Church, those Psalms that are given in 2 Sam. and 1 Chro. treat of Bro. Russell's experiences, teachings, spirit, etc. Such an one is Ps. 18, which is given in 2 Sam. 22, and which presents his thoughts on his deliverance from Truth and nominal-church sifters and from the first set of crown-lost

leaders (David spake . . . words . . . Lord had delivered him . . . enemies, and . . . Saul, 1). He loved God, who strengthened him, Ps. 18: 1), for He was his Support, Defense and Deliverer (2; 2). He trusted in Him as his Support and Defender, the Power of his deliverance, his Guard, Refuge, Savior from sin and error (3; 2). He prayed to God, whose character was praiseworthy, and thus was saved from his opponents (4; 3). Surrounded by death-dealing things, his dangers from enemies made him afraid (5; 4); for the sorrows that lead to the death state were about him, and death-dealing temptations preceded him (6; 5). In that condition he prayed to God earnestly, who heard him as crying out to Him from the Church as God's temple (7; 6). Society was in fear and the creeds of the powers of spiritual control were removed, because of God's wrath (8; 7). In His wrath condemning memories and teachings issued forth; from His mouthpiece destructive words went forth; and His teachings were kindled destructively by them (9; 8). He humbled the powers of spiritual control; and under His course their teachings were shown to be error (10; 9). His progress was one of the power; and He was recognized as proceeding by teaching (11; 10). He made error hide His course, even the errors and troubles of the powers of spiritual control (12; 11). Through the advancing light destructive and hard teachings went on their course (13; 12). God caused controversies to arise as He uttered forth His Truth as hard and destructive teachings (14; 13). He caused sharp teachings to go forth; and by their bright flashing light He drove away His opponents (15; 14). Then were exposed the courses of rebellious men; the principles of Satan's false teachers and selfish society were exposed by God's rebuke and the disapproval of His wrath (16; 15). By His Word He took Bro. Russell away from the peoples in error (17; 16).

(31) God delivered him from Satan and his enemies, who were too powerful for him (18; 17). They attacked him while he was in trouble; but God was

his Support (19; 18). Out of error and perplexity God brought him into the wide spaces of Truth and grace, delivering him because He was pleased with him (20; 19), and rewarding him because of his pure Truth teachings and services (21; 20); for he adhered to God's Truth and Spirit, and did not in evil leave the Lord (22; 21), since God's doctrines were before him, and he cleaved to His precepts (23; 22). Hence God dealt accordingly with him (25; 24), since God shows mercy to the merciful and piety to the pious (26; 25); for God accommodates Himself as pure to the pure and oppositional to the perverse (27; 26). He delivers His afflicted people, but abases the proud (28; 27). God gave Bro. Russell the Bible, which enlightened him out of error (29; 28); for by God he chased the whole company of Second Deathers and overleaped Babylon's powers of teaching and arrangement (30; 29). God's course is perfect, because of the perfection of His attributes; His Truth stands up under test; and He defends all that trust Him (31; 30); for who, except Jehovah, is the Mighty One and a Support (32; 31) ? He defended Bro. Russell, and leads the pious in the narrow way (33; 32). He causes the pious to make rapid progress in truth and righteousness; He gave Bro. Russell high offices (34; 33) . He taught him to war for truth and righteousness, so that he could use the Bible as a strong bow to shoot out sharp truths (35; 34), as well as gave him a saving defense, supporting him by Jesus, and gently advanced him into true greatness (36; 35). God made him progress greatly in truth and righteousness, which prevented him from stumbling and falling (37; 36). He chased the sifters and refuted them, and ceased not from the pursuit until he had overthrown them (38; 37). He took away all their power and thoroughly refuted them beyond recovery; yea, his course brought them to defeat (39; 38). God strengthened him for his controversies and subjected all who opposed him (40; 39).

(32) God caused them to flee, so that he might

render powerless all his haters (41; 40). They sought helpers, but found none, not even the Lord, who ignored them (42; 41). Then he dissolved all their power and trod upon them and scattered them (43; 42). God delivered him from the efforts of some of his misguided supporters, and put him above the true and nominal churches; and many non-Truth people helped him (44; 43). The Youthful Worthies obeyed him, as soon as they learned the situation (45; 44). They ceased holding themselves aloof, and with reverence came out of their Babylonian bondage (46; 45). The Lord was energetic for him; hence he spoke highly of Him as his Support and the Support of his deliverance (47; 46), even the God who vindicated him, who subdued people to his teachings (48; 47), who made him escape from his enemies, who exalted him above his opponents, and who delivered him from the Second Deathers (49; 48). Hence worldwide he thanked God and showed forth His marvelous character in wisdom, power, justice and love (50; 49). Great was the deliverance that God wrought for him as His executive warrior, to whom He showed much tender love, even to Bro. Russell, and to those who partook of his spirit to the end (51; 50).

(33) Because of the way the parallels between 2 Sam. and 1 Chro. are given as to the order of their presentation, we will postpone until our next article on David as a type of Bro. Russell a study of 2 Sam. 6 and 7 and the parts of 2 Sam. 8 not yet studied, and in their stead will study 2 Sam. 9, which has no parallel in 1 Chro. This chapter treats of Bro. Russell's solicitude for nominal-church crown-losers of the more faithful kind and his desire to bless them with the Truth and its privileges (any . . . left . . . of Saul . . . kindness for Jonathan's sake? v. 1). There were in the Truth certain brethren who had been prominent in the nominal church before coming into the Truth, and who had sought by planting the Word there to win others of their kind from the nominal church (was [better, had been] . . . Saul . . . Ziba, *planter*, 2).

Certain of the brethren brought these to Bro. Russell's attention (called him unto David). He inquired whether they were such disposed brethren (Art thou Ziba?); and they assured him that they were, and as such were at his disposal to serve (said, Thy servant). Bro. Russell asked these whether there were in the nominal church any that had the spirit of the crown-losers, particularly the most faithful of these, assuring them that he desired to minister Divine blessings to them because their spirit was that of the most faithful of the crown-losers (king . . . yet . . . house of Saul . . . show the kindness of God, 3). Those who were attentive to serve such especially assured Bro. Russell that there was still such a class in the nominal church, though unstable in character (Ziba . . . king, Jonathan [*Jehovah's gift*] hath yet a son . . . lame on his feet). Bro. Russell then inquired as to what was their working position (king said . . . Where, 4), and was told by the same class of brethren that they were occupied in the sphere of those who as God's people gained and gave out the Word by teaching and preaching (in the house of Machir, *trader*, . . . Ammiel, *people of God*, in Lo-debar, *to him is speech*). Bro. Russell instituted arrangements for winning them from that sphere, which did win them (David sent, and fetched him . . . Lo-debar, 5). When these came into the Truth (when Mephibosheth, *idol destroyer*, . . . Jonathan . . . Saul, was come, 6) they showed great reverence to Bro. Russell (fell . . . did reverence). Bro. Russell studied these to find out whether they were the most faithful of the crown-losers; and by their acts they humbly showed that they were (Mephibosheth . . . thy servant).

(34) By word and act he sought to disarm their fear (Fear not, 7), and to assure them of his benevolence toward them because of their relation to Bro. Russell's earlier friends in the nominal church (kindness for Jonathan), promising to give them the sphere of activity toward the nominal church held by the crown-losers before they became the crown-lost leaders,

*i.e.*, the sphere of large service toward the nominal church (restore . . . land of Saul), and assuring them that they might always feast on the Truth that he prepared for his household (eat bread at my table continually). These again showed him reverence and humbly manifested their gratitude for his favor (bowed . . . What is thy servant . . . a dead dog as I am? 8). Thereupon he told the brethren who had been zealous to win such for the Truth that he had given the most faithful of the crown-losers the above-mentioned sphere of service (king . . . Ziba . . . I have given . . . son all . . . Saul and . . . house, 9), charging them in their main and subordinate groups to make that sphere of service profitable for these most faithful crown-losers and to yield to them the fruitage of their labors, that they might appropriate to themselves such fruitage, assuring them that the latter were to partake of the Truth as Bro. Russell set it forth (Thou . . . till . . . for him . . . bring in the fruits . . . son may . . . eat, 10).

(35) These Truth servants were of two groups (15 sons and 20 servants:  $15 + 20 = 35 = 7 \times 5$ , *i.e.*, such as had a Divine [7] mission to a part [5] of a class [10] lower than the Divine class, *i.e.*, the Great Company). These Truth servants undertook the service, pledging to do it in all particulars (said . . . king . . . all . . . shall thy servant do, 11). Thereupon Bro. Russell arranged for the most faithful crown-losers to partake of the Truth that he was ministering to the Church (Mephibosheth . . . eat at my table, as one of the king's sons). These most faithful crown-losers had among themselves a rather undeveloped class of brethren that were especially zealous anti-trinitarians (had a young son . . . Micha [iah], *who is like Jehovah?*, 12); and all those Truth servants who were especially zealous to win what were really crown-losers for the Truth furthered the interests of the most faithful crown-losers (all . . . of Ziba were servants unto Mephibosheth). The most faithful of the crown-losers continued in the condition of

subordination to Bro. Russell as warrior executive for God's people (dwelt in Jerusalem, 13). They always partook of the Truth which Bro. Russell set forth as meat in due season (did eat continually at the king's table). But in matters of character they were weak, limping as to God and man (lame on both his feet).

(1) With what does the continuance of our study or the David type begin? Why? What should we remember in this connection? What was Bro. Russell weighing from Oct., 1874, to about Jan., 1876? What did he consult thereon? How typed? What was the response? How typed? What was his next inquiry? How typed? Through what did the Lord encourage him to associate with Bro. Barbour and his associates? How typed? With whom did this association first begin? When? Where? How did it occur? How did it then proceed? What did the pilgrims among these form? How typed? The non-pilgrims? How typed? What did these, their supporters and ecclesias become to Bro. Russell? How typed?

(2) What did these do as to Bro. Russell? How typed? What did these report to him? How typed? When did the crown-lost leaders begin to be defeated by infidelistic warriors? By what did Bro. Russell express his appreciation of the respecters of the defeated crown-lost leaders? How typed? What did he wish them and promise them therefore? How typed in each case? What two other things did he do? How typed in each case? What did the crown-lost leaders' controversialists do, June, 1876? Under what circumstances? How typed? Whom did they make crown-lost leaders in the defeated ones' place? How typed? To what did they influence them? How typed? What did they make them take? How typed? How had these crown-lost leaders been tested? How typed? By when had this been completed? How typed? How long were they such leaders? Until what event? How typed? During this time how did the faithful harvesters stand toward Bro. Russell? How typed?

(3) What did the crown-lost princes' controversial leaders and their supporters then do? How typed? Who were the leading pilgrims? How typed? What did they and their supporters do as to the stand of their opponents? How typed? When? On what subject? By what typed? What were the respective positions of

these antagonists on this subject? How typed? What did the controversial leaders on the visible return of the Lord do? How? How typed? What response was made to the challenge? How typed? Who faced each other? How typed? What two things did each set do to the other? How typed in each case? How was this done by each? What lack brought about this result? In what did this result? How typed? What were the debate positions called in the nominal church? How typed? What followed these debates, and in what did it result? How typed? When mentioned together what do the three (or two) sons of Zeruiah in each case type? When mentioned alone whom do Abishai and Asahel type? What were the mental and heart qualities of antitypical Asahel? To what did these qualities sometimes lead them? How typed?

(4) Of whom were the leading elders the equivalents? By whom typed? What characteristic of them is brought out in this connection? How did it show itself then? How typed? In what manner? How typed? What hint did the nominal-church main controversialists give them? How typed? What did the pursuers understand? How typed? What did the pursued then do? How typed? What was suggested that they do? How typed? How was the kindly advice treated? How typed? What then was done? How typed? What two reasons were given for following this advice? How typed in each case? When this advice was refused what then happened in detail? How is each detail typed? How did this sight affect the Truth warriors? How typed? What effect did the refutation of the leading elders have on the leading and subordinate pilgrims? How typed? Until when was the conflict prolonged? How typed? Until what events? How typed? What did they precede? How typed?

(5) Who rallied to the support of the main nominal-church controversialists? How typed? What part did they take in the controversy? How typed? What did those main controversialists then do? How typed? To what three things did they point? How typed in each case? What did these three reasons do to the leading pilgrim warriors? How typed? Thereupon what did they say? How typed? And do? With what effect? How typed? What things thereupon did the main nominal-church controversialists and their supporters do? In what state of mind? How are these details typed?

(6) What did the leading pilgrim warriors thereupon do? What did they learn? How are these things typed? How do we know from the type that the Truth people's refuted ones were crown-losers? Comparatively how many were refuted in the ranks of the nominal-church warriors? How are both sets of warriors typed? How do we know from the type that the second set were evildoers? What did the former set show the refuted leading elders? How typed? Among whom? How typed? In what teachings? How typed? To what did they then turn their attention? In what state of mind? Why? How typed? Under whose leadership? How typed?

(7) What time characteristic did the controversy between the Adventists and their allies and the Truth people have? How typed? In what two things did it result? How typed? While the leaders under Bro. Russell's leadership were in friendly cooperation with him, what did he develop? How typed? What were the first of these? How typed? The second? How typed? The third? How typed? The fourth? How typed? The fifth? How typed? The sixth? How typed? In what condition were these six, considered from the standpoint of later developments? Show this in each case.

(8) What did the main nominal-church controversial leaders make of themselves during the above-mentioned controversy? How typed? What doctrine did the primary set of crown-lost leaders cherish? How typed? What did it effect? How typed? What did the secondary set of crown-lost leaders, especially those among the Adventists, charge against their main controversialists? Why? How typed? How did this charge affect the latter? How typed? What proofs against the charge did they offer? How typed in each case? What did they solemnly vow? What did this mean of them? How typed? Where? How typed? Expressed as a threat, how did this vow affect the second set of crown-lost leaders? How typed? Why did it have this effect? How typed?

(9) What two things influenced the threateners to seek to come into touch with Bro. Russell? How typed? What did they first suggest to him? How typed? What was their second suggestion? How typed? What did they promise as its basis? How typed? To what end? How typed? What did Bro. Russell say of the plan? How typed? What condition did he require to be fulfilled first? How typed? Define this required power,

positively and negatively. To whom did Bro. Russell then send a demand? How typed? What was the demand? How typed? What was done as to the demand? Why? How typed? In whose hands had this power been? How typed? How did its conferring upon Bro. Russell affect them? How typed? What did they recollect? How typed? What, accordingly, did the main nominal-church controversialists do? With what result? How are these things typed?

(10) What did these Truth-interested controversialists begin early in 1878? How typed? Of what did they remind them? How typed? Whom particularly did they seek so to influence? How typed? Of what did they assure Bro. Russell? How typed? With whom were they in spirit united in this matter? How typed? What did Bro. Russell set before them? How typed? What did they renew? How typed? What thereupon did Bro. Russell do to them? How typed? What occurred immediately thereafter? How typed? Who was absent? How typed? How had they been sent away? How typed?

(11) What did Bro. Barbour then learn? How typed? What did he then do? How typed? What did Bro. Barbour, unknown to Bro. Russell, then do? How typed? What were those controversialists then doing? How typed? What did they then do? How typed? What did Bro. Barbour then do? How typed? What did Bro. Russell do about it? How typed? What did he desire? How typed? What fivefold result did he desire? How typed in each case? What is the summary of Bros. Barbour's and Adam's pertinent act? How typed in each case? Why did they do this? How typed?

(12) What did Bro. Russell urge them to do? How typed? What did he do? How typed? How did the rest respond? How typed? How did Bro. Russell and the rest of the brethren respond to the occasion? How typed? What did Bro. Russell pass on their disfellowshipment? How typed? What did he ask thereon? How typed? What two things were not proved against them? How typed in each case? How were they disfellowshipped? How typed? How did this affect the brethren? How typed? How did Bro. Russell respond to the unseasonable efforts of the brethren to refresh him? How typed? How did this and Bro. Russell's general acts strike the brethren? How typed? Of what did his course convince them? How typed? What did he

ask his helpers? How typed? What two things did he deplore? How typed? What did he know thereon? How typed?

(13) What report came to the second set of crown-lost leaders? How typed? What was the effect on them and their supporters? How typed? What had they had? How typed? Who were they? How typed? As what had they belonged to the Adventists? How typed? What did they cease to be, and what did they become? How typed? Apart from whom did they remain? How typed? What kind of a class was there among the most faithful crown-losers? How typed? While they were quite immature what tidings arrived? How typed? What was the first effect of this news? How typed? The second? How typed? What were they in faith? How typed? Like whom were they in character? Why are they introduced here?

(14) What in their prominence as Truth depositaries did Messrs. Barbour and Paton undertake? When respectively? How are these things typed? Toward whom did they therein act? Under what circumstances? How typed? Under what pretense did each in turn act? How typed? What did they actually bring, with what results and under what conditions? How typed? What two things did they then do? How typed in each case? What did they then do with it? How typed? While in what condition? How typed? What did they tell Bro. Russell? By what means? How typed? Under what pretense? How typed? What did they allege? How typed?

(15) What was the first part of Bro. Russell's reply to these former depositaries of Truth? How typed? To whom did he then refer? How typed? What did he do to them? How typed? When? How typed? Despite what? How typed? How did he reason on the two cases? How typed? Of what did he accuse them? How typed? With what did he charge them? How typed? What did he by act do to them? How typed? How did he proceed therein with Mr. Barbour in 1878? With Mr. Paton in 1882? How typed in both cases? What did he first do with their services and conduct? How typed? Secondly? How typed? Where? How typed? What did he first do with the Truth in the theory of the second set of crown-losers? How typed? Secondly? How typed?

(16) Why cannot the order of the parallel accounts of David's reign be followed in the order given in 2 Sam.

and 1 Chro.? How will we present this subject? What has been mainly the procedure hitherto? Why does a change therein set in? What should we here keep in mind? What is set forth in 1 Chro. 12: 23-40? Where is no parallel to it to be found? What only will be given on 1 Chro. 12: 23-37? What is the total of warriors set forth in these verses? What is embedded antitypically in the varied totals of Num. 31 ? What similar thing is contained antitypically in 1 Chro. 12: 23-37? By what is this indicated? What classes are indicated in the multiples of 12? 10? 10? And by the number 284? Why in each case? What is not typed and what is typed by the number ascribed to Judah? By the 4,600 Levites ? The 3,700 priests? How are none of these numbers to be taken antitypically? What were all the antitypes? How typed? Who else accepted Bro. Russell as leader?

(17) How were all of these related to Bro. Russell? What doing? How typed in each case? What course did all of them pursue? After what? How typed? Into what two classes were they divided? How is this shown? How typed? By what four means did they bring spiritual food to their brethren? How typed in each case? Of what six lines of thought? How typed in each case? Relative to what two classes? How typed in each case? With what was all of this partaken? How typed? What did all acknowledge? How typed? Similarly to what? How typed? As what did they consider him declared by God to be? How typed? Who gathered to him? In what? How typed? To what did he come with them, in harmony with the Word? How typed? What did they then do to him? How typed? Thereafter what did he do? How typed? What were his pertinent qualities? How typed? What kind of a time was his period of leadership? How typed? How long was he warrior leader and executive as first among equals? How typed? How long as warrior leader and executive over subordinates? How typed?

(18) What two things by Divine providence became apparent? How typed? From what times, generally and particularly, had God considered Bro. Russell as the leader of subordinates? Until when did the brethren not so consider him? By what were he and the others convinced otherwise? Particularly what were these providential conditions? By what means was this recognition secured by the faithful? How typed? Against

whom? How typed? What did these opposers do? How typed? Of what did these feel certain? What did this certainty first move them to assert? How typed? Secondly? How typed? What did Bro. Russell and his supporters do? How typed? Into what did he change the then Truth people's religious government? How typed?

(19) What two things did Bro. Russell charge? How typed in each case? What offer did he make and to whom? How typed? Who won the offer? How typed? What in parody and irony did the assailers do? How typed? Henceforth what did Bro. Russell act out? How typed? What as a result did he do? How typed? How did he develop it? How typed? What did the leading pilgrims as warriors add to his work? How typed? What followed by God's favor? How typed? From this position what did he further do after leaving the sphere of friendly cooperation, somewhat like a first among equals? How typed? By these whom did he further develop? With what exception? How are the eleven typed? What two other brothers by these avenues of service did he develop? How typed? To whom do they correspond? How typed? Whom else did he develop? Through whom? How typed? Who assuredly were nine of these brothers? Who were probably the other two? Who were perhaps the antitypes of the subordinate leaders in the second and fourth monthly courses? How typed? What other powers did they have? How typed? What in all cases of these are we as yet unable to do?

(20) What will be done to Bro. Russell's pilgrim warriors here? Despite what? Why? Under what two conditions did they support him as executive warrior? How is each of these conditions typed? Who was the ablest of these pilgrim warriors? How typed? What was his greatest warrior feat toward the public? How typed? What was his second greatest warrior feat toward the public? How typed? Who was the second ablest pilgrim warrior of Bro. Russell as warrior executive? How typed? Under what circumstances was his greatest warrior feat toward the public performed? How typed in each case? What are the details of this feat itself? How typed in each case? What did the Lord do for him therein? How typed?

(21) Where was another of his warrior feats performed? As what and in connection with what mainly? How typed? Subordinately? Under what two circumstances?

How typed? What did Bro. Russell and his special assistant do? How typed? What two things did they accomplish? How typed in each case? What did the Lord do on this occasion? How typed? Who was the third ablest of the pilgrim warriors? How typed? What were the two preceding conditions of his conflict? How typed? What three things did he do? How typed in each case? How did God act in this battle? How typed?

(22) Where did these three pilgrim warriors go in Bro. Russell's interests as executive warrior? When? How typed in each case? Where was Bro. Russell entrenched? The sifters? How typed in each case? For what did he long in the first experience? How typed? Under what circumstance? With what results? How typed in each case? What did he do with it? How typed? What did he then do with it? How typed? Why? How typed? What similar experiences involved the second one? How typed? The third one? How typed? What is a summary of these things? How typed?

(23) Who was Bro. Russell's fourth mightiest warrior? How typed? What was his special warrior deed? How typed? How did he rank in fame and order in his group of three? How typed in each case? To whom was he inferior? How typed? Who was the seventh mightiest of Bro. Russell's warriors? What four of his deeds are of particular note? How typed in each case? How did he rank in fame and order among his involved three? How typed? Than whom did he have a more honorable place? How typed? To whom was he inferior by express mention? By implication? How typed? To what did Bro. Russell appoint him? How typed?

(24) How many of David's warriors are mentioned in 2 Sam. 23: 8-39? What three British brethren are the antitypes of the second set of three? To whom do the other 34 correspond? Where are they set forth as such in writing? In picture? What two auxiliary pilgrims are pictured with them? How many of them are set forth by explicit deeds? How many without them? How many of David's warriors are noted in 1 Chro. 11: 11-47? Whom do the 14 additional warriors represent? Who were they? Of what kinds as to time of service were the rest of the pilgrims? Who are omitted from both lists and from the 70? Despite what? What are we unable to do with all of the 51, type and antitype?

(25) After the Truth and nominal-church sifters found

out Bro. Russell's recognized leadership, what did they do? How typed? Perceiving this, what did Bro. Russell do? How typed? On what did the sifters take their stand? How typed? What two things did this move Bro. Russell to ask of the Lord? How typed in each case? What were God's answers? How typed? Accordingly, what did Bro. Russell do? How typed? What resulted? How typed? To whom did he ascribe the victory? How typed? To what did he ascribe it? How typed? How did he set forth the sifters' thoughts? How typed? What did the sifters and Bro. Russell and his supporters respectively do with the formers' creed idols? How typed?

(26) What again did the Truth and nominal-church sifters do? How typed? Thereupon what did Bro. Russell do? How typed? What was the answer in its two forms? How typed? What was he to do by a positive statement of the pertinent Truth? How typed? Why do mulberry trees type defiling sifting leaders? What was Bro. Russell further given to understand? How typed? What was he then to do? How typed? Why? How typed? What did he then do? How typed?

(27) Despite what will 2 Sam. 21: 15-22 and 1 Chro. 20: 4-8 be treated here? What did divisional sectarianism do? How typed? What did Bro. Russell, *etc.*, do? How typed? What did he do in 1905? How typed? Under what circumstances? How typed? Who succored him? Under what circumstances? How typed? What did he accomplish? How typed?

(28) Whose pertinent exploits are given in 18-22; 4-8? What did the first of the three do? How typed? The second? How typed? What were the characteristics of the third pertinent sifter? How typed? What did the third brother do to him? How typed? What were the abilities of these four sifters? How typed? What did they experience? How typed?

(29) What did God send to Bro. Russell? How typed? What else? How typed? What did these do to him? How typed? What assurance did these things give Bro. Russell? How typed? How did he preside over the Lord's people? How typed? What did the leading pilgrims do? How typed? The subordinate executives? How typed? The leading priestly crown-retainers and crown-losers? How typed? Certain article-writers? How typed? Special guards? How typed?

Those helping toward and in consecration? How typed? Those especially enlightened? How typed? The 13 brothers in the 11 courses? How typed?

(30) Of whom, generally speaking, do the Psalms prophesy? What are some exceptions to this rule? Please give a brief interpretation of 2 Sam. 22: 1-17 and Ps. 18: 1-16 verse by verse.

(31) Please give a brief exposition of 2 Sam. 22: 18-40 and Ps. 18: 17-39 verse by verse as given above.

(32) Please give a brief exposition of 2 Sam. 22: 41-51 and Ps. 18: 40-50 verse by verse.

(33) What will be done with 2 Sam. 6 and 7 and parts of 8? Why? What will now be studied? Where is not a parallel record thereto given? Of what does 2 Sam. 9 treat? How typed? What is a description of a certain kind of Truth servants? How typed? To whose attention were they brought? How typed? What did Bro. Russell say to them? How typed? What was their answer? How typed? What did Bro. Russell then ask them? How typed? What assurance did he give? How typed? What answer was given? How typed? What further did Bro. Russell ask? How typed? What answer was given? How typed? What did Bro. Russell then do? How typed? After coming into the Truth how did they act toward Bro. Russell? How typed? What did Bro. Russell then do to them? Why? How typed? How did they respond? How typed?

(34) What did he then seek to do to them? How? How typed? Of what did he assure them? How typed? What did he promise them? How typed? What further privilege did he offer them? How typed? What was their response? How typed? What pertinent thing did he say? How typed? What charges and assurances did he give? How typed in each case?

(35) Into what two groups were these Truth servants divided? How typed? What is the significance of the involved typical numbers and their sum? What did these Truth servants undertake? How typed? For what did Bro. Russell next arrange? How typed? What did these most faithful crown-losers have among them? How typed? What did their helpers do for the former? How typed? In what condition did the most faithful crown-losers remain? How typed? What did they continue to do? What was their condition in character respects? How typed?

## CHAPTER IV

### THE PROSPERITY OF DAVID'S REIGN —TYPE AND ANTITYPE

2 Sam. 6 - 8; 10 -12; 1 Chro. 13; 15; 16 - 20; Ps. 105;  
96: 1-13; 106: 1, 47, 48

BRINGING THE ARK TO ITS PLACE. ITS RELATED EVENTS.  
FOURTEEN VICTORIOUS WARS. THEIR RELATED EVENTS. DIVINE  
FAVORS.

(1) The two main features in the prosperity of David's reign are: his bringing the Ark of the Covenant to its place in Jerusalem and his victories over the Ammonites, the five groups of Syrians, the Moabites, the Philistines and the Edomites, unto their subjection to his rulership. Connected with these two things are a number of associated events which will come under our study. In our last chapter [see pages 111 (18) 112 (19)] we saw that David's taking Jerusalem represents Bro. Russell's overcoming the opponents of his sole executive power in the sphere of the Lord's general work, and David's dwelling there represents Bro. Russell's occupying the sphere of sole executorship for the Lord's general work. Bringing the ark to Jerusalem would, therefore, type bringing the Truth as due and its arrangements to the sphere of Bro. Russell's sole executorship. Let us remember a remark made before on the historical books following the Pentateuch—that the viewpoint of the antitype is different from that of the Pentateuch, e.g., whereas in the latter the priests type The Christ, and the Levites for the Gospel Age, the faith justified, in the former the priests represent the main new-creaturely leaders and the Levites the subordinate new-creaturely leaders. So, too, in the Pentateuch the chest of the ark represents The Christ and the lid, cherubim and Shekinah light, God in His four great attributes, while in the historical books following the Pentateuch the ark represents the Truth as due and its arrangements at the time of the event in question. This we saw to be the case with the ark in the events connected with its being taken into battle against the Philistines, their experiences with it, its return to Bethshemesh and its taking to Kirjath-jearim

(1 Sam. 4: 3—7: 2). It is necessary to keep this viewpoint in mind, if we would understand the antitype of David's bringing it from Kirjath-jearim to Jerusalem; for this entire journey represents the activities whereby the dissemination of the Truth as due and its arrangements came into and worked out of the sphere of Bro. Russell's executorship of the Lord's general work among Truth people. There is, therefore, a close relation between this activity and the headquarters of Bro. Russell's executorship, which was exercised first at the Allegheny Bible House and then at the Brooklyn Bethel. Since the antitypical Jerusalem part of the reign of antitypical David—here the sphere of Bro. Russell's sole executorship—began 7½ years after the antitypical Hebron phase of his reign began, May, 1876, see page 93 (1), we are to look for the beginning of our study's events to set in sometime after Oct. 31, 1883, when antitypical Jerusalem began to be taken, see page 95 (2). As a matter of fact, the assembling part of this antitype, while having a small beginning with the circulation of Vol. I (1886) and in a small way increasing with that of Vol. II (1889), had its large beginning when the sixth-hour call went forth, especially by the colporteurs' distributing Vols. I-III, June, 1891—Oct., 1894; and the first phase of the antitypical ark's journey was in this period; and the second phase of it was during the rest of the reaping time.

(2) Bro. Russell consulted with the main leaders (of thousands, 1 Chro. 13: 1) and the subordinate leaders (of hundreds) among God's people, mainly by means of his writings and their study of them, on the advisability of centralizing the Truth as due and its arrangements in the sphere of his executorship. His writings were of such a kind as to the Truth as due, *etc.*, as, not by direct plea, but by their nature and spirit, naturally to suggest to these leaders such advisability. As by the Truth in his writings, mainly in Vols. I-II and the Towers, these leaders were assembled in spirit, not in body, they got from them the thought that by the Truth they should gather the Truth people (send . . .

brethren, ; 2) with their main and subordinate leaders (priests and Levites) in all their ecclesiastas (cities), and that these should unite with Bro. Russell and the main and subordinate general leaders (gather themselves unto us) in order unitedly with them to bring the Truth as due and its arrangements to the sphere of Bro. Russell's executorship (bring again the ark of God unto us, ; 3); for under the lead of the crown-lost leaders God's people in the various sects did not have the Truth and its arrangements as due as their object of seeking (we sought not unto it in the days of Saul). Impressed by the nature and spirit of his writings, and not by specific claims from him, that he was the one by whom God was giving forth the Truth as due and its arrangements, the entire leadership (all the congregation; literally, assembly, which should also be the rendering in v. 2; for the company of the leaders are meant, not all the Truth people, ; 4) in spirit united in this purpose (said . . . do so); for the facts of God's providences and Bro. Russell's teachings convinced these leaders that such was the proper course to pursue in this matter (right in the eyes of the people). As a result of the pertinent course of the leaders, who presented their pertinent view to all the Lord's people, not only did Bro. Russell's writings gather all the chosen warriors among them (gathered all the chosen men of Israel, 30,000, 2 Sam. 6: 1), but also all the rest of the Truth people, even those living nearest worldliness and those living nearest selfishness (gathered all Israel, from Shihor . . . Hemath, ; 5), to accomplish the purpose of delivering the Truth as due and its arrangements from the consecrated brethren scattered among all denominations (ark of God from Kirjath-jearim).

(3) Accordingly, Bro. Russell and all the Truth people proceeded mentally to the condition in which the Truth as due and its arrangements in its 12 stewardship doctrines and other truths were (David . . . went . . . all Israel . . . Baale [*married*] . . . Kirjath-jearim [*city of forests*], 2; 6), to bring the Truth as due and its arrangements, by which God in His four chief attributes

works and is revealed and His official authority is shown (bring . . . ark of God . . . dwelleth between the cherubim, whose name is called on it). At that time (June, 1891–Oct., 1894) mistakenly Bro. Russell and the rest of the Truth people treated the Society, the corporation, which had about 6½ years before been legalized, as though it were the conductor of the Truth work (they carried the ark in a new cart, 3; 7). And thus they brought together all 12 stewardship and other due truths and their arrangements out from the care of the consecrated (brought it out of the house of Abinadab [*my father is noble*, or *willing*]) in the 12 denominations of the nominal church (Gibeah [*hill*]). Both the crown-retainers (Ahio [*his brother*]) and the crown-losers (Uzza [*strength*]) managed the Society as a corporation in the first phase of bringing the Truth as due and its arrangements to the sphere of Bro. Russell's executorship (drove the new cart). All the brethren participated in this work (they brought it out . . . accompanying the ark, 4;), the faithful progressing in this work ahead [more zealously and leadingly] of the others (Ahio went before the ark).

(4) Bro. Russell and all the rest of the Truth people gave forth in the matters of the Lord pertinent explanations by all Truth implements (David . . . Israel played . . . Lord . . . instruments, 5; 8) with all their zeal and energy (all their might), using Bible passages (harps), Vols. I-III, the only ones then in existence (psalteries), tracts (timbrels), sermons (cymbals) and discourses (cornets). This went on from June, 1891, to about April 1, 1894, when the combinationism sifting, led by Messrs. Zech, Bryan, Adamson and Rogers, set in as a sore trial against Bro. Russell's management of the work (when they came to Nachon's [*established*, because God had fixed him in his office; also called Chidon, *dart*, because of his pointed booklet, A Conspiracy Exposed] threshing floor, 6; 9); for these four sifters and their confederates in their desire to control God's work in connection with the Society as a corporation, and to oust Bro. Russell from his place as its

Divinely-appointed controller, undertook a revolutionary work, in that they sought to manage the interests of the Truth as due and its arrangements (Uzza . . . ark of God, and took hold of it). The occasion was this: Bro. Russell's controlling the matters of the Society, as was the understanding from the outstart of the corporation, until his death, since it was to be a dummy corporation until then, and the sifters' stressing the fact that the charter powers, one of the symbolic oxen (Num. 7: 3-8), gave its controllership to the directors and the by-laws powers; the other symbolic ox, implied the same, these two under those conditions failing to carry on the Society (cart) smoothly, but jostling it by their stumbling course at this sifting (for the oxen stumbled), these sifters undertook to seize control of the work as to the antitypical ark, allegedly as required by the charter powers and the by-laws powers (put forth his hand). To accomplish this they not only greatly and falsely slandered Bro. Russell, but sought to introduce Babylonian methods in cooperation with Truth methods, combinationism, for doing the Truth work (took hold of it). This led to the combinationism sifting; and this sifting as it progressed revealed the fact that the sifters were losers of their new-creatureship, hence had no right to seek to steady the antitypical ark; for their course angered the Lord (7; 10), who desires only members of antitypical Levi to touch it (1 Chro. 15: 2; Num. 1: 50, 51; 4: 4-6, 15); hence God smote these sifters (smote him for his error) so that their New Creatures died while committing the evil of this sifting as to God's matters (there he died before God), in the very presence of the unfolding Truth and its arrangements (by the ark of God).

(5) Bro. Russell, as can be seen from the booklet, *A Conspiracy Exposed*, which was a veritable dart, piercing through the sifters, was very greatly displeased (David was displeased, 8; 11) at the sifters for meddling with Divine matters, to do which they had neither the duty nor the privilege, and for which the Lord separated them from His people (the Lord had made a

breach upon Uzza). He was not displeased with God, but with them, because their conduct, making the sifting, drew upon them God's high displeasure. And to this day this experience is called the combinationists' sifting or separation from God's people (called Perez [*breach*]-uzza [*strength*] to this day). The dispute as to who should manage the work, the involved false accusations against Bro. Russell as acting as a pope and the consternation caused thereby among God's sheep and lambs, caused him during the sifting to fear displeasing the Lord on the subject of bringing the Truth as due and its arrangements to the sphere of his executorship (David was afraid of the Lord . . . bring the ark . . . to me, 9; 12). Hence he stopped the progress of the Truth and its arrangements toward the sphere of his executorship (would not remove the ark . . . into the city of David, 10; 13), and turned them aside to the care of the brethren who served him sacrificially in their trials (Obed [*servile*]-edom [*red*, in allusion to the blood of sacrifice] the Gittite [*a winepress, i.e.*, one sorely tried]); for his exposure of the conspiracy, though very trialsome to them, caused the brethren everywhere to spring to his defense, some, like his wife, traveling from church to church defending him, others defending him by word of mouth and by letters, many pages of which were published in an extra edition of the Tower, dated June 11, and by many resolutions passed by ecclesiastas. This was really a defense of the Truth as due and its arrangements; and such activity continued for three months, from early April into June [three months as Hebrews viewed matters were a period touching on three different months, not necessarily three full months, P '42, 29-31] (ark . . . continued in the house of Obed-edom . . . three months, 11; 14); and this activity by God's providence greatly blessed all of its participants (Lord blessed Obededom and his household).

- (6) The report of these blessings to the partakers in defending the Truth as due and its arrangements came to Bro. Russell (told king David . . . blessed . . . Obededom,

and all . . . unto him, because of the ark, 12;). At this time Bro. Russell made arrangements for various departments at the Allegheny Bible House, where his executorship was especially exercised (made him houses in the city of David, 1 Chro. 15: 1), and arranged the Bible House family for the reception and care of the due Truth and its arrangements (a place for the ark . . . pitched for it a tent), declaring that only the consecrated should minister to the due Truth and its arrangements (None ought to carry the ark . . . Levites, ; 2), for such privileges of service God restricts to them throughout this Age (them . . . Lord chosen to carry the ark . . . minister unto him for ever). Through the pertinent sifting and other writings and discussions and the making known to the brethren orally and by writings that he was that Servant (Z '96, 47), Bro. Russell gathered all the brethren mentally, not bodily, into the sphere of his executorship as to the Lord's general work (gathered all Israel together to Jerusalem, ; 3), in order to bring the due Truth and its arrangements into the sphere of Bro. Russell's executorship as a thing recognized as such by all the brethren (bring the ark . . . place . . . prepared). From among the Truth people Bro. Russell severed into a company (David assembled, ; 4) the main leaders (children of Aaron) and the subordinate leaders (Levites). As to these subordinate leaders, as a comparison of vs. 5, 8-10 proves, he severed the antitypical Kohathites (sons of Kohath, 5) in four groups, corresponding to the four sons of Kohath: Amram, Izehar, Hebron and Uzziel.

(7) Accordingly, we understand Uriel (*light of God*) with his brethren to represent the subordinate Truth leaders who were able to give linguistic (Amramite) helps to further the due Truth and its arrangements into the sphere of Bro. Russell's executorship to the acceptance of Truth people; Shemaiah (*heard of Jehovah*, ; 8) and his brethren to type the subordinate Truth leaders able to give interpretation (Izeharite) helps toward forwarding the bringing of the due Truth and its arrangements into the sphere of Bro. Russell's executorship acceptably to Truth people; Eliel

(*my God is God*, ; 9) and his brethren to type those subordinate Truth leaders able to give historical (Hebronite) helps to advance the due Truth and its arrangements into the sphere of Bro. Russell's executorship to the acceptance of Truth people; and Amminadab (*my people is noble, or willing*, ; 10) and his brethren to represent the subordinate leaders able to give systematic (Uzzielite) helps to advance the due Truth and its arrangements into the sphere of Bro. Russell's executorship to the approval of Truth people. We have several reasons for giving the four sets of brethren the above-stated interpretation: (1) Only one set each is mentioned as of Merarites and Gershonites, hence the other four are Kohathites; (2) this is the order in which the four sets of Kohathites rank in Numbers and Exodus; and (3) here the Hebronites and Uzzielites are given in the order of Numbers and Exodus, hence we are warranted in taking Uriel to be the Amramite and Shemaiah to be the Izeharite involved. We understand the Merarite Asaiah (*help of Jehovah*, ; 6) and his brethren to represent the literature-distributors—colporteurs, sharpshooters and volunteers—able to promote the bringing of the due Truth and its arrangements into the sphere of Bro. Russell's executorship to the satisfaction of Truth people; and, finally, we understand the Gershonite Joel (*Jehovah is God*, ; 7) and his brethren to type the subordinate leaders who by sermons, lessons and conversations helped to advance bringing the due Truth and its arrangements into the sphere of Bro. Russell's executorship to the satisfaction of the Truth people. Certainly, the six kinds of helpers referred to in vs. 4-10 were well fitted to render the pertinent assistance, and did give such help.

(8) After gathering the antitypical priests and Levites together as indicated in vs. 4-10, Bro. Russell called the main crown-retaining leaders (called Zadok [*righteous*], ; 11) and the main crown-lost leaders (Abiathar [*father of abundance*]) and the six groups of subordinate leaders mentioned above (Uriel . . . Amminadab), to assign them to their various spheres of work; and by his words and acts he gave them to

understand that they were the main groups of his helpers to bring the antitypical ark, *etc.*, to his sphere in the Lord's work (said . . . chief of the fathers of the Levites, ; 12). He by word and act exhorted that they and all members of their groups set themselves aside (*sanctify yourselves . . . your brethren*) to bring the due Truth and its arrangements within the sphere of his executorship; for to that end they were to bring them under the arrangements that he had prepared for them in the Bible House staff (*bring up the ark . . . place . . . prepared for it*). He humbly acknowledged that all of them had failed in that they used a corporation and unqualified persons in their first attempt at the proposed work, instead of using properly qualified persons—truly consecrated ones—to do it (*ye did it not at first*, ; 13), for which reason God made a separation set in among the Truth people through the combinationism sifting (God made a breach upon us), because the Word requires that the truly consecrated and no others should partake in consecrated works (*we sought him not after the due order*). The main crown-retaining and crown-lost leaders and the subordinate leaders, accordingly, set themselves aside for the proposed work (*priests and the Levites sanctified themselves to bring up the ark*, ; 14). Accordingly, by personal service along lines of the Old and New Testaments (*their shoulders with the staves thereon*, ; 15) the above-named eight truly consecrated classes furthered the due Truth and its arrangements for the pertinent purpose (*Levites bare the ark*), even as our Lord Jesus charged according to God's Word (*Moses commanded*; Matt. 28: 19, 20; 24: 45-47; Luke 12: 42-45).

(9) Bro. Russell advised the six above-mentioned subordinate Levite groups to train some of their members (*David . . . chief of the Levites to appoint their brethren*, ; 16) to be speakers (*singers*), combined with ability to teach the Dawns (*psalteries*), to expound pertinent Bible passages (*harps*) and to deliver sermons (*cymbals*), giving a joyful message for the Lord (*voice with joy*). These, therefore, trained brethren to

give talks in their own ecclesiasties (Levites appointed Heman [*faithful*], ; 17), brethren to give talks in neighboring ecclesiasties (Asaph [*he gathers*] . . . Berechiah [*blessing of Jehovah*]) and such colporteurs and volunteers as could be fitted to give talks in an evangelistic way (Merari . . . Ethan [*strong*] . . . Kushaiah [*my bow of Jehovah*]). Thus these three sets of servants of the Truth were trained for the pertinent work by sermons (singers . . . cymbals, ; 19). It will be noted that in v. 18 fourteen names of secondary Levitical helpers are given; and it will also be noted that in v. 20 these 14, two with more or less changed names, are given in two groups, the first furnished with psalteries and the second with harps. Thus Ben is the same as Azaziah and Jazzier as Aziel. It will also be noted that the first of these groups consists of eight persons and the second of six persons. By these 14 Levites are typed less important helpers in bringing the antitypical ark into the sphere of Bro. Russell's executorship for the work with the approval of God's people. The first of these two groups represents the brethren who as elders, *etc.*, have taught the eight sets of Berean lessons that Bro. Russell published: (1) those that appeared in the Tower as studies on Tower articles, beginning in the March 1, 1905 Tower, on some graces, prayer, *etc.*; (2) Tabernacle Shadows; (3) Vol. I; (4) Vol. II; (5) Vol. III; (6) Vol. IV; (7) Vol. V, and (8) Vol. VI. These are the antitypical psalteries. The word *Alamoth* ( ; 20) means *virgins* and refers to soprano singing; for by practicing in a falsetto voice some adult males have developed fine soprano voices.

(10) The second set, the six subordinate Levites, represents the six sets of leaders of Bible studies in the following six forms: (1) oral Bible questions asked by the members of the class and presented by the leader to several in the class, then to the questioner for answer, the leader summing up; (2) topical Bible study with its various phases assigned some time in advance of various class members to be presented somewhat like a symposium, the leader summing up after the

speakers; (3) a Bible topic on which some brother gives his own peculiar view, usually different from that of the class, after which the class discusses it, accepting or rejecting his viewpoint as it thinks right after the leader sums up; (4) a Bible text used as the theme for the testimony meeting (the Manna text of the preceding Thursday morning for the testimony meeting was later in the Parousia used for this purpose); (5) written Bible questions answered by the leader alone; and (6) Bible questions prepared by the leader and presented by him to various members of the class to answer, the leader summing up the discussion. It will be noted that the majority of these forms of Bible study is recommended in Vol. VI, in the chapter, The Order Of The New Creation. The word *Sheminith* (; 21) means *octave* and refers to the bass voices that sing an octave lower than the Alamoth, indicating that the Berean form of study is higher in value and more profitable than the second form of studies given above. The last two sets of servants worked especially to bring new ones into the Truth (Obed-edom and Jeiel [*taken by God*]). The Hebrew word rendered *to excel* in v. 21 is better rendered in the A.R.V. by the translation *to lead*, i.e., the harps led their singing, which types that Bible texts should be the most prominent thing in the six forms of Bible study. The chief ones among the subordinate leaders were the less prominent pilgrims (Chenaniah [*made by Jehovah*], chief of the Levites, ;22) who were the main trainers of the other subordinate speakers (was for [literally, over the] song: he instructed . . . skillful). The less prominent pilgrims (Berechiah, ; 23) and auxiliary pilgrims (Elkanah [*God's grace*]) also wrought fruitfully in bringing new ones into the due Truth and its arrangements. The seven most prominent pilgrims as servants of the Truth: Bros. Russell (Shebaniah [*whom Jehovah has enlarged*], ; 24), Johnson (Jehoshaphat [*Jehovah judges*]), Barton (Nethaneel [*gift of God*]), John Edgar (Amasai [*weighty*]), Hemery (Zechariah [*remembrance of God*]), Morton Edgar (Benaiah [*son of*

*Jehovah])* and Rutherford (Eliezer [*my God is help*]), by their lectures (trumpets) made advancement for the due Truth and its arrangements (did blow before the ark). The introducers into the due Truth mentioned in v. 21 are here for emphasis, because of their fruitfulness therein, mentioned again, the second name, Jehiah, receiving as a part of it the abbreviation of Jehovah, assimilating the word *Jah* instead of *El*.

(11) If we think of the above-mentioned antitypes of the helpers of David in bringing the ark to Jerusalem, we will all agree that the facts of the case prove that by these the due truths and their arrangements were brought into the sphere of Bro. Russell's executorship by the support and approval of God's people; for by what else than those sets of Truth servants using the above-named forms of service was this done? No one can mention others than these. Hence we may rest assured that the above-given antitypes are correct. In this connection let us remember that this was a work, not toward the public, but toward and with the brethren. Thus Bro. Russell, the subordinate leaders and the main leaders as controversialists (David . . . elders . . . captains, 12; 25) set themselves to do the work of bringing the due Truth and its arrangements (went to bring the ark of God), and they actually brought them (brought), from the sphere of the management of Bro. Russell's defenders against the combinationists (from the house of Obed-edom), into the sphere of Bro. Russell's executorship (city of David) by the support and approval of the Truth people, and that with joy (with gladness). Corroborative of this feature of the work's setting in 1894 is the fact that it was in that year that Matt. 24: 45-47 and Luke 12: 42-45 became clear as referring to Bro. Russell, as we have shown in El 394-405, particularly 403-405. God helped antitypical Zadok, Abiathar, Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab (God helped the Levites, ;26), the forwarders of the antitypical ark (bare the ark, 13; 26), in that He made up for their human imperfections in their ministry (*six paces*) as they in

faith presented Christ crucified to Him as their covering merit (seven oxen) and as they expressed faith in God's manifested acts of the acceptableness of Christ's sacrifice (fatlings, rams). Bro. Russell as well and the antitypical eight bearers of the antitypical ark, and those who delivered sermons and the less prominent pilgrims with the sermonizers, were all clad in the robe of Christ's righteousness (David . . . robe of fine linen . . . with the singers, ; 27). Moreover, with all his strength Bro. Russell made his acts harmonious with the Word in his performing God's service (David danced . . . might, 14;) and was clothed with righteous powers of Divine mouthpieceship (David was girded with a linen ephod). Thus Bro. Russell and all the brethren cooperated in forwarding the antitypical ark (David and all Israel brought up the ark, 15; 28), witnessing the Truth (with shouting), some with discourses (sound of cornet), some with lectures thereon (with trumpet), some with sermons (cymbals), some with the Berean lessons (psalteries) and some with Bible studies (harps), the rest cooperating (all Israel).

(12) While this took place (ark . . . came into the city of David, 16; 29) Bro. Russell's power of lecturing, discoursing and preaching in nominal churches in the persons of those church members conceding him this power (Michal [*brook*] Saul's [*requested*] daughter) from a vantage place (window) saw Bro. Russell as executive (king David) making extraordinary progress in grace amid sore trials (leaping . . . playing) and conforming his conduct to the Word in his ministry (dancing), and heartily despised him as degraded in character, since this power in its personal members with prejudice viewed his pertinent course (despised him in her heart). Thus they brought the due Truth and its arrangements into the sphere of Bro. Russell's executorship (place, 17; 1 Chro. 16: 1) according to the service departments at the Bible House (in the midst of the tent . . . pitched for it). And Bro. Russell and the other brethren in faith presented to the Lord the manifestation of God's acceptance of Christ's

sacrifice (David . . . they offered burnt offerings) and carried out their vows of consecration (peace offerings) in the Lord's matters (before the Lord). The results of such services (and . . . offerings, 18; 2) were that Bro. Russell blessed the Lord's people with knowledge, grace and fruitfulness in service (blessed the people) in his office as God's mouthpiece and servant (in the name of the Lord), distributing (dealt, 19; 3) to all of them (every one of Israel), many in number (whole multitude), both great (men) and small (women), without exception (to every one), the true faith (cake of bread), the true hope (good piece of flesh, literally, a sweet drink) and the true love (a flagon, literally, a raisin cake). Then the Lord's people turned to another phase of their office (the people departed, 19; 43).

(13) This phase of Bro. Russell's service having been finished, he betook himself to other phases of his office in order to bring blessing to them (returned to bless his household, 20; 43). The personal parts of his power to address nominal churches (Michal), offended at Bro. Russell's course as to the antitypical ark, presented themselves oppositionally to him (to meet David) and sarcastically upbraided him as the one who had disgraced himself by his pertinent course (how glorious was the king of Israel today), whereas they meant that his claim to be that Servant and to act before the brethren accordingly was a disgracing of himself by what they alleged was self-exaltation and power-grasping (uncovered himself today) before the most despised and lowly of the subordinates of his supporting leaders (handmaids of his servants) and that he had acted as a puffed up religious charlatan, like Dowie, Brigham Young, Slade, Mrs. White, Mrs. Eddy, etc. (as one of the vain fellows), who shamelessly manifested their faults by their self-exalting and power-grasping claims (shamelessly uncovereth himself). To these by his acts and teachings Bro. Russell showed that he had done this in the Lord's service (before the Lord, 21;) and that God had chosen him in preference to the crown-lost denominational leaders and all their

subordinate co-workers (chose me before thy father . . . house) as His eye, mouth and hand for the Truth people (ruler over . . . Israel). Hence he would exercise the exceptionally good graces, to which the faultfinders objected, in God's service (will play before the Lord). Moreover, by his teachings and acts he gave them to understand that he would so act as to make them think him viler, yet by actually doing what was good in the Lord's sight, though abominable to them (more vile than thus, 22:); yea, that he would go further: abase himself, in his own sight, before the nominal people of God by his course of loyalty to God (base in mine own sight), for which he would be regarded as honorable by the lowliest among God's people (of the maidservants . . . shall I be had in honor). In view of their course his power of addressing nominal churches was not used by Bro. Russell unto any fruitfulness (Michal . . . no child unto . . . death, 23:).

(14) Bro. Russell appointed certain subordinate leaders to be his assistants, first at the Bible House, later at the Bethels, in connection with the headquarter churches for the sphere of his executorship of the due Truth and its arrangements (appointed Levites to minister before the ark, ; 16: 4). Their work was to call to mind God's acts in His plan (to record), to arouse to gratitude (to thank) and to bring to God credit (to praise). The chief of these were members of the staff who, additional to their service at headquarters, served Sundays as pilgrims and auxiliary pilgrims (Asaph, the chief, ; 5). Six sets of the Bible House and Bethels' staff served at headquarter churches as Berean Lesson leaders (psalteries): (1) Tabernacle Shadows (Zechariah), (2) Vol. I (Jeiel), (3) Vol. II (Shemiramoth), (4) Vol. III (Jehiel), (5) Vol. V (Eliab), (6) Vol. VI (Benaiah); and three sets of them served as Bible Study leaders (harps) at headquarter churches: (1) leaders of testimony meetings using Bible topics or texts (Mattithiah), (2) answerers of written Bible questions (Obed-edom), and (3) leaders of Bible study questioning various ones in the class and summing up

(Jeiel). The Sunday pilgrims and auxiliary pilgrims, additionally, delivered sermons in various surrounding churches (Asaph made a sound with cymbals). The abler of such pilgrims (Benaiah, ; 6) and the abler visiting regular pilgrims (Jahaziel [*beheld by God*]) delivered lectures regularly before the Bible House congregation, the Brooklyn Tabernacle congregation and the New York Temple congregation, London Tabernacle, *etc.* (with trumpets continually), as congregations in the sphere of Bro. Russell's executorship as to the due Truth and its arrangements (before the ark). Bro. Russell for the first time arranged that the Sunday and auxiliary pilgrims in gratitude preach the Truth in various churches from 1894 onward, a summary of their sermons being typed by Ps. 105; 96; 106 and 1 Chro. 16: 8-36, the three Psalms and 1 Chro. 16: 8-36 being identical, which will now be expounded.

(15) He exhorted them to stir up to gratitude (give thanks, Ps. 105: 1; 8) and to prayer (call upon his name), then to declare God's works in His plan (make known his deeds) to the brethren in parlor meetings and to outsiders in public meetings (among . . . the people, literally, peoples). He exhorted them to give sermons for God based on the Truth (sing . . . psalms unto [for] him, 2; 9), to carry on conversations (talk) of His marvelous deeds (wonderful works), to let their glory be in His character (glory . . . name, 3; 10), to encourage the seekers after God to be glad (rejoice . . . Lord), to encourage the right-hearted to seek God and His power and favor always (seek . . . continually, 4; 11), to encourage the consecrated to keep in mind God's marvelous deeds, His miracles and the teachings of His mouthpiece (works . . . wonders . . . mouth, 5; 12; Israel . . . chosen ones, 6; 13), since He is their covenant God, whose truths are spread earth wide (our God; his judgments . . . earth, 7; 14), to keep in mind His promise, even His word for all mankind (mindful . . . word . . . generations, 8; 15), even the Abrahamic Covenant and the Oath-bound Covenant to The Christ (Abraham. . . Isaac, 9; 16), extending it also as a fixed

thing to the three Levitical elect classes, as well as to the Little Flock (Jacob . . . Israel, 10; 17), pledging to give them the sphere of the Truth and its Spirit as their inheritance (Canaan . . . inheritance, 11; 18), despite their being few in numbers and sojourners therein (few . . . strangers in it, 12; 19); though mingling among the sects and nations (nation to nation . . . kingdom . . . people, 13; 20), God permitted no one to injure their consecrated hearts and minds, but reproved their royal persecutors (no man . . . wrong . . . reproved kings, 14; 21), forbidding them to contaminate His anointed ones and to do injury to His mouthpieces (touch not . . . no harm, 15: 22).

(16) Bro. Russell also charged these Sunday pilgrims to exhort the public to declare continually the restitution salvation (sing . . . earth . . . salvation, Ps. 96: 1, 2; 23), to publish the plan, which reflects God's character among the heathen and the nations of Christendom (declare his glory . . . all nations, 3; 24), since God is great in His person, character, words and works, and therefore is to be greatly praised and reverenced above all mighty ones (great . . . praised . . . feared above all gods, 4; 25); for Christendom's gods are creed and other idols, whereas Jehovah, the faithfuls' God, arranged for the new heavens (gods . . . idols . . . heavens, 5; 26); since Divine characters and royalty are His elects' by His grace; and strong character and joy belong to them as His temple (Glory . . . before him; strength . . . sanctuary, 6; 27), let all ascribe credit and power to Jehovah (Give . . . people . . . strength, 7; 28), as is due Him, and consecrate in His grace (Give . . . due . . . offering . . . before him, 8; 29), and so serve Him in beautiful consecration, that society may reverence Him (worship . . . holiness. Fear . . . earth, 9; 30). Declare among mankind the Lord's Millennial reign, the immovableness of the new heavens and earth during His righteous rulership (reigneth . . . not be moved . . . judge . . . righteously, 10; 30). Let the Millennial powers of spiritual control and society rejoice and all declare the Lord's reign despite all revolutionists

(heavens . . . earth rejoice . . . sea roar, 11; 31, 32). Let the classes of mankind be jubilant when the great ones preach the Truth (field exalt . . . trees sing, 12; 32, 33) in God's presence judging society (Lord . . . judge the earth, 13; 33). Bro. Russell also instructed the Sunday pilgrims to exhort to thanks for God's goodness and age-lasting mercy (thanks . . . good . . . mercy for ever, Ps. 106: 1; 34), and to instruct the heathen to pray to God for their salvation and reap them out of all nations, that they may thank Him for His holy character and rejoice in His attributes (save . . . gather . . . nations, to give thanks . . . praise, 47; 35) and that He be eternally praised, to which all gave assent and praised the Lord (Blessed . . . everlasting . . . people said, Amen, and praised the Lord, 48; 36). All conversant with Bro. Russell's instructions to the Sunday pilgrims know that these psalms express them.

(17) The due Truth and its arrangements were so left, as the types of 1 Chro. 16: 4-7 forecast (So he left there before the ark, ; 37), with the Sunday pilgrims and other Bible House and Bethel staff (Asaph and his brethren), to serve the due Truth and its arrangements always as due (minister . . . as every day's work required) at the headquarter churches (Allegheny, Brooklyn, London, *etc.*). The testimony meeting leaders (Obed-edom . . . even . . . son of Jeduthun [*praising*], ; 38) and their assistants, as well as question meeting leaders (Jeiel [the son of Hosah, *refuge*]), were used, among other ways, to bring new ones into the due Truth and its arrangements (to be porters) at the headquarter churches. From what is said on David's appointing the servants and services in connection with the tent and service of the ark in pars. 14-17, we can see that Jesus exercised His headship in the headquarters churches the world over by having Bro. Russell manage the affairs of these ecclesiastas as His eye, hand and mouth, which he therefore did without power-grasping and lording, as the resolution signed by the 11 London Tabernacle leaders in 1916 implied, when they sought to set aside his controllership in that headquarters

ecclesia. Of course in non-headquarters churches Bro. Russell neither had nor exercised any such power. But the brethren a great distance away from the Bible House and Bethel, *etc.*, i.e., the Church in general (before the tabernacle . . . Gibeon, ; 39), were left to the special service of the chief pilgrims (Zadok) and their chief helpers (his brethren, the priests), where they served in faith in the manifest acceptance of Christ's sacrifice (to offer burnt offerings . . . altar . . . continually, ; 40), acceptable by Jesus' merit (morning), as they offered themselves as parts of the second sin-offering (evening), in carrying out their consecration according to God's directions to Spiritual Israel (according . . . law . . . Israel). Assisting these were local elders capable of giving talks in their own ecclesiastas (Heman, ; 41), those at a more or less great distance from headquarters, and elders (Jeduthun) who otherwise edified such ecclesiastas, as well as deacons capable of giving spiritual help in their ecclesiastas' lessons and testimony meetings. These were, of course, elected by the ecclesiastas thereto (expressed by name) thankfully to give their messages for the Lord (to give thanks), whose favor is age-lasting (mercy endureth for ever). As local speaking brethren (Heman, ; 42) and other edifying elders progressed they were developed, the former into lecturers (trumpets) and the latter into sermonizers (cymbals), who would thus become auxiliary pilgrims or their equivalents, assisting the main and subordinate pilgrims (for those . . . sound . . . instruments). The various elders (sons of Jeduthun) served to bring new ones into the Truth (porters).

(18) We now come to the second general line of thought on the prosperity of David's reign, typical and antitypical—their victorious wars. Having in our last pertinent study seen these in the conflicts with the typical and antitypical Philistines—Truth and nominal-church sectarians, we will study the others here. The first of Bro. Russell's conflicts now to be studied was with Protestant clericalists, the Ammonites (*son of my kin*) and radicals, the Syrians (*highlanders*). When the

crown-lost leaders as clericalists, a phase of antitypical Saul (Nahash [*serpent*], 2 Sam. 10: 1; 1 Chro. 19: 1), came to their ruin at the hands of the so-called modernists at antitypical Gilboa (died), a set of crown-lost leaders (Hanun [*favored*]), as clericalists, and as a phase of antitypical Ish-bosheth, took their place (reigned in his stead). Bro. Russell's kindly spirit to the crown-lost leaders (David . . . kindness, 2; 2) moved him to desire to comfort these in gratitude for past relations (Hanun . . . kindness to me). Hence in his writings he sent them kindly messages (sent to comfort . . . by . . . servants for his father), which came into the sphere of the clericalists (servants . . . land . . . Ammon . . . comfort him). Suspicious leading clericalists (princes, 3; 3) charged that under the pretense of kindliness (David . . . father . . . sent comforters) Bro. Russell hid spying and conquest intentions toward their religious government and sphere of teachings and their spirit (city . . . spy . . . overthrow . . . land). Accordingly, the clericalistic crown-losers misrepresented and distorted the message (Hanun . . . shaved . . . half of their beards, 4; 4) and made its kind and courteous spirit appear disgraceful (cut off their garments . . . to their buttocks) and rejected it, so disfigured and disgraced (sent them away). Learning of this reception given his kindly message (told it unto David, 5; 5), Bro. Russell gave special honor to the disgraced message (sent to meet them . . . ashamed), keeping it in as in a desolate—secret, unfrequented—condition until the misrepresentations of its import were corrected (Tarry at Jericho [*his moon*] . . . be grown [Jericho had not yet been rebuilt since its overthrow by Joshua (1 Kings 16: 34), hence in David's time it was a desolation, a secret or unfrequented place]).

(19) Seeing that their course had made them abominable to Bro. Russell (saw . . . stank . . . odious to David, 6; 6), all the clericalists (Hanun . . . Ammon) by rewards (thousand talents of silver) enlisted as helpers the organizations, doctrinal leaders and warriors (chariots and horsemen . . . footmen) of the

Protestant radicals (Syrians), who denied future probation as allegedly being a second chance and a dangerous doctrine, in four scholarly groups: (1) linguistic (Amramite) controversialists (Beth-rehab [*enlarged house*]), (2) systematic (Uzzielite) controversialists (Zoba [*encampment*]), (3) exegetical (Izeharite) controversialists (Maacah [*oppression*]), and (4) historical (Hebronite) controversialists (Ish-tob [*good man*]), all of these four classes, from the standpoint of their various specialties, fighting the doctrine of the restitution salvation as future probation (Medeba [*waters of rest*], ; 7), all of these using their many organizations (32,000 chariots). So supported, the clericalists gathered themselves out of all their denominations and advanced to the controversy (Ammon gathered . . . cities . . . battle). Learning of this, Bro. Russell (David heard, 7; 8) sent forth the leading controversial pilgrims and a great host of other Truth controversialists (Joab [*Jehovah is father*] and . . . mighty men). The clericalistic controversialists issued forth (Ammon came out, 8; 9) and arranged themselves to controvert (put the battle in array) very publicly before the nominal church (before the gate of the city), while the four scholarly groups of Protestant radicals took an undenominational, creedless, individual, controversial, position for their part in the conflict (Syrians . . . by themselves in the field). The leading pilgrim controversialists, seeing that their enemy controversialists took positions on all sides against them (Joab saw . . . battle . . . against him before and behind, 9; 10), took their ablest controversialists with them (chose out . . . choice of Israel) and put them against the radical scholarly controversialists (array against the Syrians). The rest of the controversialists he put on the side of such subordinate pilgrims (rest . . . Abishai [*father of a gift*] . . . in array against . . . Ammon, 10; 11).

(20) The leading controversial pilgrims arranged for the subordinate controversial pilgrims to support them, if the Protestant radical non-restitutionists were too strong for them, and arranged to give them

support, if the clericalists were too strong for them (Syrians be too strong . . . help me . . . Ammon be too strong . . . help thee, 11; 12). They exhorted them to be hopeful (of good courage, 12; 13), and desired them and themselves to be courageous (play the men) for God's people and for God's ecclesias (people . . . cities of our God), and submitted their wills to God's will as to the issue of the conflict (the Lord do . . . good in his sight). Then the leading controversial pilgrims and their supporting brethren advanced to attack the Protestant radical anti-restitutionists (Joab drew nigh, and the people, 13; 14), using in the controversy Scriptures, reason and facts, in support of restitution and against probation limited to this life (battle against the Syrians), whose arguments in defense of no-future probation and against future probation were overthrown by the leading controversial pilgrims and their supporters (they fled before him). Perceiving this outcome (Ammon saw, 14; 15), the clericalists took to flight before the arguments of the less prominent controversial pilgrims and their supporters, who used Scriptures, reason and facts against clericalism and in favor of ecclesiasm (fled before Abishai), and took refuge in their religious organization—the nominal church (entered into the city). Then the leading controversial pilgrims returned victorious to the sphere of Bro. Russell's executorship (returned to Jerusalem). The above-described controversy was waged for years. Recognizing that they were worsted on future probation by the Lord's Parousia people (Syrians . . . worse before Israel, 15; 16), the Protestant radical controversialists prepared themselves for further controversy with the Truth people (gathered . . . together). Their leading systematic theologians (Hadarezer [*ornament of help*], 16; 16) took to their assistance the theories of the heathen philosophers, like Socrates, Plato, Aristotle, etc. (sent . . . Syrians that were beyond the river), and they mustered about the doctrine of the immortality of man (came to Helam [*abundance*, "the dead as spirits are more alive than ever"]), with human philosophy

(Shobach [*enlarging*]), as the leader (captain) of the followers of the main systematic theologians (host of Hadarezer), at the head of all of them (before them).

(21) Learning that the Protestant radical controversialists were preparing to attack him on the doctrine of human immortality (was told David, 17; 17), Bro. Russell, after thoroughly equipping all the brethren with pertinent arguments (gathered all Israel together), passed beyond the organized peoples of Christendom (passed over Jordan) and set himself and the brethren on the subject of human immortality (came to Helam) as a matter of controversy (set . . . against them). On this subject the Protestant radicals prepared themselves to fight against the opposing Truth, and to defend their error in opposition to the Truth held by Bro. Russell and the brethren (Syrians . . . in array against David). This controversy was stubbornly and long fought, but the Protestant radicals were put to flight by the arguments, based on Scriptures, reason and facts, urged by the Truth people under Bro. Russell's lead, against human immortality (Syrians fled before Israel, 18; 18). Bro. Russell (David) and the Lord's people refuted the allegedly Divinely-appointed leaders (7,000 men) of allegedly Divinely-recognized organizations (700 chariots), the totality of their doctrinal leaders (40,000 horsemen) and the totality of their fighting followers (40,000 footmen), and utterly overthrew the doctrine that heathen philosophy, the leader of the Protestant radical immortalists, is a source and rule of faith (smote . . . and killed Shobach the captain of the host). Recognizing that they were routed by the Lord's people in the argument (saw . . . put to the worse before Israel, 19; 19), not a few of the dogmaticians as advocates of immortality (servants of Hadarezer) submitted themselves to the pertinent view of Bro. Russell, though remaining in the nominal church, like Dr. J. A. Beet (made peace with Israel . . . David), others of them coming into the Truth (served them . . . became his servants). And on this subject the others by

timid silence withdrew from helping the clericalists (feared to help . . . Ammon any more).

(22) After a pause had set in and ended (after the year was expired, 2 Sam. 11: 1; 1 Chro. 20: 1), in due time (time . . . to battle) Bro. Russell arranged for the controversial leading pilgrims, other more or less prominent Truth servants and the rest of the Lord's people to attack the clericalists (David sent Joab . . . all Israel). They refuted all with whom they came in contact (destroyed Ammon) and beset clericalism on all sides with refutative arguments (besieged Rabbah [*great, or capital*]). While engaging in the controversy as a pilgrim, Bro. Russell as executive remained in his sphere as such (David tarried at Jerusalem). He first held, as is evident from the March, 1881, Tower on the Covenants, the proper view, that the Sarah Covenant operates over God's people during the Gospel Age exclusively, and that the New Covenant operates exclusively after the Gospel Age. But at latest as early as in 1885 (Z '85, Oct.; Reprints 788, 8) he fell into the error that the latter operates also during the Gospel Age; and he continued in this error until in 1905, when the writer brought up at the Bible House table and defended the first and true view as against the second and erroneous view. After he had finished this statement and defense, Bro. Russell, instead of giving his thought as a summing up of the answers to the question, as was his custom with questions brought up at the Bible House table, bowed his head in deep meditation, repeating a number of times in a low tone the writer's statement: "The Sarah Covenant operates exclusively during, and the New Covenant will operate exclusively after, the Gospel Age." Then turning to the writer he asked, "Where did you get that?" On being told; "In a back Tower," he again bowed his head in deep meditation, and again several times repeated the above-quoted words. Then suddenly, without giving his thought, he arose, the rest of the Bible House family doing the same, and, leaving the table, he retired to his study. And a little later he returned to his first

and true view. These facts are given as a key to the antitype of David's sin with Bath-sheba and the first member of antitypical Nathan starting the antitypical rebuke, in which other members later joined.

(23) Some time between 1881 and 1885 Bro. Russell relaxed his attention on holding strictly to his first view on the Covenants (evening tide . . . arose . . . bed, 2; [In hot climates, such as Palestine, many napped, and still nap, during the heat of the sun, i.e., after the noon meal until about 3 P. M., when the first evening of the Jews began]) and remained in this relaxed condition until at latest he in 1885 began again to give his attention to the Covenants (walked . . . king's house), and viewed the Sarah Covenant, in its personal parts, cleansing itself from errors that had attached to it in the nominal church (woman washing herself). The Covenant is indeed beautiful, in the beauty of holiness, in the sight of those having eyes to see (very beautiful to look upon). Bro. Russell sent his inquiring thoughts to learn more of it (sent and enquired, 3;). In response to his studies the thought came that this was the chief part of the Oath-bound Covenant, whose other three parts develop the Ancient Worthies, the Great Company and the Youthful Worthies (Bath [*daughter*] -sheba [*oath*]), a product of the God of Jehovah's people (daughter of Eliam [*God of the people*]), which was in oneness with the truths related to it, e.g., the Sarah Covenant the exclusive Gospel-Age Covenant, the New Covenant exclusively coming later (Uriah [*light of Jehovah*]). Bro. Russell sent his meditations out to the Sarah Covenant, which brought it increasingly to his attention (sent messengers, and took her, 4;). It filled his mind (came in unto him) and he defiled it by the error of associating with it the New Covenant as cooperating during the Gospel Age with the Sarah Covenant (lay with her), which had from 1879 to 1881 been cleansed from nominal-church uncleanness (purified from her uncleanness). This defiling continued increasingly from some time between 1881 and 1885 until about 1903, when the error was

put into Vol. VI. And then he dismissed the thought of the Sarah Covenant from his mind (returned to her house). The dismissal was, like the defiling, a progressive thing of years' operation. The Covenant so defiled began thereby to develop an evil class that as the years passed came to a head in the Sin-offerings, Mediator and Covenants sifters and sifflings (woman conceived, 5;); and Bro. Russell became aware of this (told David . . . with child). Bro. Russell sought from the main controversial pilgrims assistance to make the Truth related to the Sarah Covenant blend with the defiled Sarah Covenant (sent to Joab, saying, Send me Uriah the Hittite [*fearful*], 6;). These did this as best they could (Joab sent Uriah). These thoughts coming to his mind (Uriah was come, 7;), Bro. Russell sought to learn from such Truth the welfare of the fight with the clericalists, as well as of the main controversial pilgrims and the rest of the Truth people, which was done by his studying the effect of the truths related to the Sarah Covenant on these (demanded [old English for asked] . . . Joab . . . people . . . war prospered).

(24) Then Bro. Russell sought to make such Truth blend with the defiled teaching on the Sarah Covenant, by seeking to make the former fellowship with the latter (Go . . . house, 8;) and remove its supposed uncleanness (wash thy feet). Such Truth was then dismissed for a while from Bro. Russell's mind (departed . . . king's house), and Bro. Russell sent it the erroneous pertinent thought for its incorporation into it (followed . . . meat). But these truths remained near him and his co-workers (slept . . . king's house . . . servants of his lord, 9;), refusing to coalesce, come into harmony, with the defiled Covenant (went not down to his house). Bro. Russell, learning of this non-coalescence (told David . . . went not . . . house, 10;), sought to reason the Truth related to the Sarah Covenant into such a coalescence (Camest . . . journey? Why . . . not go . . . house?). These truths showed (Uriah said, 11;), by their affinity to the due Truth and its arrangements (ark), the more faithful of God's people

(Judah, abide in tents) and the main controversial pilgrims (Joab) and subordinate controversial Truth servants (servants . . . open fields), since all these were out of affinity with the error, that they could not coalesce with the defiled teachings on the Sarah Covenant (go into mine house . . . my wife). For which reason by its character it solemnly refused such coalescence (livest . . . I will not). Failing to harmonize the Truth with his pertinent error, Bro. Russell for the time being shelved the matter (Tarry . . . tomorrow . . . depart, 12;). The Truth related to the Sarah Covenant, so shelved, remained in that condition in the sphere of Bro. Russell's executorship during two periods, the one before, the other during the combinationism sifting, the sixth hour, i.e., Feb., 1888—June, 1891 and June, 1891—Oct., 1894 (abode in Jerusalem that day, and the morrow). When the subject came up again, just as the sixth hour—the combinationism—sifting hour—was ending, as can be seen from Z '94, 344, 10-14; 345: 1-3; 351, 5-353, 2; 361, 8-363, 12, in an article written in Sept. and Oct., 1894, Bro. Russell, by the article just referred to (*The Divine Law—Universal and Eternal*), brought these truths before him (called him, 13;) and gave a feast to these truths (in their holders, of course; eat and drink), which in their holders had a deceiving effect on the subject of the Sarah Covenant (made him drunk), in which condition they still continued in their own view with the other brethren (bed . . . servants) and would not coalesce, harmonize, with the defiled Sarah Covenant (not . . . house).

(25) That article, by the power of the pertinent Truth (letter . . . hand of Uriah, 14;), became antitypical David's letter to the main controversial pilgrims (David wrote . . . Joab); and it conveyed the thought to the main controversial pilgrims that the pertinent truths be exposed, forsaken, to the sharpest attack of the clericalists (Set Uriah . . . hottest battle, and retire from him, 15;); for Bro. Russell desired that the truths that the Sarah Covenant was exclusively that of the Gospel Age and that the New Covenant was not

to operate until after the Gospel Age (antitypical Uriah) be repudiated, and be made to succumb under the attacks of the clericalists, who identified the two covenants, which made them teach the present operation of the New Covenant (be smitten, and die). The main controversial pilgrims (Joab, 16;), like Bro. Russell, holding the pertinent errors, seeing from his standpoint that the clericalists were strongest (valiant men were) on that point against antitypical Uriah, the two truths mentioned in the preceding sentence, exposed them to attack thereon (assigned Uriah). The clericalists of the nominal church advanced to attack on those points (went out, and fought, 17;) and cut off these and certain related truths, like the nature of the Mediator, the type of Sarah and Hagar, *etc.*, from the Lord's people, who as a result imbibed some more nominal-church pertinent views (fell some . . . servants of David; and Uriah). The main controversial pilgrims reported to Bro. Russell the progress of the controversy (Joab . . . David . . . war, 18;), and put the message in a way that if Bro. Russell at the end of the report (end of telling, 19;) would be angry at the exposures of certain truths to disastrous attacks from the nominal church (king's wrath arise . . . Wherefore . . . nigh unto the city, 20;), as if not knowing that from their strong position the clericalists would shoot out sharp teachings (knew ye not . . . shoot from the wall?), even as the papacy in its pornocracy (Abimelech, 21;) during the tenth century was refuted by the German Church (woman) taking a position of strength on the law of God and man as to the prominent subject of state and church (millstone . . . wall . . . Thebez [*prominent*]), a thing that should have dissuaded them from attacking a strong position (why . . . wall?) if such upbraiding should be made by Bro. Russell, he should be assured that the aforesaid truths were severed from God's people (Uriah . . . dead also).

(26) As charged, the report was made to Bro. Russell (messenger . . . showed David all, 22;) . . . men prevailed against us . . . gate, 23; . . . shot . . . wall

. . . servants be dead . . . Uriah . . . dead also, 24;). Bro. Russell charged that the main controversial pilgrims be not grieved over the events (David said . . . not . . . displease thee, 25;), since controversy overthrows without partiality (sword devoureth one . . . another), and that they press the controversy more energetically against the clericalistic religious government (thy battle . . . city) and refute it by argument (overthrow it), unto which he desired them to be encouraged (encourage thou him). The Sarah Covenant was straitened by the severing of its related truths from the Lord's people (wife . . . mourned for her husband, 26;). And at the appropriate time (mourning was past, 27;) Bro. Russell took up again the Sarah Covenant, now somewhat defiled (fetched her to his house), and made himself one with it in this defiled condition (became his wife); and, so conditioned, it developed the class that held both Covenants to be operating during the Gospel Age (bare him a son). But God was displeased with Bro. Russell's pertinent course toward the Sarah Covenant, both before and after the cutting off from God's people of the two truths and associated truths mentioned above, and for his part in that cutting off (David had done displeased the Lord). Therefore God aroused certain pilgrims as preaching constructive, as against controversial, truths (sent Nathan [*gift*] unto David, 2 Sam. 12: 1). Above we showed how this began both by word and act. Other pilgrims contributed their part in bringing God's reproof upon Bro. Russell for the three involved evils: (1) defiling the Sarah Covenant, (2) arranging for the severance of the related truths from God's people, and (3) making himself one with the Covenant so defiled.

(27) These pilgrims acted out the antitype of Nathan's declaring the parable, which has the following antitype: Bro. Russell was increased in much Truth wealth (rich . . . many flocks and herds, 2;); the involved truths in their accepters had little of truth on the Sarah Covenant (poor . . . one little ewe lamb, 3;), which they developed and strengthened (bought

and nourished up) as of their very own (with him and his children), fed upon the same truths with it (eat . . . drank) and tenderly loved it (in his bosom) and was in closest tender relations with it (as a daughter). But some, to us unknown, evil quality seized upon Bro. Russell, as a stranger (traveler unto the rich man, 4;) to his real character, and, instead of satisfying it by a truth that he had (spared . . . own flock . . . dress . . . man . . . unto him), he gratified it with indulgence, to the injury of the loved Truth possession of the pertinent related truths (took . . . dressed for the man). Not seeing the application, Bro. Russell in anger (anger, 5;) replied that the doer of such a deed was worthy of being cut off from among God's people (worthy to die [A.R.V.; the A.V. is not correct here] ) and declared that he must make full restitution according to the Word (restore the lamb fourfold; Ex. 22: 1), since without pity he did such a deed (did this . . . no pity). Then the pilgrims as teachers by act told Bro. Russell (Nathan said to David, 7;) that he had so done in this matter by its three evils (Thou art the man), and as God's mouthpiece to Bro. Russell in the premises showed that, despite the Lord's making him His executive to His people (I anointed thee king over Israel), delivering him from the power of the crown-lost leaders (delivered thee . . . Saul), giving him successorship to him and his organizations (master's house . . . wives, 8;) and executorship toward the less and more faithful of God's people (house of Israel and Judah) and being ready to give more, if these did not suffice him (if . . . too little . . . such and such things), he had despised the Truth of God to do evil in matters of God (despised the commandment . . . evil in his sight? 9;). Thus these pilgrims as teachers brought out the threefold involved wrong (killed Uriah . . . taken his wife . . . thy wife) and for emphasis pointed out the special wrong of having the involved truths cut off from God's people by the arguments of clericalists (slain . . . sword . . . Ammon).

(28) Bro. Russell's course in these matters and his

return to his original and true position thereon became the cause and occasion of a lasting controversy on the subjects, Sin-offerings, Mediator and Covenants, which reached its greatest stress during the eleventh-hour sifting, Feb., 1908—June, 1911, the contradictionism sifting, which controversy has continued to the present and will continue until the end of the Epiphany (sword shall never depart from thine house, 10;), because of his despising God therein (despised me), defiling the Sarah Covenant (wife of Uriah) and uniting himself with that Covenant so defiled (to be thy wife). Furthermore, God declared that brethren whom he had fathered (thine own house, 11;) would by God in punishment be raised up (I will raise up) against him (against thee) to do him mischief (evil); and He would manipulate matters so that an association of some of his most intimate co-laborers (Messrs. Henninges, McPhail, A. E. and F. Williamson, *etc.*) in his sight (before thine eyes) would defile by gross slanders and misrepresentations his corporations, his arrangements, his departments of service and his teachings (defile thy wives), and that publicly (sun). The error had not been set forth with a statement that the correct view of 1881 was repudiated, but without the intimation that a change was being made (didst it secretly, 12;); but God would cause the punitive evils to come to the attention of all His people publicly (do . . . before all Israel . . . sun). These teaching pilgrims' words had their proper effect—brought Bro. Russell to the conviction that he had erred in all four things charged: (1) despising God, (2) defiling the Sarah Covenant, (3) causing the related truths to be cut off from God's people, and (4) becoming united with the defiled Covenant (I have sinned, 13;). Thereupon the teaching pilgrims lovingly assured (Nathan said) him of the Divine forgiveness of the involved wrongs of ignorance and weakness (put away thy sin), whose presence in the wrong made it not a mortal sin (not die). However, since the wrong became the occasion of the opponents' speaking evil (by this deed . . . occasion to

the enemies . . . blasphemē, 14;), those stoutly adhering to his involved errors, especially the 1908-1911 sifters and sifflings (child . . . born unto thee), would be cut off from God's people (surely die). Thereupon the involved pilgrims gave their attention to others of their matters (Nathan . . . his house, 15;).

(29) By Bro. Russell's publicly repudiating the involved errors and publicly returning to the involved Truth as set forth in the March, 1881, Tower, God struck those stoutly holding to the involved error (struck the child) with the plague of the 1908—1911 sifting errors (very sick). Most earnestly by prayer Bro. Russell sought to rescue them from the said cutting off (besought God, 16;). Moreover, he sought this end by most self-denying labor (fasted) and by humbling himself throughout the night of that sifting (all night) to the dust before God (upon the earth). The leading brethren, noting this (arose, and went, 17;), sought to assuage his grief and raise him up from his self-abasement (elders . . . to raise . . . earth), all of which he refused to permit (he would not), nor would he refresh himself with them (eat bread with them). In due time (the seventh day, 18;) the maintainers of his wrong view were cut off (died) from among God's people in the midst of the sifting, *i.e.*, during 1909, when they were swallowed up by worldliness and the leaders destroyed in their New Creatures (Num. 16: 16, 31-35; P '35, 132, 7) . But the leading brethren feared to inform Bro. Russell of the actual state of the persistent errorists (servants . . . feared to tell . . . child was dead), thinking that his grief while the sifters were in the early stages of the sifting would be increased by the knowledge of their cutting off (alive . . . not hearken . . . vex himself . . . child is dead). But their subdued conduct betrayed to him the fact of the cutting off of the sifters and sifflings (servants whispered . . . child was dead, 19;). He asked their opinion of the sifters' condition (Is the child dead?) and by Scriptures which prove that wilful new-creaturely repudiators of Church-Sin-offeringism,

*etc.*, ransomism, *etc.*, go into the second death (Heb. 10: 29), they gave him to know that such was the case (he is dead).

(30) Then Bro. Russell gave up his pertinent self-abasement (arose from the earth, 20;), cleansed himself of his pertinent wrong (washed), filled his heart and conduct with graces (anointed himself) and put off his mourning and put on joy (changed his apparel; Is. 61: 3), and, going among the brethren (house of God), served God on their behalf by oral and printed helps (worshiped). Then at his suggestion he busied himself with his helpers (his own house) and on his request he was given refreshment, *e.g.*, Bro. Barton set before him the thoughts on the individual Satan's binding, 1874—1878, and the writer brought to him his thoughts on the five siftings of 1 Cor. 10: 5-14, in antitype of Shammah's and Eleazar's bringing David the water from the well at the gate of Bethlehem, and others did similar things even before them, *e.g.*, Bro. D. Kihlgren, Z 10, 76-78 (required . . . bread . . . eat). The brethren (servants, 21;) were surprised at the contrast in his behavior before and after the said cutting off (What . . . done . . . fast and weep . . . alive . . . dead . . . eat). He explained that while there was hope of their recovery mortifications were in order (alive, I fasted and wept . . . Who . . . God will be gracious . . . may live? 22;), but, hope gone, why practice mortification, which then is useless (dead, wherefore . . . fast? . . . back again? 23;)? He recognized that his humanity would some time be cut off from among God's people, like them (I shall go to him), but they would never return to him as New Creatures (not return to me). Thereupon, Bro. Russell took an encouraging attitude toward the now cleansed Sarah Covenant in its personal feature (comforted Bathsheba, 24;) and united himself with it in its cleansed condition; and from this union Bro. Johnson was developed in fitness to become the Epiphany messenger, not in his controversial handling of the Truth, but in constructively setting it forth as meat in due season

in all peacefulness (bare a son . . . Solomon [*peaceful*], 24;). This symbolic begettal set in as a reward for his part in defending the brethren against the sifting in 1909, and the symbolic birth in the Spring of 1910, in connection with certain trying 1910 experiences set forth in EJ, chapter II. To this symbolic son of Bro. Russell the Lord gave special love, showing it in blessings of grace, knowledge and fruitfulness in service (loved him); and through the pilgrims as teachers (Nathan the prophet, 25;) he was regarded as specially beloved by Jehovah (name Jedidiah [*beloved by Jehovah*]), because of the Lord's many manifested favors to him (because of the Lord).

(31) Because of the relation of Bro. Russell to the Sarah Covenant amid the fourteen victorious controversies of his stewardship with the nominal church, its record is given amid the account of such controversies. We now return to them, taking up the next one in order, the third one. The third controversy is concerned with the overthrow of clericalism after a long-drawn-out conflict. Its second stage now comes under consideration. The main controversial pilgrims fought against clericalism, especially from 1910 onward, in its last stage (Joab fought against Rabbah . . . Ammon, 26; 1 Chro. 20: 1) and overthrew it in its leading representatives (took the royal city). Bro. Russell as executive, being busy with other matters, though present as the leading controversial pilgrim, the main controversial pilgrims addressed him as warrior executive (Joab . . . to David, 27;), showing that hitherto the main controversial pilgrims and the rest of the pilgrims, *etc.*, had fought against clericalism and had overthrown it in its main teaching representatives (fought Rabbah . . . taken the city of waters). Therefore they urged him as warrior executive to bring the rest of the Truth warriors and complete the overthrow of clericalism in its less prominent representatives (gather . . . people . . . against the city, and take it, 28;), otherwise the main controversial pilgrims as such would overthrow it and would be regarded as its conquerors (I take . . .

called after my name); and Bro. Russell as warrior executive would have no share in it as conqueror. This moved Bro. Russell to act as requested (gathered all . . . to Rabbah); and as executive warrior through the printed page he fought and overthrew the last features of clericalism as a teaching (fought . . . took . . . destroyed it, 29; 1). By his pertinent writings, e.g., the pertinent parts of the chapter in Vol. VI on the Organization of the New Creation and "Clergy Ordination Proved Fraudulent," he took away their authority as teachers (took their king's crown, 30; 2; Rev. 4: 4), which was alleged to be of full Divine authority (weight . . . talent of gold), with all its graces and gifts (precious stones); and the brethren proclaimed that such authority was Bro. Russell's (set on David's head). All of the Truth that clericalism contained became his booty (spoil . . . great abundance). But the adherents of clericalism he took and put under the controversial power of sharp-toothed doctrines (brought forth the people . . . and put them under saws, 31; 3), strong refutations (harrows of iron), strong corrections of misconduct (axes of iron) and hot refining fires of instructions in righteousness (pass through the brick kiln). He did this to the adherents of every clericalistic Protestant denomination (thus all the cities . . . Ammon). Then they returned to the sphere of Bro. Russell's executorship (returned to Jerusalem).

(32) Bro. Russell not only overthrew Protestant clericalism, as typed by the overthrow of Ammon, but also, in his fourth victorious conflict with nominal church theologians, attacked and overthrew the doctrine of the autocracy of Romanism (smote Moab [*from the father*], 2 Sam. 8: 2; 1 Chro. 18: 2). He submitted Romanists in their sins of degradation to the test of God's Word (measured them with a line). Those who were by the Word proven to be, not only Adamic sinners, but also fully wilful sinners, the entire hierarchy, and many others, as the first class among them (two lines), he showed from the Word to be Second Deathers (put to death). But those who were, as a second

class among them, shown to be merely Adamic sinners, *i.e.*, sinners in ignorance and weakness, or at worst guilty of a measure of wilfulness, he showed from the Word to be preserved from the second death for life opportunities (one full line to keep alive). They changed their hostile into somewhat of a friendly attitude (servants . . . gifts). Bro. Russell as his fifth victorious controversy with Babylonian theologians attacked and defeated on the Trinity the radical controversial systematic dogmaticians, whom he had formerly defeated on human immortality, as shown above (smote Hadarezer, the son of Rehob, king of Zobah, 3; 3), even to the strong limit of the sphere of the Truth and its Spirit (Hamath [*fortress*, the northern boundary of Israel]), while he was extending the border of Spiritual Israel to the organized peoples of Christendom (establish his dominion . . . Euphrates [*Peras* in Hebrew: *stream*; in Greek *Euphrates*: *fructifying*, or *sweet water*]), and captured from them (took from him, 4; 4) the fulness of their organizations (1,000 chariots), the fulness of their allegedly Divinely-sanctioned doctrinal leaders (7,000 horsemen) and the fulness of their less able warriors (20,000 footmen). He disabled all of their organizational arguments (houghed, *i.e.*, hamstrung), except those that proved the unity of God (reserved . . . 100 chariots). And when the Protestant radicals (Syrians, 5; 5) on the consciousness of the dead (of Damascus [*activity*, *i.e.*, of the dead]) entered the controversy to assist the controversial dogmaticians on the trinity, Bro. Russell on the unconsciousness of the dead, or the first hell as the unconscious death condition, gave them an overwhelming defeat as his sixth victorious controversy with Babylon's theologians (slew . . . 22,000 men); and the radicals changed their hostile into a kindly attitude (servants . . . gifts, 6; 6), after he planted defenders of his pertinent view among them (put garrisons in Syria of Damascus); for God by the Truth defended and made him victorious in his undertakings (preserved David . . . went). He took the Divine defenses (took the

shields of gold, 7; 7) of God's unity from the trinity's doctrinal defenders (servants of Hadarezer) and brought them into the sphere of his executorship (to Jerusalem); and from their creeds (Betah [*confidence*], i.e., Tibhath [*killing*, i.e., the creeds], 8; 8) and doctrinal, ethical and apologetic writers (Berothai [*my wells*], i.e., Chun [*ready*]), the ruling organizations of the systematic theologians (cities of Hadarezer), he brought much material (brass) related to Levitical matters, which the Epiphany messenger is working into his writings on the Bible (brazen sea), and on the two Eleazars and the two Ithamars (pillars) and other teachings viewed from the standpoint of Levitical uses (brazen vessels).

(33) When anti-trinitarians, future probationists, anti-human immortalists and soul-sleepers, like Unitarians, Universalists, Second Adventists, Seventh Day Adventists, etc. (Toi [*wandering*, in allusion to their errors on other matters] king of Hamath, 9; 9), learned of Bro. Russell's victory over the controversial theologians and their supporters, on future probation, human immortality, trinity and the first hell (smitten all the host of Hadarezer), variously, as their concordant views fitted into the situation, they sent their special mouthpieces (Joram [*Jehovah is high*], Hadoram [*is exalted*], 10; 10) to learn of his prosperity and to congratulate him on his victorious controversies over the systematic theologians on the pertinent subjects (enquire . . . welfare . . . salute . . . bless . . . fought . . . smitten him), because these theologians had warred on them (Hadarezer had wars with Toi). These mouthpieces presented their Divine truths on the involved agreeing subjects Levitically viewed (brought with him vessels of silver . . . gold . . . brass). These teachings, after being cleansed from error by Bro. Russell, he dedicated to the Lord's service (dedicate unto the Lord, 11; 11), as well as such Divine truths likewise cleansed from error by him as he had taken from the creeds of all denominations refuted by him (with silver and gold . . . of all nations which he subdued), i.e., the

whole nominal church (Edom [*red*]), Protestant radicals (Syria, 12;), autocratic Romanists (Moab), Protestant clericalists (Ammon), the Truth and nominal-church sifters as sectarians in his eighth to his thirteenth winning conflicts (Philistines [*villagers*] and the sinners (Amalek [*valley dwellers*]), also cleansed views of the controversial systematic theologians (spoil of Hadadezer, in 1 Chro. called Hadarezer). Bro. Russell, as chief, and assisted by all the brethren, did his most destructive controversial work, in his fourteenth winning fight, and that against the Protestant controversial radical theologians, on the subject of eternal torment, (Syrians in the valley of salt, being 18,000 men, 13;) and thereby became famous (gat him a name). Bro. John Edgar likewise, subordinate and next to Bro. Russell, and assisted by many co-warriors, refuted the eternal tormentists of the nominal church roundly (Abishai . . . Zeruiah [*fragrance*, or *balsamic*, who was next in prominence after David in this conflict] slew Edomites in the valley of salt, 18,000, ; 12). Bro. Russell had many defenders in the nominal church against eternal torment (put garrisons in Edom, 14; 13) and on this subject nominal churchists became subdued (all the Edomites . . . servants). Thus God was on his side (Lord preserved David . . . went).

(34) As Bro. Russell abode, 1914—1916, among the Truth people, particularly at Bethel (sat in his house, 2 Sam. 7: 1; 1 Chro. 17: 1), and God had caused his subdued enemies to give him quiet (rest . . . all his enemies) among Truth people and outsiders (round about), he expressed to the pilgrims as teachers (Nathan the prophet, 2; 1) his heart's longing to give the due Truth and its arrangements as organized a condition as he had as his sphere of work (house of cedar; but the ark . . . curtains). Such pilgrims encouraged him to realize his pertinent longing (Nathan . . . do . . . thine heart, 3; 2), since God was for him (God is with thee); but God revealed to those pilgrims, by the fact that the crown-retainers and crown-losers could not yet be recognized as separate and distinct,

early during the first phase of the World War (same night . . . word . . . Nathan, saying, 4; 3), that He discountenanced his project (David . . . build . . . for me to dwell in? 5; 4), pointing out to him the fact that during the Gospel Age such was not the case; for all that time the Truth and its arrangements remained without a controlling organization (not dwelt in an house since the day . . . Israel out of Egypt, even to this day . . . in a tent . . . tabernacle, 6; 5). In all this Age never did God charge that the due Truth and its arrangements be given a controlling organization (in all places . . . spoke I a word with any . . . whom I commanded to feed my people . . . build me an house of cedar? 7; 6). Then God charged the pilgrims as teachers to give Bro. Russell the message (say . . . my servant David, 8; 7) of Jehovah, who promoted him from leading in 1873-1876 a few brethren in his small Allegheny Bible class (took . . . sheepcote . . . sheep) to become the Lord's executive for His people (ruler . . . Israel), who took his side in all his course (with thee, 9; 8), who cut off his enemies (cut off all thine enemies) fighting him in the nominal church and in the Truth movement (from before thee), and who made him famous (a great name), even in worldly circles (like . . . great men . . . earth). Furthermore, He would in the Epiphany's second stage organizedly arrange His people in the sphere of the Truth and its Spirit (ordain a place . . . plant them . . . moved no more, 10; 9), nor will again the wicked persecute and devastate them as they did in the Jewish Harvest (children . . . afflict . . . waste . . . as at the beginning) and during the Interim (time . . . judges, 11; 10), yea, God will put down all his opponents (subdue all thine enemies).

(35) God further assured him that he would have an abiding posterity (build thee an house) and that after he would go beyond the veil (days be fulfilled . . . be with thy fathers, 12; 11) He would promote (raise up) from among his symbolic sons one whom as an executive God would firmly preserve (establish his kingdom). Of that particular brother God forecast

that He would be his Father and that that brother would be and remain His son (father . . . son, 14; 13), and foretold that if he would do official evil (commit iniquity) God would chastise him with stripes in his flesh, not in his New Creature, thus dealing with him as a son (chasten . . . rod of men . . . stripes of the children of men); since God foreknew that he would remain faithful to Him, the Truth and the brethren, He promised that His kindness would never leave him nor dismiss him from his office (my mercy . . . away from him, 15; 13), as He took it away from the crown-lost leaders (took it from Saul), whom God rejected in favor of Bro. Russell (put away before thee). God then forecast that He would firmly continue that brother among the Very Elect as a member of God's family (settle him in mine house, ; 14) and in His Millennial Kingdom (in my kingdom for ever, literally, unto the Age) and establish his executive authority to the end of this Age (throne . . . for evermore, literally, unto a completion). Then God added as to Bro. Russell that his faithful spiritual children and his own executorship (thine house and thy kingdom, 16,) would remain his to the end of his life (established for ever, literally, unto a completion) and that his executive authority would be maintained so (thy throne forever, literally, unto a completion). The pilgrims as teachers unfolded these thoughts by acts and words to Bro. Russell (Nathan. . . David, 17; 15). We would here make several remarks: (1) Doubtless the Lord revealed to Bro. Russell from Bible types and prophecies many a thing that he never told the brethren, but that he used to guide his work, even as He has been doing to the Epiphany messenger; and among these things he doubtless revealed to him that the writer would have charge of the priestly work after his death (1 Chro. 22: 5-13; 1 Kings 1: 13-17), which will account for the special services and training that Bro. Russell gave him from 1909 onward, especially from 1914 onward to his death (1 Chro. 22: 5-13; 28: 9-20; 1 Kings 2: 1-4). (2) Above we have made the application

of vs. 12-16; 11-14 to the little Solomon and his Epiphany activities, and that because in this study Bro. Russell is set forth as the little David. The large Solomon is the Millennial Christ; and to the large David, The Christ in flesh, was promised the large antitypes of vs. 12-16; 11-14 as to the large Solomon.

(36) Bro. Russell made fitting acknowledgments for these assurances (David . . . sat . . . said, 18; 16), humbly acknowledging God's past favors to him and his (Who am I . . . what is my house . . . brought me hitherto?) and greater future favors to him and his (small thing . . . spoken . . . house . . . great while to come, 19; 17), a thing that humans would not do (manner of man), for thus God dealt with him as with one of high degree (regarded me . . . high degree). These things and God's knowledge of him made it unnecessary for him to say more (say more unto thee . . . knowest thy servant, 20; 18). It was for God's Truth and grace for His servant that He had done these things to inform him (word's sake . . . heart . . . servant's sake . . . great things . . . servant know, 21; 19). Hence he extolled God as great and supreme (great . . . none like thee . . . beside thee, 22; 20), as His Truth reveals to His people's understanding (all . . . heard with our ears). He mentioned the Truth people's uniqueness (what nation . . . like Israel, 23; 21), whom God redeemed from the kingdom of darkness (redeem . . . to himself . . . Egypt . . . gods) for His glory (make him a name) and cast out sin, error, selfishness and worldliness from their minds and hearts (driving out nations . . . for thy land), thus making them God's people and Himself their God eternally (Israel . . . make thine own people for ever . . . their God, 24; 22). Then he prayed God to establish to a completion the said promises as to him and his (the word . . . thy servant . . . house, establish . . . said, 25; 23), and that even to God's lasting glory (name be magnified for ever, 26; 24), through His being over His people (God over Israel) and the firm settling of his own before Him (house . . . David be established

before thee). Since God had made this promise (revealed . . . build thee an house, 27; 25), he could confidently offer the pertinent prayer to God (servant . . . heart . . . this prayer unto thee). Thereupon he acknowledged God's supremacy (thou art God, 28; 26), His Word's truthfulness (words be true) and His good promise to him (promised this goodness unto thy servant). Therefore, he prayed that God be pleased to bless his own unto perpetuity with His favor (please thee to bless the house of thy servant . . . continue . . . thee, 29; 27), for the ground of which he pleaded God's promise (hast spoken it), longing for his own to be blessed continually with God's favor (with thy blessing let the house . . . blessed for ever), and since God is a blessing God, it will be continually blessed (blessest . . . blessed for ever).

(1) What are the two main features in the prosperity of David's reign? What is connected with this series of events coming up in this study? What is represented by David's taking Jerusalem and his dwelling there? What is typed by bringing the ark thither? What remark should be recalled? What examples will illustrate this remark? In what events is the last fact as to the ark seen? Why is it necessary to keep this fact in mind as to David's bringing the ark from Kirjath-jearim to Jerusalem? Why? With what is this activity in close relation? At what two headquarters was Bro. Russell's executorship especially exercised? When did the antitypical Hebron and Jerusalem phases of his executorship begin? Where explained? After what time do our study's events begin? With what and when did its smallest beginning, increased beginning and full beginning start? In what period did the first phase of the antitypical ark's journey occur? Its second phase?

(2) With whom did Bro. Russell consult thereover? How typed? By what mainly? On what did they counsel? How did his writings not suggest and how did they suggest it? How were the leaders assembled? What thought did they get from Vols. I-III and the Towers? How typed? Whom with them? How typed? From where? How typed? What other thought did they get from this literature? How typed? Why? How typed? Why was this necessary? How typed? By what was and by what was

not the entire leadership impressed that Bro. Russell was God's agent to give the due Truth and its arrangements? To what purpose did this leadership unite? How typed? What remarks are here made on the words translated, "all the congregation"? What convinced them of his office work? How typed? As a result of the leaders' course and Bro. Russell's writings, what first thing occurred? How typed? Second thing? How typed? For what purpose? How typed?

(3) Accordingly, what did all do? How typed? Why? How are God's four main attributes and official authority related to these? How are these things typed? During 1891-1894 what mistake was made? How typed? What did they do? How typed? What two classes were therein active? How typed? What did they do? How typed? Who shared in the work? How typed? Which class was the more zealous? How typed?

(4) What did Bro. Russell and all the rest of the Truth people do? How typed? How did they do it? How typed? In what five ways? How typed in each case? How long did this continue? Until what occurrence? How typed doubly? What two things did four sifters and their confederates attempt? In doing this what did they seek? How typed? What two things became the occasion of this sifting? What did the charter and by-laws powers under these circumstances do to the Society? How typed? What did the sifters attempt to do? As allegedly required by what? How typed? To accomplish this what two things did the sifters do? How typed? To what did this lead? What did the progress of this sifting reveal? Of what right did this deprive them? What proves this? How typed? Who only has the right to steady, yea, even touch the antitypical ark? How proved? Accordingly, what did God do? How typed? What happened to their New Creatures? How typed? In what presence? How typed?

(5) What effect did this have on Bro. Russell? By what seen? How typed? Why? What two things prove that they meddled? How is the second typed? With whom was Bro. Russell not displeased? Why was he displeased? What is this experience called to this day? How typed? What three things cause fear? On what subject? How typed? What did he stop? How typed? Instead, what did he do? How typed? How did this come about? In reality what was this defense of him by these? What period?

How was this three months? How typed? What did this activity do? How typed?

(6) What report was brought to Bro. Russell? How typed? What two things did Bro. Russell do at the Bible House? In exercise of what? How typed in each case? What did he say as to serving the antitypical ark? How typed? Why? How typed? Through what did Bro. Russell gather the brethren into the sphere of his executorship as to God's work? How typed? Why? How typed? What did he do from among Truth people? How typed in each kind? What on this point does a comparison of vs. 5, 8-10 prove as to the antitypical Kohathites?

(7) What, accordingly, does each of the four Kohathites here type as doing for the antitypical ark? What is the first reason for this setting? The second? The third? Whom does the Merarite Asaiah type in this connection? The Gershonite Joel? For what were they fitted?

(8) After gathering the above six classes, what three things did Bro. Russell do? How typed in each case? Why? What did he give them to understand? How? How typed? To what and how did he exhort them? How typed? For what purpose? How typed? What did he humbly acknowledge? How typed? For the wrong done what did God do? How typed? Why? How typed? In what did this exhortation result? How typed? How was the work done by the eight classes? How typed? For what purpose? How typed? According to whose command? Where given? How typed?

(9) What did Bro. Russell advise? How typed? To what in each case? How typed in each case? What three kinds of helpers did they train? How typed in each case? With what result? How typed? How many names of secondary Levites are recorded in v. 18? How are these, two with changed names, recorded in v. 19? With what was the first group provided? The second? With whom were Ben and Jaaziel respectively identified? Of how many persons did the first group consist? The second? What are typed by these 14 Levites? What do the 8 Levites in the first group type? What is the first set of these Berean lessons? The second? The third? The fourth? The fifth? The sixth? The seventh? The eighth? What types these? What is the significance of *Alamoth*, and to what does it refer here?

(10) What does the second set, the six Levites, type?

Whom does the first type? The second? The third? The fourth? The fifth? The sixth? Where are the majority of these kinds of Bible studies recommended? What does the word *Sheminith* mean and refer to here? What does it imply as to the relative rank of the eight kinds of Berean and six kinds of Bible studies? What was the special work of the last two sets of workers? How typed? How better should the A. V. of *excel* in v. 21 be rendered, as in the A.R.V.? What is typed by the harps' leading their singing? Who were the chief ones among the subordinate leaders? How typed? What were they in this connection? How typed? Who wrought fruitfully in bringing new ones into the Truth? How typed? What seven brothers were the lecturers? How typed in each case? By what were their lectures typed? What in this connection did they achieve? How typed? Why were the two porters mentioned again? Whom do they type? How are the names and persons, Jehiel and Jehiah, related?

(11) Of what will the suggested antitypes of David's helpers as to the ark's bringing to Jerusalem convince us under study? Why so? Of what may we rest assured? In this connection what are we to remember? What was Bro. Russell's and the leaders' purpose? How typed? What did they actually do? How typed? Into what? How typed? How? How typed? What corroborates this feature of the work's beginning? Where is this shown? What did God do for the eight groups bearing the antitypical ark? How typed? How did he do this? How typed? What two things did they do in connection therewith? How typed? How were Bro. Russell and the co-laborers attired? How typed? What did he do with all his might? How typed? With what special power was he invested? How typed? Who all cooperated in this work? How typed? By doing what? How typed in each case?

(12) What took place? How typed? What did Bro. Russell's lecturing powers in the nominal church in its givers do? How typed? How did his course effect it in them? How typed? Where was the antitypical ark deposited? How typed? What did Bro. Russell and the other brethren do? How typed? In what matters? How typed? What were the results of such services? How typed? In what office? How typed? To whom did he bestow blessings? How typed? What three things did he distribute?

How typed in each case? What did God's people then do?  
How typed?

(13) After finishing this work, what did Bro. Russell do?  
How typed? What did the personal part of his power to address nominal churches do? Why? How typed? What reproach did they cast upon him? How? How typed? What did the sarcasm mean? How typed? As done before whom? How typed? After whose example? How typed? Wherein did the evil examples sin? What was Bro. Russell's reply? How given? How typed? In whose interests was his ministry? How typed? What did he promise to do? How typed? What did he give them to understand? How? How typed? To what extent would he go further? How typed? How would the lowliest of God's people regard him therefore? What did not result from his subsequent course toward his power to address nominal churches? How typed?

(14) What did Bro. Russell then do? How typed? What was the appointees' threefold work? How typed in each case? Who were the chief of these? How typed? As what did six sets of the headquarters' staff serve? How typed in each case? How did three other sets serve? How typed in each case? In what way did two sets of pilgrims serve? Where? How typed in each case? As to what respects? How typed? For what else did Bro. Russell arrange? When? Where is a summary of the contents of these sermons given? How are these Psalms related? What will be given as to them?

(15) To what did he exhort them in vs. 1; 8? 2; 9? 3; 10? 4; 11? 5; 12? 6; 13? Why? 8; 15? Given in what? How proved? Extending to whom? How proved? What did He pledge? How proved? Despite what two things? How proved? What did He not allow? How proved? What did He forbid? How proved?

(16) What else did Bro. Russell charge the Sunday pilgrims in Ps. 96: 1, 2, 3; 23, 24? Why? How proved? Why did God arrange for the new heavens? How proved? What belong to the faithful? How proved? What should all ascribe to God? How proved? What should the response be? How proved? With what results? How proved? What should God's people now declare? How proved? What should His Millennial servants do? How proved? What did he exhort in 12, 13; Ps. 106: 1, 47; 32-35? What response did all give? How proved? What will all

conversant with Bro. Russell's instruction to the Sunday pilgrims know as to the thoughts of these Psalms?

(17) What was done with the antitypical ark as forecast in 1 Chro. 16: 4-7? How typed? In whose care? How typed? Why? How typed? What can be seen from David's arrangements as discussed in pars. 14-17? Where did Bro. Russell not have or exercise such powers? How were testimony leaders and assistants and question meeting leaders used? How typed? Who else were served? How typed? By whom? How typed? In what ways? How typed? In what two kinds of sacrifices? How typed in each case? In doing what? In accord with what? How typed? What three sets of helpers assisted these? How typed in each case? What did the ecclesias do with these? How typed? For what purpose? How typed? Why? How typed? Of whom were lecturers developed? How typed? Sermonizers? How typed? What would they become? For whose assistance? How typed? For what else were elders to serve? How typed?

(18) To what do we now come? What on this line was set forth in our last study on David? With whom were the first of these conflicts waged? What was one of the phases of antitypical Saul? How typed? What was their ruin? Who succeeded them? Of what were they a phase? How are these things typed? What did Bro. Russell pertinently in kindness do? How typed? What, accordingly, did he do? Where did the messages come? How typed? What did leading suspicious clericalists deny? How typed? Charge? How typed? How did they represent its spirit? How typed? What did they then do? How typed? Who heard of this? How typed? What did he do to the disgraced message? How typed? How did he keep it? How typed? What is here meant by Jericho? Why?

(19) What was recognized? How typed? What did the clericalists do? How typed? What did these radicals deny? Why? In how many groups were they enlisted? What did each group hold? How typed? What did all four classes do? With what difference? How typed? What did the systematic controversialists use? How typed? So supported, what did the clericalists do? How typed? What news came to Bro. Russell? How typed? Accordingly, what did he do? How typed? What did the clericalists do? How typed? For what did they arrange themselves? How typed? In what way? How typed? How did the Protestant radicals

arrange themselves? How typed? What did the leading controversial pilgrims recognize? How typed? How did they divide their warriors? How typed in each case?

(20) What was their plan for the double battle? How typed? What two exhortations did they give? How typed in each case? For whose sake? How typed? To what did they submit the issue? How typed? What did they then do? How typed? Using what? In support of what? Against what? How typed? In what did the controversy result? How typed? Who perceived this defeat? How typed? What did they do? How typed? In what did they take refuge? How typed? What did the victors then do? How typed? How long was this controversy waged? What did the Protestant radical controversialists recognize? How typed? What did they do? How typed? Who next took the leadership of the radical Protestants? How typed? What did they draw to their help? In whose persons? How typed? About what doctrine did they muster? How typed? With what as leader? How typed? Of whom? How typed? Of how many was it the leader? How typed?

(21) What did Bro. Russell learn? How typed? What did he first do? How typed? Secondly? How typed? Thirdly? How typed? What did the Protestant radicals do? How typed? What was the character of the conflict? With what outcome? By what means? By whom? How typed? What did the victors do to four classes of Protestant radicals? How is each class typed? And to philosophy? How typed? What did the Protestant radicals recognize? How typed? What did they do? While remaining where? Who is an example of these? How are these things typed? What did others of them do? How typed? What did all of them do? How typed?

(22) What two things set in? How typed in each case? What did Bro. Russell then do? How typed? What two things did they do? How typed in each case? Not as a warrior pilgrim, but as executive where did Bro. Russell remain? What views of the Sarah and New Covenants did he hold in 1881? How proved? When did he fall into pertinent errors? How proved? How long did he remain therein? Describe in detail the incident that led him to a reconsideration of the subject. Why are the facts of this incident given?

(23) What did Bro. Russell do between 1881 and 1885? How typed? What was the typical custom here involved?

Until when did he remain in this relaxed condition? What did he then do? How typed? What else did he do? How typed? What is a quality of the Sarah Covenant? How typed? Thereupon what did Bro. Russell do? How typed? What then occurred in response to his studies? How typed? Of what was it a product? How typed? With what was it in oneness? How typed? What did he then do? How typed? What did it do? How typed? What evil did he do to it? How? How typed? When was it being cleansed from nominal-church uncleanness? How typed? How long did his defiling it continue? How proved? What did he then do to the Sarah Covenant? How typed? Like the defiling, what characteristic did the dismissing have? What did the defiled Covenant start to develop? In what did it come to a head? How typed? Of what did Bro. Russell become aware? How typed? From whom did Bro. Russell seek help? In what respect? How typed? What did these do? How typed? What came to his mind? How typed? What did he seek to learn from such truths? By what? How are these things typed?

(24) What did he then seek to do? How? How typed in each case? What then was done? How typed? What did Bro. Russell send it? How typed? What did these truths do? How typed? Refusing what? What came to Bro. Russell's attention? How typed? What did he do? How typed? With what four things did these truths show affinity? How typed in each case? What did their disharmony with the error make it refuse? How typed? What did their character make them solemnly refuse? How typed? What did this failure prompt Bro. Russell to do? How typed? What did these truths do? During what two periods? How typed? When did the subject come up again? What citations prove this? When was the article written? By what did he bring these truths before him again? What did he give these truths in their holders? How typed? What effect did it have? How typed? How did it remain? How typed?

(25) What did that article become by the power of these truths? How typed? To whom? How typed? What thought did it convey to antitypical Joab? How typed? What did Bro. Russell desire as to these truths? How typed? Holding, like Bro. Russell, the involved error, what did the main controversial pilgrims perceive? Do? How typed in each case? What did the clericalists do?

How typed? Accomplish? With what other truths? With what other result? How are these things typed? What did the involved pilgrims do? How typed? How did they put the message? To meet what five reproaches, if Bro. Russell in anger would protest them? How typed in each case? How was he to be calmed? How typed?

(26) What was done with the message? How typed? What charge did Bro. Russell give? How typed? Why no displeasure? How typed? What further charge did he give? How typed? What pertinent desire did he have? How typed? How did the news affect the Sarah Covenant? How typed? What did Bro. Russell do at a fit time? How are these things typed? What did he then do? How typed? While defiled, what did it do? How typed? How did God react to the pertinent acts? How typed? What did God do? How typed? What thing here typed has already been shown in its start? What did other pilgrims do? What were the three involved evils so far studied?

(27) How did the pilgrims tell the matter to Bro. Russell? How typed? Why did Bro. Russell correspond to the rich man? Uriah to the poor man? The Covenant to the ewe lamb? What various things did the related truths do to the Sarah Covenant? To what did the stranger correspond? His visiting the rich man? His sparing his flock? His feasting the stranger on the ewe lamb? What was the effect of the antitypical parable on Bro. Russell? How typed? What was his first judgment? How typed? His second judgment? How typed? Why this judgment? How typed? Who replied? How? How typed? What was the reply? How typed? Despite what five things? How typed in each case? What question did they ask him? How typed? What threefold wrong was brought out? How typed? What was emphasized? How typed?

(28) What two things did Bro. Russell's pertinent error and return to the pertinent truth occasion? How typed? In what did it reach its climax? How are these things typed? For what three reasons did God permit these controversies? How typed in each case? From whom would trouble come? How typed? What would God do as to it? How typed? In whose sight would it be? How typed? What would they do? By what? How? How typed? How was the error not set forth? How was it set forth? How typed? How would God cause the evils to come? How typed? What effect did the teaching pilgrims' words have?

In how many ways? How typed? What assurance did they then give him? How typed? Why was his not a mortal sin? How typed? What did the error occasion? How typed? Who were these opponents? Who especially? How typed? What would come to them? How typed? What did the involved pilgrims do? How typed?

(29) By what two public acts of Bro. Russell were the pertinent errorists evilly affected? How typed? With what were they afflicted? How typed? By what three things did he seek to rescue them? How typed in each case? When? How typed? What did the leading brethren do? How typed? Thereafter? How typed? How did he respond? How typed? What did he refuse? How typed? What happened in due time? How typed? When? In what two ways? How proved? What did the leading brethren fear to do? How typed? Why? How typed? What did their subdued conduct betray? How typed? What did he ask? How typed? What did they tell him? How? How typed?

(30) What six things did he then do? How typed in each case? What two brothers especially served him? With what in each case? In antitype of what? What did a third brother and others do in this matter? How are these things typed here? By what were these brethren surprised? How typed? What explanation did he give? How typed? Why was his previous course now useless? How typed? What did he recognize? How typed? What else? How typed? Thereupon, what did he do as to the Sarah Covenant? How typed? What next did he do to it? How typed? What arose from this union? How typed? In what not? In what? When and in what connections did this symbolic begettal and birth set in? How are these things typed? What did God do to this symbolic son of Bro. Russell? In what way did he show it? How typed? Who expressed God's pertinent attitude? How typed? What was it that they thought and expressed? How typed? Why? How typed?

(31) Why is the record of Bro. Russell's relation to the Sarah Covenant given in connection with his controversies with the nominal church? To what will we now return? Taking up which one? Why? With what was it connected? With what was it concerned? Which of its stages comes now under consideration? Who fought against it? Especially when? How typed? What did they accomplish? How typed? How was Bro. Russell absent

and present in this conflict? Who addressed him as warrior executive? What did they show? How typed? As what did they urge him to do? How typed? In default of this, what three things would occur? How typed in each case? What did this move him as warrior executive to do? How typed? As such what did he do? How typed? By what did he take away their teaching authority? How typed? What proves that a crown, among other things, Scripturally symbolizes Divine, or allegedly Divine authority as a teacher? What was alleged to be the authority of the clericalists as teachers? How typed? Its accompanying qualifications? How typed? What did the brethren proclaim? How typed? What became his booty? How typed? To what four things did he subject clericalism's adherents? How typed in each case? Whom all did he subject to these four things? How typed? What did God's warriors then do? How typed?

(32) Not only did he overthrow Protestant clericalism, but what else? How typed? To what did he submit them in their sins of degradation? How typed? Who were the first class of these? Especially of whom? What did he show of them through the Word? How typed? Who were the second class of these? What did he show of them through the Word? How typed? What change came over them? How typed? Whom next did Bro. Russell attack and defeat? On what? On what had he formerly defeated them? How is this third attack typed? To what extent? How typed? While he was engaged in what? How typed? What three losses did he inflict on them? How typed in each case? What did he do with their organizational arguments on the trinity? How typed? With what exception? How typed? What other view-holding Protestant radicals came to the assistance of the defeated Trinitarians? How typed? On what did Bro. Russell wage controversy with them? What did he give them? How are these things typed? What change came over them? How typed? After he did what? How typed? What did God do to him in all his undertakings? How typed? What did he take from the trinity's defenders? How typed? What did he do with them? How typed? What did he take from their creeds? How typed? From their doctrinal, ethical and apologetic writings? How typed? From the ruling organizations of the systematic theologians? How typed? To what did these

materials relate? Into what things has the Epiphany messenger worked them? How typed in each case?

(33) What sets of nominal-churchists agree measurably with Bro. Russell? How typed? What did they learn? How typed? What did they do? How? How typed? For what two purposes? How typed in each case? Why were they sympathetic? How typed? What did these mouthpieces present? How viewed? How typed? What did he do with these? After what? How typed? What similar thing did he do with other views? How typed? Taken from what sets of errorists? How typed in each case? The views of whom else? After what? How typed? On what did Bro. Russell, assisted by the brethren as co-warriors, do his most destructive controversial work? How typed? What resulted to him? How typed? Who subordinately to him shared in another phase of conflict, with the cooperation of co-warriors? How are he and it typed? What did Bro. Russell have in the nominal church? How typed? In what did this conflict result? How typed? What did God do for him? How typed?

(34) What was Bro. Russell's sphere, 1914-1916? How typed? What had God done for him? How typed? Where? How typed? What did he say to pilgrims as teachers? How typed? As to what? How typed? What did they answer? How typed? Why? How typed? What did God do then? By what fact? How typed? What did He do with the plan? How typed? What did He point out? How typed? What charge did God not give? How typed? What did God charge these pilgrims? How typed? What were the five progressive steps by which God favored him? How typed in each case? What would be the promise of favor to him? How typed in each case?

(35) What favor did God promise him as to his own? How typed? Even to when would His favor be his? How typed? As to a particular symbolic son? How typed? What relation would be and remain between God and that symbolic son? How typed? In case of his doing official evil, what would God do? How typed? In foresight of his faithfulness, what did God promise? How typed? In contrast to whom? How typed? In whose favor? How typed? What three things did God then forecast of him? How typed in each case? What three things additionally did He then promise Bro. Russell? How typed in each case? Who unfolded these things to Bro. Russell? How typed? What is the first of two remarks on the above? After

what later example? Among such revealments what was one? How proven? For what would this account? How proven? As the second remark what application was made of vs. 12-16; 11-14? Why? Who are the large Solomon and the large David? From the standpoint of the large David, to whom do the promises of vs. 12-16; 11-14 apply?

(36) As to these assurances what did Bro. Russell make? How typed? What two humble acknowledgments did he make? How typed in each case? Contrary to what? How typed? As if he were of what kind of a degree? How typed? What made it unnecessary for him to say more? How typed? For the sake of what did God do these great things? How typed? Accordingly, what did he do? How typed? According to what? How typed? What did he mention of the Truth people? How typed? What did God do to them? How typed? Why? How typed? What else did He do to them? How typed? What relation between Him and them did he make? How typed? For what did Bro. Russell then pray? How typed? Why? How typed? By what two things? How typed? Why could he confidently offer this prayer? How typed? Thereupon, what threefold acknowledgment did he make? How typed in each case? What did these things move him to ask God to be pleased to do? How typed? What did he plead as the ground for his prayer? What longing did he have? How typed? Why would his own be blessed? How typed?

Pastor's dead! And sadness fell on every upturned face,  
The Shadow of that Servant going from his earthly place.  
Vict'ry for Pastor Russell! Tho' not of kingly blood,  
He wore the double royalty of being Great and Good.  
He leaned a trusting hand on Heaven; his heart had there  
its Home.

In secret he grew ready, ere the Judgment-hour had come.  
He rose up in our cruel need, and towering on he trod,  
Baring his brow to battle bold, as humbly to his God.  
He rose, and reached the topmost height, our Hero lowly born!  
So from the lowly grass hath grown the proud embattled corn.  
No swerving, as he walked along the roaring earthquake ridge;  
He made a way for victory: his body was her bridge.  
One of the Chivalry of Christ! he taught us how to stand  
With rootage like the Palm, amid the maddest whirl of sand.  
He did his work, nor thought of nations ringing with his name,  
He walked with God, and talked with God, nor cared, if  
following Fame  
Should find him working in the field, or sleeping underground;  
Nor did he mind what resting-place, with Heaven embracing  
round.

CHAPTER V.  
ANTITYPICAL DAVID'S AFFLICTIONS.

A FIGURATIVE RAPE. ANTITYPICAL ABSALOM'S REVENGE AND REBELLION. RESTORATION TO UNOPPOSED EXECUTIVESHIP. THE THAT SERVANT CONTROVERSY. RIGHTING CROWN-LOST LEADERS' WRONGS. CONTRADICTIONISM'S PLAGUE.

2 Sam.13: 1—21; 14; 23: 1-7; 1 Chro. 21: 1—22: 1; 27: 23, 24

[*After the first mention of certain ones they will be designated by their initials.*]

DAVID experienced a series of afflictions in the second half of his reign, so did our Pastor in the second half of his office as the executive of the Lord's Harvest work. These afflictions in David's case began in his family, and in our Pastor's case in the Bible House family at Allegheny. In the latter case the Bible House members who figured in the troubles were crown-losers. It will be noted that it was shown [ P'41, 148, (7) ] that Absalom (*father of peace*, 2 Sam. 13: 1) typed the Bible House family, especially in its leaders, and Amnon (Amnon, *faithful*), David's firstborn, the pilgrims. But in this chapter both of them represent crown-losers in these respective classes. Tamar (*palm*), a daughter, represents the publishing feature of Bro. Russell's executive power; and her being more closely related to Absalom than to Amnon indicates that the crown-losers in the Bible House family had more to do with this feature of Bro. R.'s executive power than crown-losers among the pilgrims. Her being beautiful (fair) represents the goodliness of this power. But unfortunately crown-lost pilgrims coveted the exercise of this power (Amnon . . . loved her). Various crown-lost pilgrims did this, *e.g.*, Messrs. Barbour, Paton, Von Zech, *etc.*; Mrs. Russell illustrates this in her efforts to control some things that would appear in the Tower, which was Bro. R.'s province to control; and M.L. McPhail also illustrates this in the matter of his hymnal. His theory was that while Bro. R. was the one to give the meat in due season, he was the one to furnish the hymns and music additional to the Hymns

of Millennial Dawn. Certain others of the pilgrims also had the publishing bee buzzing in their ears. For any of them to publish something with Bro. R.'s approval was in harmony with his pertinent power; but to covet so to do, and to do it without his approval was a violation, a symbolic rape, of his pertinent power. Some of these pilgrims so inordinately desired to use this power that they became spiritually sick (so vexed . . . sick . . . Tamar, v. 2). The power was a consecrated one (virgin); and at the outstart of this ambition the pertinent pilgrims were restrained from the wrong by the consciousness that for them to exercise this power would be evil (hard . . . anything to her).

(2) Certain ones of the Kohathite crown-losers (Jonadab [*Jehovah is noble*] . . . Shimeah [*wonder*] David's brother, v. 3) were closely attached to the executive-power covetous pilgrims; and as antitypical Kohathites they were especially subtile (very subtile). Their mental keenness, observing such pilgrims, made them aware that something was sapping progressively the latters' spirituality, which led them to inquire as to the cause (Why . . . king's son, lean from day to day . . . tell me, v. 4). These made known their desire to have the power to publish (Amnon . . . love . . . Absalom's sister). Antitypical Jonadab counseled that they should show their desire to publish in a sickly way that would curtail their pilgrim efforts (lay . . . bed . . . sick, v. 5) and attract Bro. R.'s sympathetic attention (thy father . . . see thee). Thereupon they should make request that they be allowed to publish certain things. We will use M.L. McP. to illustrate the course of antitypical Amnon. He as a pilgrim used considerable time in composing music for hymns, which proved an unhealthy thing, since it cut down his pilgrim service (bed . . . sick). This came to Bro. R.'s attention (thy father cometh to see thee . . . was come to see him, vs. 5, 6) and in their discussion of the matter M.L. McP. asked to publish his hymns (Tamar . . . meat . . . eat, vs. 5, 6). Bro. R. consented to his using his musical talent in a publishing way, since he claimed that thus he could better serve the Lord as a pilgrim, if he used

his musical talent as a relaxation in the pilgrim work (David . . . Tamar . . . dress him meat, v. 7). The result was the production by M.L. McP. of Zion's Glad Songs I and II (couple of cakes in my sight, v. 6). Part I Bro. R. published and introduced to the classes for use, not in the regular services, but in praise services; and Part II M.L. McP. published with Bro. R.'s consent and recommendation to the ecclesias for use in praise service (Tamar went . . . flour and kneaded . . . [two] cakes . . . baked, v. 8). Thus Bro. R.'s publishing power (she, v. 9) and office force (pan) were used to circulate these two parts of Zion's Glad Songs, in M.L. McP.'s favor (poured them out before him). The same general course was adopted toward Mrs. R.'s and other pilgrims' similar aspirations. (Since Barnabas and Mrs. R. were parallels in the parallel dispensations, we are to understand that God made her an exception to the rule that no sister should be a teacher in the Church). M.L. McP. was not content with the publication of Zion's Glad Songs, I, II (refused to eat). But Bro. R., thinking the regular Hymnal and the two parts of Z.G.S. enough for the singing needs of the brethren, refused to consent to publishing more parts, M.L. McP. having by that time prepared three more parts to Zion's Glad Songs. Hence M. L. McP. decided that he would, unknown to others (have out all men from me), publish the five parts in a cloth-bound book, as Zion's Glad Songs Complete, after he for a long time had failed to persuade our Pastor thereto. His coveted secrecy was secured, perhaps he believing that after the complete book would appear Bro. R. would sanction and recommend it to the classes (went out every man).

(3) He desired secretly to add to his three new parts the two parts that Bro. R.'s publishing power had sanctioned (bring the meat into the chamber, v. 10), claiming that thereby he would be refreshed (eat at thine hand). Unsuspicious of his purpose, Bro. R. consented to his taking the responsibility of the future circulation (a power of Bro. R.) of Parts I and II, as he requested (Tamar took . . . brought . . . to Amnon). After he was given the right to manage Parts I and II (brought

them . . . eat, v. 11), he in secret determined to seize hold of a part of Bro. R.'s publishing power not deputized to him (took hold of her) and determined to publish all five parts in one book, which was a determination to defile the pertinent power (Come lie with me). In his further deliberations on his purpose, this power through his conscience expostulated earnestly against his course (Nay . . . do not force me, v. 12). His conscience as to the misuse of this power pointed out the wrong as opposed to the ideals of God's people (ought not to be done in Israel). It also protested against its unprofitableness; for he feared that Bro. R. would oppose it, and, voicing his opposition, would make his venture unprofitable folly (do not thou this folly). Again, his conscience as to the misuse of this power showed him that shame would cleave to the power so used, a thing that he should have prevented (whither shall I cause my shame to go? v. 13). Moreover, his conscience as to his misuse of this power pleaded against the act as making him to be regarded as a fool among God's people (as one of the fools in Israel). Finally, his conscience as to his misuse of this power counseled him to seek Bro. R.'s consent to his use of his power to publish Zion's Glad Songs Complete (speak to the king . . . not withhold me from thee). But he stifled his conscience speaking as to his misuse of this power (would not hearken unto her voice, v. 14). His wilfulness proved stronger than his conscience speaking as to his misuse of this power (stronger than she); and he wilfully published Zion's Glad Songs Complete (forced her) and thus defiled Bro. R.'s pertinent power (lay with her). He sinned wilfully in this matter, as the following facts will prove. He ran the book through the press in 1907 and circulated it early in 1908. That year he fought the vow and came out against the Truth on the Sin-offering, Mediator and Covenants as a sifter (1 Cor. 3: 17). He acknowledged to Bro. Barton that, not those three doctrinal points, but Bro. R.'s refusal to sanction and recommend Zion's Glad Songs Complete, was what offended him—bitterness instead of

repentance of wrong. In Mrs. R.'s case and in that of others the very same things in principle were done.

(4) The unholy ambition of antitypical Amnon, as seen, *e.g.*, in Mrs. R. and Mr. McP., got them into trouble with Bro. R. and the whole Church, which embittered them toward him and his executive powers, so much so that it overtopped their former love for him and his executive powers as to publishing (hated exceedingly . . . hatred . . . was greater than . . . he had loved her, v. 15). This led them to renounce him and his pertinent powers as "that Servant" (*Arise, be gone*). This publishing power, voicing itself through the protests of the Church at this repudiation, told the evildoers by word and act that they had no justification for it (no cause, v. 16) and that this deed was worse than the raping of that power (this evil . . . is greater than the other). But their bitterness made them pay no heed to the protests raised at the pertinent repudiation (not hearken). They discussed the question of "that Servant" with their supporters (called his servant, v. 17) and gave them arguments allegedly disproving the doctrine that "that Servant" was an individual, alleging that it was a class, and with these arguments required their supporters to join the repudiation (*Put now this woman out*) and to prevent that doctrine to re-enter the sphere of their activity (*bolt the door after her*). Besides this publishing feature of our Pastor's executive powers he had other actual varied powers, *i.e.*, to direct the pilgrim, colporteur, volunteer, photo-drama, newspaper, extension, pastoral, correspondence, *etc.*, work and to direct the work at headquarters along the line of its various departments; for all these were works of consecration (such robes were the king's daughters that were virgins appareled, v. 18). Antitypical Amnon's supporters made the repudiation of Bro. R. as "that Servant" (*brought her out*) and hardened their hearts from permitting it to re-enter their sphere of activity (*bolted the door after her*). In the hearts of the brethren this publishing power mourned at the remembrance of the misdeed (*put ashes on her head, v. 19*), did violence to this power by overstressing it (*rent her garment of*

divers colors), mourned in their work (laid her hand on her head) and felt great sorrow (went on crying).

(5) The crown-losers in the Bible House family, especially in E.C. Henninges as to Mrs. R.'s pertinent course, and in A.E. Williamson as to Mr. McP.'s pertinent course, examined the situation as to its real nature in so far as this power mourned in the brethren (thy brother been with thee? v. 20). They counseled silence on the subject (hold now thy peace), made excuses for the evil-doers (he is thy brother) and bade them not to lay it to heart (regard not this). This misused power remained desolate in the sphere of the crown-losers in the Bible House family (desolate in . . . Absalom's house). This symbolic raping of Bro. R.'s publishing power greatly displeased him; and he expressed his disapproval in writing and speech, especially in the cases of Mrs. R. and Mr. McP.; it also showed itself as to the anti-ransomism writings of Mr. Barbour, the infidelism writings of Mr. Paton and the combinationism writings of Mr. Von Zech, all of whom abused Bro. R.'s publishing powers (David . . . very wroth, v. 21). The crown-losers in the Bible House family, particularly Messrs. H. and W., hid their hearts' disapproval of the sinning pilgrims (Absalom spake . . . Amnon neither good nor bad, v. 22). But they heartily disapproved of the wrong course (hated . . . forced his sister). After two full experiences, one in pilgrim matters and the other in Bible House matters, had been had by these crown-losers (after two full years, v. 23) those in the Bible House, especially in its leaders, were about to use brethren to make the Lord's people profitable in a limited sphere of Bro. R.'s executiveship (had sheepshearers in Baal [*lord*]-hazor [*court*]) on Christian character development (Ephraim [*doubly fruitful*] ; the better reading is *Ephron* [*gazelle like, i.e., graceful*]). The crown-losers in the Bible House, especially their leaders, invited participants in all the branches of service, whose types are given in 2 Sam. 3: 2-5 and their antitypes in P '41, 148, (7), *i.e.*, pilgrims, directors, helpers in secular affairs, colporteurs and volunteers, to share in this work (Absalom

invited all the king's sons). They also invited Bro. R. with the service branch brethren to cooperate in securing the Church's fruitfulness in grace, and the former to sanction it by his cooperation (came to the king, and said . . . let the king . . . servants go with thy servant, v. 24). This was a kind of work initiated by the Bible House family and not by Bro. R., who held himself and others back from taking part in this work, and who declined to have all partake in it, lest it become too much for the crown-losers in the Bible House to stand (king . . . Nay . . . not all now . . . chargeable, v. 25); yet these crown-losers coaxed him to participate therein, but in vain (pressed . . . not go); yet he sanctioned the effort (blessed him). Then they coaxed him to let the crown-lost pilgrims take part in this special effort (let . . . Amnon go with us, v. 26). But at first Bro. R. demurred, desiring that the effort be a limited one. (Why should he go). Then they coaxed further (pressed him, v. 27), until Bro. R. let the pilgrims and all the other branches of the work partake in the special effort of gaining from the Lord's people fruitfulness in the graces (let Amnon and . . . sons go).

(6) The crown-losers among the Bible House family cherished thoughts of revenge, and inoculated their supporters to cooperate with them in exacting that revenge, and commanded and encouraged them thereto (Smite Amnon; then kill him, fear not . . . commanded . . . valiant, v. 28). They were to do it while the unsuspecting guilty crown-lost pilgrims were cheerful with the privileges of the pilgrim work connected with teaching character building (Mark . . . merry with wine). At the given signal the supporters of the crown-losers in the Bible House publicly exposed antitypical Amnon as guilty; and this in every case killed the guilty ones in their pertinent influence (servants . . . did unto Amnon as . . . commanded, v. 29). This caused consternation among the participants in all branches of the work (all the king's sons arose) and each made away, taking support therefore of the special powers of its office (every man gat him up upon his mule, and fled). Rumor while these were fleeing exaggerated to Bro. R.

the compass of the misdeed of the crown-lost members of the Bible House into a public repudiation of every branch of the Lord's work, without exceptions (in the way, that tidings . . . slain all the king's sons . . . not . . . left, v. 30). This deeply distressed Bro. R., even unto violation of his graces (tare his garments . . . earth, v. 31). And in such acts his supporters cooperated (his servants . . . clothes rent). But Kohathite crown-losers, who had given the wrong advice to the crown-lost pilgrims, seeing through the actual situation, assured Bro. R. that the report was exaggerated (Jonadab . . . said, Let not my lord suppose . . . slain all . . . the king's sons, v. 32); and declared that only the symbolic rapists were publicly ruined (Amnon only is dead), a thing that the crown-lost members of the Bible House had determined on ever since the antitypical rape occurred (appointment of Absalom . . . determined from the day that he forced . . . Tamar). These then sought to comfort Bro. R. from the standpoint of the lesser loss than was feared (not take . . . heart . . . all . . . are dead, v. 33), since this was true only of the raping crown-lost pilgrims (Amnon only).

(7) Apprized of Bro. R.'s sharp disapproval, manifest by act and word, the crown-lost members of the Bible House mentally sought refuge in self-defense (Absalom fled, v. 34). And observers of Truth-people events (kept watch) took note that great throngs came in the ways of the Spirit (came much people . . . hill side [Mount of Olives]), as it were in pursuit of the crown-lost members of the Bible House (after him). Their advancing in the Lord's Spirit toward the unhindered sphere of Bro. R.'s executiveship moved the Kohathite crown-losers to assure him that their statement on the subject was correct (Jonadab . . . king . . . sons come . . . said, so it is, v. 35). Immediately the brethren in the various service branches presented themselves to him as uninjured by the crown-lost members of the Bible House (as soon . . . end of speaking . . . sons came, v. 36). But the ruin of the symbolic rapers caused them keen distress (wept), even as Bro. R. and his supporters felt keen distress (king . . . servants wept

very sore). The antitypical Absalom took refuge in devious ways of the flesh as the defender and exalter of self (fled . . . Talmai [ *furrowy*], Ammihud [*my people are great*], v. 37; Num. 13: 22), which always furnishes a bridge over which it seeks to make crown-losers pass to become sifters (king of Geshur [*bridge*]). But Bro. R. was sad continually for the ruin of the symbolic rapers (mourned . . . every day). Under selfish influences the avengeful crown-lost members of the Bible House in their leaders passed through three experiences: one as pilgrims, one as auxiliary pilgrims and one as elders (Absalom fled . . . Geshur . . . three years, v. 38). Bro. R.'s heart was set on winning these crown-losers to repentance, faith and faithfulness in consecration—in which they could again receive his confidence and favor (David longed . . . unto Absalom, v. 39); for he took comfort at the loss to him of the raping crown-lost pilgrims (comforted concerning Amnon), seeing grief's uselessness for such pilgrims (dead).

(8) The leading warrior pilgrims (Joab [*Jehovah is father*], Zeruiah [*balsamic or fragrance of Jehovah*], 2 Sam. 14: 1) saw the changed attitude of Bro. R. toward the avenging crown-lost members of the Bible House (perceived . . . heart . . . Absalom). And to effect their return to his favor they enlisted the support of members of the Allegheny Church, the supporter of Bro. Russell as the first of the two principal men of the Laodicean Church, who sound the seventh trumpet (sent to Tekoah [*trumpet*] . . . a wise woman, v. 2). In that church certain of the elders had by whispering undermined other elders, for which the congregation demanded a righting in the dismissal of such sinning elders. The leading warrior pilgrims concluded to use this condition as a means to effect a reconciliation between Bro. R. and the avenging crown-lost members of the Bible House. The only thing feigned in the sequence was the widowhood of the antitypical Tekoahites, *i.e.*, bereavement of their supporters (feign thyself to be a mourner), who was to exercise mournful qualities (mourning apparel) and to show no oil of

gladness (not thyself with oil) and to look like sad Christians of long duration (woman . . . long time . . . dead). Then they asked these to go to Bro. R. and tell him the story that they would put into their mouths (come to the king . . . this manner . . . put . . . mouth, v. 3). Various members of the Allegheny Church loyal to Bro. R. as of the seventh trumpeter, each going alone in a mourning, but deferential attitude, asked him to help them (woman of Tekoah . . . king . . . did obeisance, and said, Help, v. 4). The sympathetic Pastor inquired as to the trouble (king . . . What aileth, v. 5). Then each one alone and at different times, told (1) of their being without support (a widow . . . husband is dead), (2) of two contending groups among the ecclesia's elders differing over matters of their work behind closed doors (two sons . . . strove . . . field . . . none to part them, v. 6), (3) of the one set by a whispering campaign undermining the other set (smote . . . and slew him), (4) of the congregation demanding the dismissal of the wrong-doing elders (whole family is risen . . . said, Deliver . . . kill him, for . . . whom he slew . . . destroy the heir, v. 7), (5) that such a course would leave them utterly desolate (quench my coal) and (6) leave their supporter no posterity as elders (no name nor remainder). Bro. R. assured them individually that they could be at ease, and that he would give pertinent charges (king . . . Go . . . charge, v. 8).

(9) Then these brethren expressed the wish that if any trouble resulted, it be laid on them and the entire ecclesia (iniquity be on me . . . father's house, v. 9), with no prejudice upon him and his authority (the king and his throne be guiltless). Bro. R. told them that if any attempted to injure them they should refer him to him (king . . . ought . . . bring him to me, v. 10), and that such would no more injure them (not touch thee any more). They then solemnly besought Bro. R. to remember the Lord as hearing His promise not to permit the ecclesia in seeking to right the wrong to dismiss the slandering elders (remember . . . God . . . not suffer . . . destroy any more . . . my son, v. 11). He gave the

solemn assurance (Lord liveth . . . hair fall). Thus these wise brethren had gotten Bro. R. into a position in which he stood to the crown-lost avenging members of the Bible House just as the ecclesia stood to the slandering elders, whose side he had just promised to vindicate as against the hostile ecclesia—a position that was in principle opposed to that occupied by him against the avenging crown-lost Bible House members. All that yet remained was to point this out, and thus draw him back from his disfavoring the avenging crown-lost members of the Bible House. And this these wise members of the ecclesia, as per the main pilgrim warriors' plan, proceeded to do with great tact. Differentially they requested to speak further to him (Let . . . pray . . . word unto . . . king, v. 12), which request he granted (Say on). Then they pointed out the fact that he was doing to some of God's people the very thing that he had condemned in the ecclesia (Wherefore . . . such a thing, v. 13), thus condemning himself (speak . . . faulty), since he was not restoring to his favor the disfavored avenging crown-lost members of the Bible House (doth not fetch . . . his banished). Then they alluded to their helpless condition as to the disfavored ones on account of Bro. R.'s irreconcilability (die . . . water spilt . . . cannot be gathered, v. 14), which they showed was a course contrary to that of God toward His sinning people, despite His being impartial (neither . . . person . . . devise . . . banished be not expelled from him). Then they told that they came to him because of their fear of the ecclesia's course, in the hope that he would favor them against an injurious course of the ecclesia (come . . . afraid . . . may be . . . perform the request, v. 15), which request he granted (king . . . deliver . . . handmaid . . . destroy . . . inheritance of God, v. 16). Then they requested that the principle underlying his promise be applied for their comfort to the case of the avenging crown-lost members of the Bible House (word . . . comfortable, v. 17), since he was like a spirit-being messenger in his understanding of good and evil (angel . . . king to discern). This was God's favor to him (God . . . with thee).

(10) Of course by this time Bro. R. saw through the whole situation, and asked these brethren to reveal to him what he would ask (Hide not . . . that I ask, v. 18), which they promised to do (speak). Then he asked if the main warrior pilgrims had not used them to present the whole case (Is . . . Joab . . . in all this? v. 19). Assuring him solemnly of their conviction that his pertinent promise would not be altered by anyone (thy soul liveth . . . none can turn . . . from ought . . . spoken), they acknowledged that the main warrior pilgrims had conceived and managed the entire matter through them (servant Joab, he bade . . . put all these words . . . mouth . . . handmaid). They had done it to secure Bro. R.'s pertinent promise (fetch about . . . speech . . . Joab done this, v. 20). Then they expressed their appreciation of his discernment (wise, according to . . . an angel . . . all things). Thereupon, acknowledging that he had promised this thing (done this thing, v. 21), he charged the main warrior pilgrims to persuade the avenging crown-lost members of the Bible House to change their wrong attitude (bring . . . Absalom again). Deferentially these expressed their thanks (Joab . . . bowed . . . thanked, v. 22), assuring him that they were thus given evidence of his present favor to them (thy servant . . . found grace . . . fulfilled the request). Thereupon they went to the avenging crown-lost members of the Bible House in their dangerous heart's attitude of approaching a sifting condition (went to Geshur, v. 23), and persuaded them to change their entire attitude and heartily to come to the unopposed sphere of Bro. R.'s executiveship (brought Absalom to Jerusalem). But his attitude was only one of partial return of favor, for while he gave them back certain services that he had for their wrong withdrawn from them (turn to his own house, v. 24), he kept them more or less at arm's length (not see my face). With this situation they had to content themselves (returned . . . house . . . not the king's face). None among God's people had such goodly graces of character as these restored avenging crown-lost members of the Bible

House (none . . . praised . . . beauty, v. 25). They had overcome externally all faults (foot . . . head . . . no blemish in him). Large was their power in the Truth and its arrangements; for men like E.C.H., A.E.W. and F.W., were very expert in the Truth and in its arrangements (weighed the hair . . . two hundred shekels [about 100 ozs., 200 being a multiple of 10, the symbol of natures lower than Divine], v. 26) and Bro. R. regarded them to be such (after the king's weight). These avenging crown-lost members of the Bible House had especially three movements as theirs to supervise: the pilgrim, colporteur and volunteer movements (three sons, v. 27), and their office powers were semi-executive (daughter . . . Tamar), a good quality (fair).

(11) Throughout two sets of experience (dwelt two full years, v. 28): one with the public and the other with brethren in the sphere of Bro. R.'s unopposed executiveship (Jerusalem), antitypical Absalom continued in their Bible House work, but did not during this period receive again the former special favor shown them by Bro. R. (saw not the king's face). This moved them to turn to the main warrior pilgrims (sent for Joab, v. 29), to obtain their intercession with him for the return to them of his former special favor (sent him to the king). But these declined to consider the mission (would not come). The first effort was in connection with the work toward the brethren. They repeated the request, and that in connection with the public work (second time), which request was treated like the first (would not come). This moved antitypical Absalom to call their supporters' attention (said to his servants, v. 30) to the main warrior pilgrims' sphere of Harvest work (See, Joab's field) as akin to theirs (near mine). In it crown-losers were being developed (barley there), which proves that the incident occurred before Feb., 1908 — June, 1911, the eleventh hour, until when especially crown-losers were the main ones reaped, the Little Flock members mainly coming in Feb., 1908 — April, 1916 (Ruth 2: 23; Matt. 20: 9-16). Thereupon they incited their supporters to work injury upon this

sphere of antitypical Joab's service (set it on fire), which they did (field on fire), both at the Bible House, whence the direction of antitypical Joab's work went forth, and also among the ecclesiastas, by oppositional moves against it. This aroused the main warrior pilgrims (Joab arose, v. 31) to enter the sphere of antitypical Absalom's work (unto his house) and to demand an explanation of this injurious work (Wherefore . . . set my field on fire). They were told, because of their failure to respond to antitypical Absalom's appeals to intercede for them with Bro. R. (Behold, I sent . . . send thee to the king), and lay before him the question as to why they returned from the position of endangerment of becoming sifters or siftlings (Wherefore . . . Geshur? v. 32). In comparison it would have been better, they alleged, to remain in that position (good for me . . . there still) than not to have his former special favor. Then they asked them to say to him that either he should restore to them his former special favor (let me see the king's face), or if there was yet fault in them (iniquity in me), to dismiss them from the Bible House (kill me). The main warrior pilgrims undertook and fulfilled the mission (Joab came . . . told him, v. 33). After Bro. R. by act invited them to return to his former special favor (called for Absalom) they accepted it (he came) with submissive humility (bowed . . . face to the ground), and he made an affectionate response (kissed Absalom).

(12) After this full reconciliation (after this, 15: 1) antitypical Absalom at headquarters and branch offices, e.g., A.E.W. at the Bible House and E.C.H. at the branch office at Melbourne, Australia, built up for themselves a group of partisan supporters with pertinent views (chariots [literally, a chariot] and horses) and arranged for special announcers of their quasi-executive powers, both at the Bible House and among the ecclesia leaders and ledlings (fifty men to run before him). Diligently (arose early, v. 2) they made themselves prominent (stood . . . gate) as to every one who, coming, desired a solution of a controversial

matter by Bro. R.'s decision (any man . . . controversy . . . king for judgment), and expressed to him a personal interest in his case and ecclesia (Of what city art thou?) and received a proper answer (one . . . of Israel). They then showed themselves favorable to the litigants' side (matters are good, v. 3), and expressed sorrow that Bro. R. appointed no deputy to adjudicate the case (no man . . . hear thee). Then unholy ambition filled their hearts to desire to have Bro. R.'s power of adjudicating controversies of the brethren (Oh . . . judge . . . every man . . . to me . . . justice, v. 4). Moreover, if brethren would show themselves too deferential to them (any . . . to do him obeisance, v. 5) they prevented it (hand, and took him) and showed the special affection of intimacy (kissed him). In this way they did to all brethren coming to Bro. R. for adjudication of controversial questions (did . . . Israel that came . . . for judgment, v. 6), thus making themselves personally very popular among the guileless brethren, *e.g.*, so popular did A.E.W. make himself that at the Put-In-Bay Convention the conventioners to the number of 3,000 spontaneously gave him the Chautauqua salute, an honor hitherto and subsequently exclusively Bro. R.'s (stole the hearts . . . Israel). After their having four separate experiences, one each with the public, the ecclesiastas, the pilgrims and the Bible House family (*forty* years, a copyist's error for *four*, v. 7), early in 1908 Bro. R. prepared and had A.E.W. transcribe and send the vow to the pilgrims. He asked Bro. R. for permission in harmony with this vow, which he had taken, to work in a friendly cooperative way for its advocacy among the brethren (let me go and pay my vow . . . in Hebron [*friendship, cooperation*], v. 7), giving as his reason that while in a near sifted condition (Geshur, v. 8) he had promised the Lord that if he would be restored to his former full service (bring me . . . Jerusalem) he would serve the Lord in any way open to him (serve the Lord). Bro. R. encouraged him to advocate the vow in prosperity (king . . . Go in peace, v. 9), which he proceeded to do (arose . . .

Hebron). In secret he worked on brethren to arouse them against Bro. R. as a muddler. Among others he convinced of this A.H. MacMillan and J.H. Giese, the Society's vice-president, who concluded that the cure was Bro. R.'s exclusion from the presidency and the election of A. E. W. thereto. These and others the latter sent out to set this plan into operation among the brethren, e.g., A.H.M., April, 1908, approached the writer with this object in view, inveighing much against Bro. R.'s alleged muddling, but received such a rebuke for it as helped sober him up and draw him away from the conspiracy. Others did this throughout America, especially at the Bible House. E.C.H. did this in Australia (sent spies . . . saying . . . hear . . . trumpet . . . say, Absalom reigneth in Hebron, v. 10).

(13) Unsuspicious of what the leaders intended (simplicity . . . knew not, v. 11) others, crown-losers, joined in the cry of correcting muddling, not intending to further a conspiracy (two hundred men,—a multiple of ten, typing here crown-losers), but leaving the sphere of Bro. R.'s unopposed executiveship, deceived into believing him a muddler (out of Jerusalem). While engaged in the Lord's service (offered sacrifices, v. 12), they sought to get the weightiest and most sober brethren on their side, both at headquarters and afield (sent for Ahithophel [*brother of folly*, in allusion to what they became as sifters], Gilonite [*circuitous*, in allusion to the round-about way in which they later went about things]). These included J.H.G. perseveringly, and temporarily A.H.M. and W.E. VanAmburgh, the latter two drawing back when they saw the real trend of affairs. The conspiracy, strong, spread (conspiracy . . . increased). Its spread appeared in one of its expressions at the Bible House. Taking the pose of a Sir Galahad, the pure defender of women's chastity, A.E.W. called in June, 1908, a meeting of the Bible House family and therein charged Bro. R., in his presence, with violating the vow by allegedly caressing Bible House sisters. Asked how he knew this, he replied that he had heard it, but not seen it. Bro. R. promptly

charged him with acting on hearsay. Then, saying that he desired each one to say of the charge what he or she knew from sight or experience, but not hearsay, he asked every member of the Bible House in turn, if they saw him do it, or did he do it to any of the sisters present. Unanimously the Bible House family, asked individually in the presence of the whole family these questions, answered, No, to both. In the discussion which followed A. E.W. stated that he no more had confidence in Bro. R., to which the latter replied, "If that is true, I now withdraw my confidence from you, and dismiss you as my private secretary." He gave him work of minor importance at the Bible House and under less externally agreeable conditions. Wearying of these he and his wife left the Bible House, becoming colporteurs. But the leaven so begun worked on: he drew away after him a goodly number of the Bible House family and congregation, all more or less disgruntled over the vow. Because of W.E.V.'s luke-warmness at the above-mentioned Bible House family meeting, Bro. R. dismissed him as manager, and appointed R.H. Hirsh as such, because of his efficient defense of Bro. R. This and connected acts before and after that meeting occurred during the early part of the eleventh hour, when God called more into the Harvest than in any other of the previous call hours. The Lord evidently had before cast off thousands as lapsed crown-holders, which accounts for the eleventh hour sifting being the greatest in point of numbers of the five reaping siftings (Matt. 20: 1-16; 1 Cor. 10: 5-14). All these events announced to Bro. R. that the hearts of the less faithful were with antitypical Absalom (messenger . . . hearts . . . Israel are after Absalom, v. 13).

(14) David's leaving Jerusalem represents Bro. R.'s losing the sphere of his *unopposed* executiveship in the Lord's work, as David's return to Jerusalem represents Bro. R.'s regaining such. For the most prominent member of the Bible House, A.E.W., the ablest head of a branch office, E.C.H., the vice-president of the Society,

J.H.G., the ablest pilgrim next to Bro. R., M.L. McP., and their large following, to oppose his executiveship in the sphere of the Lord's work proves that he had lost antitypical Jerusalem. Hence he earnestly exhorted the faithful to activities not connected with such unopposed executiveship (said . . . servants . . . Jerusalem . . . flee . . . escape from Absalom . . . make speed, v. 14). For a while matters threatened his effacement from leadership in the work, so numerous did the opponents become; and he feared surprise blows to be dealt him and his supporters (lest . . . suddenly . . . smite . . . sword). The faithful promised loyal support and cooperation, *e.g.*, we knew nothing of any of these troubles until Oct., 1908, and that during a visit at the Bible House, and immediately assured our Pastor that he could depend upon our loyal and hearty cooperation, which was given without stint against the sifters, which partly affected our breakdown with mental weariness (servants said . . . ready to do . . . king shall appoint, v. 15). Bro. R. took all his office powers, equipment and helpers with him (king . . . household after him, v. 16). But he left there all his secular corporations and companies, *e.g.*, the Society, the U. S. Investment Co., the Solon Co., the United Cemeteries Co., *etc.*, to look out for his secular affairs (ten . . . concubines . . . house). In this way he left the sphere that had been his in unopposed executiveship (went forth, v. 17), his supporters accompanying him (all . . . after him) into the exercise of his office in a condition far removed from non-opposition (far off). His thoroughly faithful, *i.e.*, Little Flock, supporters were with him (servants . . . beside him, v. 18); and as his advance guard the refuters, *viz.*, controversial crown-lost pilgrims (Cherethites, *cutters*), the messengers, *viz.*, crown-lost auxiliary pilgrims (Pelethites, *runners*) and hard pressed, *viz.*, crown-lost elders (Gittites, *winepress*), good and evil (600 = 100 [a multiple of 10, the number of natures lower than Divine] X 6 [evil, *i.e.*, crown-losers who had lost out by the skin of their teeth] before the king).

(15) To their leaders (Ittai, *strong*, v. 19) Bro. R. suggested (2 Kings 2: 6), not by words, but by his acts and attitude toward them, occasioned by their less faithful conduct, *e.g.*, A.H.M., W.E.V., two refuters, Clayton Woodworth, a messenger, and many elders as other antitypical Gittites, *e.g.*, the bulk of those in the Allegheny Church, that they associate not themselves with the loyal ones (Wherefore goest thou also with us?), but occupy themselves with their own work and natural leaders (return to thy place . . . king), since they were crown-losers (stranger) in a foreign sphere (exile). Recently made crown-losers (camest but yesterday, v. 20) they were not to be involved in his vicissitudes (up and down . . . whither I may). Thus his acts and attitude spoke to their leaders and ledlings (return thou . . . thy brethren) and at the same time bespoke for them the Lord's blessing of mercy and truth for them (mercy and truth be with thee). By their acts and attitude (2 Kings 2: 6) these leaders (Ittai, v. 21) solemnly vowed to stand by Bro. R. until the end (in what place . . . in death or life, even there . . . servant). Thereupon he by word, act and attitude encouraged these to continue as an advance guard (said . . . pass over, v. 22), which they did (passed over), with all their supporters and adherents (men . . . little ones that were with him). Much audible sorrow prevailed among the loyal over the sifting (wept with a loud voice, v. 23), but they adhered to Bro. R. in his loss of his unopposed sphere of executiveship (passed over). He himself went onward away therefrom beyond the confused ones (king . . . Kidron, *turbid*), all the loyal doing the same (passed over), toward an isolated condition (toward . . . wilderness). The crown-retaining leaders and ledlings of the priesthood (Zadock [*righteous*] . . . Levites, v. 24) did the same, ministering the due Truth (bearing the ark), which they did not give advancingly until all the loyal had left the unopposed sphere of Bro. R.'s executiveship (set down the ark . . . until all . . . passing out). A little later the leading loyal crown-lost members of the priesthood

joined in this activity (Abiathar, *father of abundance*). Bro. R. required that the crown-retaining leading priests keep active the Truth as due in the unopposed sphere of his executiveship (Carry back the ark . . . city, v. 25), he expressing the hope that God's favor might restore him to giving the due Truth and to executing his office in a Bible House family wholly in harmony therewith (favor . . . bring me again, and show me both it and his [its] habitation), but that if the Lord should not desire so to favor him (no delight in thee, v. 26), he was resigned to submit to whatever the Lord desired to do to him (do . . . seemeth good).

(16) Bro. Russell called their attention to the fact that they had the prophetic gift as the main Little Flock leaders, who from the standpoint of the warrior picture were the same brothers as are typed by the six chief warriors of antitypical David: Bros. Russell, Johnson, Barton, the two Edgars and Hemery (Zadock, a seer, v. 27). These were, together with the leading crown-lost priests and certain special representatives of each of these two classes of priests, to go back to the unopposed sphere of Bro. R.'s executiveship, *i.e.*, to the Bible House members who heartily cooperated with Bro. R. as against those of its members who joined the sifting party (return . . . Ahimaaz [*brother of strength*] . . . Jonathan [*Jehovah gives, or Jehovah's gift*]), telling them that in a known isolated condition he would await a true report that they would send by their special representatives (tarry in the plain of the wilderness . . . word . . . certify me, v. 28). The main crown-retaining and crown-lost priests (Zadock . . . Abiathar, v. 29) followed his suggestions of vs. 25-28 (ark . . . Jerusalem; and they tarried there). Bro. R. exercised the Holy Spirit amid hard trials (went . . . ascent of Mount Olivet, v. 30), performing the symbolic journey with a heart sad over the situation (wept as he went up), with deep humiliations (head covered) and conduct manifest to all (barefoot). All of the cooperating faithful (all . . . with him) also suffered great humiliations at the hand of the sifters (covered . . . head), sad at

heart over the situation as they walked the ascending steps of the Holy Spirit (went up, weeping). To Bro. R. brethren brought the tidings that some of his most trusted counselors, *e.g.*, Messrs. M.L. McP., J.H.G., F.W. Reed, *etc.*, were favoring the schemes of the ambitious would-be successor of Bro. R. (Ahithophel . . . conspirators with Absalom, v. 31). Hearing this, Bro. R. prayed the Lord to make foolish their advice (turn . . . into foolishness). After Bro. R. had amid trialsome experiences reached the height of the Spirit's pertinent development (David . . . top of the mount), where he sacrificed (worshiped), there came to him his specially trusted friends in so deep mourning as to do violence to their graces, *e.g.*, Bros. A.H.M., J.D. Wright, W.M. Wright, J.H. Cole, W.E. Spill, *etc.* (Hushai [*quick*], Archite [*constant*] . . . with his coat rent, and earth upon his head). Bro. R. assured them that if they openly supported him they would impede instead of help him in the undercover service that he desired them to do (passest on with me . . . burden unto me, v. 33), assuring them that if they would outwardly associate themselves as supporters of the sifting leaders (return . . . Absalom . . . thy servant, O king, v. 34) as they had supported him (as . . . father's servant), they might be able to confound the advice of his former, but now traitorous advisers (mayest . . . defeat . . . Ahithophel), assuring them that they would have as cooperators the main crown-retaining and crown-lost priests (hast . . . Zadok and Abiathar), to whom they might report anything revelatory of the sifters' plans (thing . . . hear . . . king's . . . tell . . . the priests, v. 35), who by their respective special representatives would send him the information given by them (two sons . . . by them . . . send . . . everything . . . hear, v. 36). These as Bro. R.'s confidants did as asked (so . . . came into the city, v. 37). And the sifting leaders gave their attention to Bro. R.'s sphere of executiveship (Absalom came to Jerusalem).

(17) Shortly after the end and success of this trialsome experience (a little past the top, 16: 1) there

came to our Pastor brethren who had been active toward the public (Ziba, *planter*) in the work of winnowing the most faithful crown-lost brethren from Babylon to the Truth (Mephibosheth, *destroyer of shame*). These brought as refreshments for God's faithful and tested people certain well-arranged thoughts on the Sin-offerings and the Mediator (couple of asses saddled), abundance of food on the New Covenant (two hundred loaves of bread) and the sweet hopes and principles of conduct for the world through the New Covenant (raisins . . . summer fruits) and some lighter truths (bottle of wine). On Bro. R.'s inquiry as to what they meant by these (meanest thou by these, v. 2), they replied that the Sin-offerings and Mediator teachings were for the faithfuls' use (asses . . . household to ride on), the New Covenant character teachings were for the warriors' use (bread and summer fruit for the young men to eat), the easier doctrines for the refreshment of the fainting ones in their isolation (wine . . . faint in the wilderness may drink). No doubt no mention of the raisins was made by Ziba, because the sweet hopes were for all. Bro. R. desired to know on whose side stood those more faithful crown-losers who had been such in the nominal church in association with antitypical Saul, the crown-lost leaders, and who as such came into the Truth (Where is thy master's son [Mephibosheth]? v. 3). The Truth workers toward crown-lost ones in the nominal church answered that they had remained in the sphere of his executiveship (abideth in Jerusalem), in the hope that they might now become the crown-lost leaders in the nominal church (today . . . Israel restore me the kingdom of my father). In reply Bro. R. gave to them the whole service toward the nominal church more faithful crown-losers as their own, whereas formerly they had worked in the interests of antitypical Mephibosheth (thine are all . . . Mephibosheth, v. 4). Antitypical Ziba humbly expressed by word and act the desire of gaining his favor as their director (humbly . . . find grace).

(18) Bro. R. coming among the warriors (came to Bahurim, *young men*, v. 5), from among them there

came, in spirit like antitypical Saul (of the family . . . of Saul), certain famous ones in the nominal church, doctrinal teachers, like Messrs. Sunday, Moorehead, Biederwolf, Gaebelein, Haldeman, Ellis, Ross and a host of others, also certain prominent Truth people who were akin in spirit to antitypical Saul, including also the sifting leaders (a man . . . Saul . . . Shimei . . . [famous] . . . Gera [*grain*]; Num. 16: 1, 2). These greatly spoke against him (cursed). They hurled at him and his supporters their doctrinal arguments (cast stones at David . . . servants, v. 6), the faithful and the warriors protecting him (people . . . mighty men . . . right . . . left). They slanderingly challenged him to debate (come out, v. 7), calling him a symbolic murderer of their brethren (bloody man) and a worthless one (man of Belial, *worthlessness*). They asserted that God was punishing him for all the refutations that the nominal church and Truth crown-lost leaders and ledlings had suffered at his hand (returned . . . blood . . . Saul, v. 8), instead of the former of whom, they charged, he was directing the Lord's people (stead . . . reigned), that in punishment of his alleged misdeeds God was giving his executive powers into the hand of certain ones whom he had developed (delivered the kingdom . . . thy son . . . thy mischief) and that this was so because of his alleged refutative evils (bloody man). This railing aroused the main warrior leaders among the auxiliary pilgrims (Abishai [*father of gift*], Zeruiah, v. 9). They demanded to know why such wicked sectarians be allowed to slander the Lord's servant (dead dog curse . . . the king). Then they offered to cut away their theory (I pray . . . take off his head). Bro. R. disclaimed affinity to the spirit of the main warrior pilgrims and the main warrior auxiliary pilgrims (What have I . . . you . . . Zeruiah? v. 10), and said they should be permitted, as it evidently was permissively willed by God for them, to speak evil to and of him (let . . . the Lord hath said . . . Curse); hence he charged that none should call them in question (say, Wherefore . . . so). He further said to the main auxiliary

pilgrim warriors and to his other supporters (said to Abishai . . . servants, v. 11) that if those whom he had developed (my son) were seeking to take from him his official life (seeketh my life), certainly it was a small thing that those who had the spirit of antitypical Saul should do the same (much more . . . Benjamite do it). Hence he counseled that they be unhindered in their slanders (alone . . . curse), since God desired him to experience this at their hands (the Lord hath bidden), adding that perhaps God would pity his trouble and would return him good for the present slanders (look on mine affliction . . . requite me good for his cursing, v. 12). As he and his supporters continued in the Lord's way those slanderers followed alongside them with their evil speeches, hurling doctrinal thoughts and alleged guilty acts against them (David and his men went . . . Shimei went . . . over against him, and cursed . . . threw stones . . . cast dust, v. 13). He and his supporters were exhausted and became refreshed by the Lord's Spirit, Word and providence (became weary, and refreshed themselves there, v. 14).

(19) The sifting leaders, their supporters, the less faithful ones of the Lord's people, and their advisers came into the sphere of Bro. R.'s executiveship (Absalom . . . Israel, came to Jerusalem, and Ahithophel, v. 15). Bro. R.'s secret friends approached the sifting leaders hailing them as now having his office (Hushai . . . come unto Absalom . . . said to Absalom, God save the king, v. 16). Knowing Bro. R.'s great kindness to them, the sifting leaders upbraided them as ungrateful to their benefactor (Is this thy kindness to thy friend? v. 17) and demanded why they did not adhere to him (why . . . not with thy friend). These replied that God's providence and His people's and their warriors' choice were their executives and to them would they cleave (whom the Lord . . . choose, his will I be . . . abide, v. 18). Furthermore, they repeated their intention to support the sifting leaders (again, v. 19), argumentatively as a question (whom should I serve?). Then they answered, still by a question as before (not . . . his son?),

and pledged the same quality of service to the sifting leaders as they had given Bro. R. (served . . . father's presence . . . thy presence). Convinced of their support, the sifting leaders asked their counselors to advise among themselves as to what they should do (said Absalom to Ahithophel, Give counsel . . . do, v. 20). These advised that the sifting leaders should defile with defamations Bro. R.'s corporations and business companies now in charge of affairs (Go in . . . concubines . . . keep the house, v. 21), hearing which would make their supporters believe that Bro. R. would all the more abhor them for it (Israel shall hear . . . abhorred of thy father), and this would make them stronger in their support of them (hands . . . with thee be strong). Accordingly, they prepared them an operational center publicly (spread . . . tent upon the top of the house, v. 22) and publicly the sifting leaders defamed Bro. R.'s corporations and business companies (went in . . . concubines . . . all Israel). The sifting leaders' counselors in those times were regarded as sure as the counsels of God's Word (counsel of Ahithophel . . . in those days as . . . the oracle of God, v. 23). Thus did Bro. R. and the sifting leaders regard it (counsel of Ahithophel both with David and with Absalom).

(20) These counselors further advised the sifting leaders (Ahithophel said unto Absalom, 17: 1) that they should be permitted to choose what they considered a sufficient number of selected controversialists, and with these immediately, while matters were still obscure, go after Bro. R. (choose out twelve thousand . . . pursue after David this night), overtake him while he was fatigued and weak (come upon him . . . weary and weak, v. 2), frighten him (make him afraid), scatter all his supporters (the people . . . shall flee) and overthrow him alone (smite the king only) and reduce all his supporters to loyalty to the sifting leaders (all the people unto thee, v. 3), which would give the sifting leaders what they desired (the man [literally, everyone] thou seekest), everyone as their supporters (as if all returned). And this would give the whole brother

hood peace under the sifting leaders (all . . . in peace).

(21) This advice struck all as sound (pleased Absalom . . . elders, v. 4). But the sifting leaders wanted the advice of the recent accessions, Bro. R.'s secret friends (Call now Hushai . . . hear . . . saith, v. 5). The sifting leaders told these the advice of the counselors (Absalom . . . saying, Ahithophel . . . this manner, v. 6), asking if they should conform to it. If they thought not, let them then advise (shall we . . . saying? if not; speak thou). Bro. R.'s secret friends tactfully admitted the advice to be good in general, but not at that time (counsel . . . not good at this time, v. 7). They gave as deterrents the reasons that Bro. R. and his warriors were strong (thy father and his men . . . mighty, v. 8), and at that time were too desperate, even as Protestantism openly despoiled of members (chafed . . . bear robbed of her whelps in the field); furthermore as a controversial warrior Bro. R. would not make his campaign with civilians (man of war, and will not lodge with the people). He doubtless was laying out secret schemes for safety by arguments (hid in some . . . place, v. 9). Moreover, if but a few of the sifting leaders' supporters were refuted in the conflict's beginning (some . . . overthrown at the first) Bro. R.'s adherents, hearing of it, would send out the report (heareth will say) that the sifters' followers were overthrown (slaughter . . . Absalom), which would discourage even the bravest of their followers (valiant . . . as the heart of a lion, shall utterly melt, v. 10). This, they urged, must be considered, because, as was well known, Bro. R. and his supporters were able and brave controversialists (mighty . . . valiant). Proceeding, they advised that, firstly, all winnable to their side, which would be the measurably unfaithful, be gathered to them throughout the Truth world (counsel that all Israel . . . gathered . . . Dan even to Beer-sheba, v. 11), because they would thus be a great and innumerable multitude (as the sand . . . multitude); and secondly, the sifting leaders personally lead the controversy (battle in thine own person). Thus they would meet him in controversy on his pertinent

subjects (come upon him in some place . . . found, v. 12). They would then overspread him and his unobservedly and completely (light upon him as the dew. . . ground) and overthrow everyone of them without exception (not be left . . . one). And, finally, they said that if he should seek safety in a fortified religious government (into a city, v. 13), all of antitypical Absalom's supporters by strong arguments (all Israel bring ropes) would pull their position into, and submerge it by, the Truth, unto an utter overthrowal of his points (draw . . . river . . . not one small stone found there). The sifting leaders and all their followers (Absalom . . . Israel, v. 14) voted this counsel better than that of antitypical Ahithophel (counsel of Hushai . . . better than . . . Ahithophel). It was God himself that had arranged for the wise advice of the latter to be defeated (Lord . . . defeat Ahithophel), in order to bring defeat upon the sifting leaders (bring evil upon Absalom).

(22) Bro. R.'s secret supporters repeated the different counsels of the two sets of pertinent advisers to the crown-retaining and crown-losing priestly leaders (Hushai unto . . . priests, Thus . . . Ahithophel . . . thus . . . I, v. 15). They counseled these priestly leaders to send in all speed word to Bro. R. not to take a position in uncertainty in an open state of isolation (send quickly . . . Lodge not this night . . . wilderness, v. 16), but to go quickly beyond the inimical and misinformed peoples of Christendom (speedily pass over [the Jordan]), otherwise a complete defeat might overtake him and his (lest . . . swallowed up). The special representatives of the leading priests took their position beside the Bible as the source of cleansing conduct (Jonathan and Ahimaaz stayed by En-rogel [*fountain of the fuller*, i.e., cleanser of garments], v. 17), avoiding a public entry into such a position (not seen to enter into the city). The Bible House family through certain of its members made known to these the news to bring to Bro. R. (a wench [literally, *the maid servant*] . . . them). These delivered the message to Bro. R. (they . . . David). But the sifters had their spies on

the watch, one of whom understanding the situation reported it to the sifting leaders (a lad saw them, and told Absalom, v. 18). But the two special representatives quickly avoided the argument efforts of the sifting leaders to intercept them (they went . . . quickly), by mingling with some of the warriors (man's house in Bahurim). Amid their sphere of service was the pertinent Truth (a well in his court), in which they took refuge against the sifters' efforts to inveigle them into their argument meshes (whither they went down). The helpers of these warriors (the woman, *i.e.*, wife, v. 19) hid the pertinent Truth exposition and the involved brethren (spread a covering . . . mouth) and set forth old prepared truths thereover (spread ground corn thereon) and thus hid the messengers (not known). When the sifting leaders' emissaries reached these with their propaganda and investigation (servants . . . woman, v. 20), and sought to find out the doctrinal and ethical position of the special representatives of the priestly leaders (Where), these helpers told them that they had advanced to other doctrinal and ethical positions (gone . . . water; literally, the waters). Their investigations were fruitless; and they in thought wandered to the sifting leaders in their views as to Bro. R's sphere of executiveship (sought . . . not find . . . to Jerusalem). After these had left off their investigations, the special representatives turned away their attention from the concealing truths (departed . . . out of the well, v. 21), divulged to Bro. R. the counsel of the sifters' counselors (counseled) and urged him to take up a position quickly beyond the slander-produced opposition of the peoples of Christendom (pass quickly over the waters). This Bro. R. and his adherents did by the time that the eleventh-hour advancing Truth dawned upon them (David . . . people . . . passed over Jordan by morning light, v. 22), none of the faithful being lost (lacked not one . . . not gone over Jordan).

(23) Chagrined that their advice was not followed (saw . . . not followed, v. 23), the counselors, prepared and then supported by their elaborated theory

(saddled his ass), betook themselves to their office function (house . . . city) on the sifters' side, in a pique, and after arranging their affairs (put . . . order), effaced themselves as counselors, and left the memory of themselves as foolish brethren (buried in the sepulchre . . . father). Bro. R. started to campaign on (1) high calling truths, particularly on the Ransom, Sin-offerings, the Sarah Covenant and Mediator, and (2) restitution truths, particularly on the various features of the New Covenant (came to Mahanaim [*two camps*], v. 24). The sifting leaders and their adherents went in thought beyond the hostile peoples of Christendom (passed over Jordan, he . . . Israel). The sifting leaders, *e.g.*, E.C.H., M.L. McP., A.E.W., *etc.*, put burdensome warriors to the fore amid their warriors (*Amasa [burden]*, v. 25), instead of the main controversial warriors on Bro. R.'s side (Joab). These had been closely affiliated with the ablest of Bro. R.'s main warriors; for they were excellent in ability (*Ithra, excellence*), of a sunny disposition (*Abigail, father of exultation*), acute (*Nahash, serpent*), and reputable, but, as the sequel shows, careless and indolent (*sister of Zeruiah, fragrance of Jehovah*). The sifting leaders and their adherents took their position on the New Covenant (pitched . . . Gilead [*heap of witness*], v. 26). After Bro. R. took his controversial position on certain high calling and restitution truths (come to Mahanaim, v. 27), steadfast, acute, abounding and kindred pilgrims (*Shobi [abiding one]*, *Nahash [serpent]*, *Rabbah [greatness]*, *Ammon [of the people]*), spiritual, saintly and free-trader auxiliary pilgrims (*Machir [trader]*, *Ammiel [God's people]*, *Lodebar [no pasture]*) and strong elders (*Barzillai [iron-like or steel-like]*) rallied to him, bringing doctrinal (beds, v. 28), controversial (basins) and cleansing (earthen vessels) helps for the approaching controversy, also high calling, *i.e.*, Divine, doctrinal food (wheat . . . pulse [seven, Divine, kinds of food are here enumerated]) and ethical food, for developing hope (honey, v. 29), love (butter), obedience (sheep) and faith (cheese of kine) as spiritual food for Bro. R. and his adherents

(David . . . people . . . to eat); for these three classes of Truth servants reasoned that the Truth people desired the deep (hungry) and the surface (thirsty) things of the Word, and were in need of refreshment (weary) in their isolation (wilderness).

(24) Bro. R. described in the Tower and discourses the characters and equipment of his 1908-1911 controversialist helpers (numbered . . . with him, 18: 1) and set main and subordinate leaders among them (captains . . . over them). The pilgrims had as their leaders the main controversialist pilgrims (a third . . . Joab, v. 2); the auxiliary pilgrims had as their leaders the main controversial auxiliary pilgrims (a third . . . Abishai) and the elders had as their leaders the main controversial elders (a third . . . Ittai). Bro. R. as executive was set on going into the controversy locally (I . . . with you myself). To this the brethren demurred (not go forth, v. 3), giving as the reason that their loss was inconsequential, but his of great weight, in the esteem of the sifters (not care for us . . . art worth ten thousand of us). Hence from his position as executive, *i.e.*, through the Tower, at the office, he was to help them (succour . . . city). To this Bro. R. yielded (will do, v. 4). Bro. R. took as executive a public stand and viewed the controversialists pass by in their organized forms (stood by the gate . . . people . . . thousands). Bro. R. charged the three groups of leaders of the three divisions of controversialists (commanded Joab, Abishai and Ittai, v. 5) for his sake to deal leniently with the sifting leaders (gently . . . with . . . Absalom). The charge being given in the Tower, all controversialists heard it (all . . . heard). All set themselves to enter the controversy against the less faithful brethren (people went . . . Israel, v. 6). It occurred very fruitfully among the great ones of God's people (battle . . . wood of Ephraim [*doubly fruitful*]). The sifting warriors were refuted by Bro. R.'s warriors (Israel were slain . . . David, v. 7), with a great refutation (great slaughter) of crown-losers (twenty thousand, a multiple of 10—10 X 10 X 10 X 10 X 2).

It was a widespread controversy, covering especially the Ransom, Atonement, Sin-offerings, Hidden Mystery, Mediator, the three Covenants and many related subjects (battle . . . country, v. 8). The great ones did more refuting than the other controversialists (wood devoured more . . . sword). The sifting leaders, E.C.H., A.E.W. and M.L. McP., strove with Bro. R.'s supporters (met . . . David, v. 9), supported by their teaching (rode upon a mule), which brought them respectively into contact with Bros. Crawford, MacMillan and Johnson respectively (thick boughs), as parts of the leading controversial pilgrims (a great oak; 2 Sam. 21: 18-21); and their teaching powers were caught in controversy by these three (caught . . . oak), which publicly exposed them as errorists (taken up) and severed them from their teaching (mule . . . went away), and left them hanging inescapably, without a standing (heaven and earth).

(25) Observant brethren saw the sifting leaders publicly proven errorists (saw it, v. 10) and informed the main pilgrim controversialists of the event (told Joab . . . hanged in [on] an oak). That they did not complete the refutation, and drive them into such straits as would lead them to the second death, astounded these (Joab said . . . sawest him . . . not smite . . . ground? v. 11), who told them that they would have given them a good measure of Truth as a reward (ten shekels of silver) and special opportunities of service (girdle). They replied that though they were offered the full Truth (a thousand, v. 12), they would not complete the refutation of the sifting leaders and drive them into the second death (not . . . king's son), since they heard Bro. R. charge the three groups of leaders to prevent any from so fully refuting those sifting leaders as to drive them into the second death (in our hearing . . . saying, Beware . . . Absalom). Moreover, they declared that if they had done it, they would have erred mortally (life, v. 13), since nothing of that kind could be concealed from Bro. R.'s knowledge (hid from the king), yea, that

even the main controversialist pilgrims would have opposed them (set thyself against me). These pilgrims, declaring that they could waste no more time with these (not tarry thus with thee, v. 14), powerfully armed themselves with sharp deadly teachings on the Sin-offering, Mediator and Covenants (took three darts in his hand) and with them completed the refutation of the three main sifting leaders with such violence as drove the latter into extremes of resentment which destroyed their Holy Spirit (thrust . . . heart), while as proven errorists they were as yet not completely refuted (yet alive . . . oak), their special helpers, crown-losers (ten, v. 15), sharing with them in the violent refutation (slew him). The main controversialist pilgrims gave the signal to cease controverting (blew the trumpet, v. 16), which made the Truth warriors refrain from further controverting against the less faithful (returned . . . Israel). Truth warriors issued very evil reports among their leaders against the sifting leaders (cast him into a great pit, v. 17), and hurled many Truth teachings at them (very great heap of stones upon him); and all the less faithful gave up their controverting for the sifting leaders (Israel . . . tent). These sifting leaders had set forth memorials of themselves to preserve their fame, just outside Bro. R.'s sphere of executiveship (pillar . . . king's dale [valley of Jehoshaphat], v. 18), alleging as their reason that they had no movement which would preserve their fame (no son . . . in remembrance). They gave the memorial of their fame the reputation that they had acquired (called . . . own name), which continues so (Absalom's place).

(26) The special representatives of the chief crown-retainers requested to bring Bro. R. the tidings of the defeat of the sifters and siftlings (Ahimaaz . . . bear the king tidings . . . avenged . . . enemies, v. 19). Fearing that these would tell of what they had done to the sifting leaders (king's son is dead, v. 20), the main controversialist pilgrims refused that request (Joab . . . not . . . day), promising them a future opportunity

(another day), but not that day (this day . . . no tidings). But they commissioned some secularists to announce to Bro. R. the outcome of the controversy (Cushi [*swarthy, black*] . . . seen, v. 21). These accepted the mission respectfully, and departed to tell what they had seen (bowed . . . ran). Again the special representatives of the chief crown-retaining priests requested to bring Bro. R. tidings (said . . . again . . . run, v. 22). Again they refused these permission, alleging that they had nothing to report (no tidings). These still persisted in their request (let me run, v. 23). The main controversialist pilgrims yielded to the importunity of the third request (Run). These made directly toward Bro. R. (way of the plain) and overtook and passed the worldling messengers (outran Cushi). Bro. R. took a very public position on both the high calling and restitution (sat between two gates, v. 24). Observers in public took a yet more vantage place for observation and strength (roof over the gate unto the wall) and scrutinized their surroundings (lifted up his eyes) and noted some messengers approaching unattended (a man running alone). These reported it to Bro. R. (told the king, v. 25), who answered that if unaccompanied they were messengers (alone, there is tidings). The messengers approached (he . . . drew near). The watchers saw other messengers approach (another man running, v. 26) and told it to some of Bro. R.'s helpers (man running alone). Bro. R. concluded that they also were bringing news (tidings).

(27) The watchers announced that those in advance acted like the special representatives of the chief priestly crown-retainers (foremost . . . Ahimaaz . . . Zadock, v. 27), to which Bro. R. replied that such a character would bring good news (good man . . . good tidings). These announced to Bro. R. victory (All is well [*shalom*, literally, prosperity], v. 28). Then showing great deference to Bro. R. (fell . . . face before the king), they gave hearty thanks to God for granting victory over Bro. R.'s opponents (Blessed . . . God, which hath delivered . . . hand against . . . king). He

immediately inquired for the welfare of the sifting leaders (Absalom safe? v. 29). The answer was that when sent they witnessed a great disorder, but did not know its meaning (Joab sent . . . and [literally, even] me . . . great tumult, but I knew not). Then Bro. R. told them to wait in attendance (turn . . . stand, v. 30), which they did (turned . . . stood). Then the secular messengers came (Cushi came, v. 31) with their news (tidings), which in part was the same as the others brought, but lacked the respect and piety of the others' presentation (avenged . . . of them . . . against thee). Immediately Bro. R. asked as to the sifting leaders (Absalom safe? v. 32). The harsh and cruel announcement of their complete and violent refutation and the resultant response given by the secular messengers made known their complete refutation and final fate to Bro. R. (enemies . . . all that rise against thee . . . as that young man). This announcement cut Bro. R. to the quick (much moved, v. 33). He went about his work away from the public (chamber over the gate) with a heavy heart, which in the Tower he expressed, with special pathos, *e.g.*, at E.C.H.'s course; for he knew that the tidings meant the second death of the sifting leaders, as at Winnipeg, Jan. 6, 1910, he informed the writer (wept). Bewailing these (O . . . Absalom) he wished that he had lost out instead of them (Would God I had died for thee . . . my son). To antitypical Joab Bro. R.'s deep grief over the second death of the sifting leaders was told (Joab . . . mourneth for Absalom, 19: 1). This mourning turned the victory into sorrow for the Lord's people (victory . . . mourning . . . people, v. 2), when they learned how hard Bro. R. took the news of the second death of the sifting leaders (heard . . . king grieved for his son). As if ashamed at suffering defeat did the brethren enter the sphere of Bro. R.'s opposed executiveship (stealth . . . in battle, v. 3).

(28) Hiding expressions of favor from his supporters (covered his face, v. 4), Bro. R. grieved deeply (my son . . . my son). Therefore the main controversialist

pilgrims went to his sphere of work (unto the house, v. 5), and told him that he had put to shame his supporters (shamed . . . thy servants), whose victory had saved his official life (thy life) and that of his Truth agencies (sons), his Truth powers (thy daughters), his Truth arrangements (wives) and his corporational and business organizations (concubines), by showing affection to his enemies (lovest thine enemies, v. 6) and indifference to his friends (hatest thy friends), that by his course he was showing (declared) that he did not think highly of his commanders and supporters (regardest neither princes nor servants) and that they saw that if the sifters had been preserved from the second death (Absalom lived) and they had entered the second death, he would have been satisfied (all we had died . . . pleased thee well). Therefore they urged him to busy himself with cheering his supporters (arise . . . speak comfortably, v. 7), solemnly assuring him that otherwise all would forsake him secretly (not . . . not tarry one . . . night), which would be the supreme calamity of his life (worse . . . evil . . . from thy youth until now). Then Bro. R. took a pertinent public position (sat in the gate, v. 8), which was made known (told unto all . . . king . . . gate). Then all his own appeared before him (people came . . . before the king), the measurably unfaithful having fled to their own spheres of activity (Israel . . . tent). There was much controversial discussion in all Truth circles (strife . . . tribes, v. 9) over the fact that while Bro. R. had delivered them from their enemies (saved . . . enemies), especially from sectarians (Philistines), yet he had fled from the scenes of his executiveship on account of the sifters (fled . . . Absalom); but the sifting leaders whom they had preferred to him as executive (anointed, v. 10) are now second deathers (dead). Then they advised one another to contribute to restore Bro. R. to an unopposed sphere of executiveship (why . . . not . . . king back). Bro. R. sent word to the chief crown-retaining and crown-losing priests (Zadok and to Abiathar, v. 11),

asking them to ask the leading faithful brethren why they, who should be the first, were the last to restore him to his unopposed office work (elders of Judah . . . last to bring . . . house?); since the less faithful were advocating this (speech . . . house). He asked, since they were not only his brethren (my brethren, v. 12), but also his most intimate co-laborers (my bones and my flesh), why they were the most tardy in restoring him to his unopposed sphere of executiveship (wherefore . . . last to bring back the king). He also solemnly expressed his intention to displace the main controversialist pilgrims as leaders of his controversialists by such as were more in harmony with his spirit and likely to be more submissive to him (*Amasa [burden] . . . bone . . . flesh . . . captain . . . Joab*, v. 13). Thus he won the hearts of the faithful in unanimity (bowed . . . Judah . . . one heart, v. 14), who invited him and his supporters to the unopposed sphere of his executiveship (Return thou . . . servants).

(29) Bro. R. started out to such a restoration by occupying himself first toward the public of Christendom (returned . . . Jordan, v. 15). The faithful responded by giving attention to the circuitous oppositional ways of the public (Judah . . . Gilgal), as preparatory to restoring him to his unopposed sphere of executiveship (meet the king); for so greatly had the Babylonian clergy slandered him that the faithful had to counteract his resultant unpopularity with the public (conduct . . . Jordan) as precedent to such restoration. Since putting the public aright as to Bro. R. was necessary, naturally the Truth crown-lost warriors and some nominal-church crown-lost warriors who slandered Bro. R., and who came to recognize their wrong, tried zealously to undo these slanders in cooperation with the, faithful (Shimei . . . Gera, a Benjamite . . . Behurim, hasted . . . with . . . Judah . . . David, v. 16), accompanied by crown-losers, like themselves, whom they influenced favorably toward him (a thousand . . . with him, v. 17). Naturally also those crown-losers who, in the Truth, were by Bro. R. given

the work of seeking to win the more faithful crown-lost ones in the nominal church, in spirit associated with its crown-lost leaders (Ziba . . . Saul (9: 1-12) [P '41, 155 (34), (35)]; 16: 1—4), engaged in the same work of putting the public aright as to Bro. R. They brought the full company of their more intimate (fifteen sons) and less intimate supporters (twenty servants [ $15 + 20 = 35 = 7 \times 5$ , *i.e.*, such as have a Divine (7) mission to a part (5) of a class (10) lower than the Divine class, *i.e.*, the Great Company]). These as preparing the way for Bro. R.'s restoration worked ahead of him, to set the public aright as to him (went [literally, prospered] over Jordan before the king). Instrumentalities, like newspaper items and sermons, magazine articles, *e.g.*, in the Overland Monthly, public lectures, chart talks, the Volumes, B.S.M.'s, *etc.*, were made available, to convince the public of the untruthfulness of the pertinent slanders and to conciliate it with Bro. R.'s working arrangements and coworkers (went over a ferry boat to carry . . . household, v. 18), to accomplish his intentions according to his ideals (thought good). Some pertinent Truth and nominal-church crown-lost slanderers acted most humbly toward him at his coming amid the public (fell down . . . come over Jordan [literally, in his passing unto Jordan]). Confessing humbly and unreservedly their wrong and asking for forgiveness for their sin and perversity (not . . . impute iniquity . . . remember . . . perversely, v. 19) done when Bro. R. was compelled to leave his unopposed for an opposed sphere of executiveship (day . . . Jerusalem), they asked him not to cherish resentment thereover (take it to his heart). Continuing their confession (knew . . . sinned, v. 20), they called attention to the fact that they were the first of all the measurably unfaithful (I . . . first . . . Joseph [Israel]) to help restore Bro. R. to unopposed executiveship (meet . . . king).

(30) But the main controversial auxiliary pilgrims (Abishai, v. 21) demanded their cutting off from the Truth people (Shimei be put to death) through a public

exposure of their untruthful attacks upon the Lord's qualified servant (cursed the Lord's anointed). Bro. R disclaimed affinity to the spirit of antitypical Joab and Abishai (What . . . do with you . . . Zeruiah, v. 22), because such deeds of theirs made them adversaries to him (adversaries unto me), declaring that no spiritual Israelite would be disfellowshipped on that occasion (any . . . death . . . Israel). This was his decision made in the full consciousness of his official powers (I know . . . king over Israel). Therefore he solemnly assured antitypical Shimei that he would not be disfellowshipped (not die . . . sware, v. 23). Next to seek to restore Bro. R. to his unopposed sphere of executiveship were the most faithful crown-losers won from the nominal church (Mephibosheth . . . Saul . . . meet the king, v. 24). These had not sought to cultivate an overcoming character (dressed his feet), gain a better hold on the Truth (trimmed his beard) nor cleanse themselves from all filthiness of the flesh and spirit (washed his clothes) since the sifting began until it ceased (day the king departed . . . came again in peace). After they sought Bro. R.'s restoration (came to [literally, from] Jerusalem, v. 25), Bro. R. asked them why they had not stood by him in his adversity (Wherefore wentest not thou with me). Untruthfully they blamed antitypical Ziba as having deceived them (my servant deceived me, v. 26). They alleged that they had prepared suitable teachings to bring them unto support of Bro. R. (saddle me an ass . . . ride . . . to the king), since they had marked character weaknesses (lame). They continued falsely to speak against antitypical Ziba as having misrepresented them to Bro. R. (slandered thy servant . . . king, v. 27). Yet they committed themselves to his judgment as the Lord's messenger (king . . . angel . . . do . . . good in thine eyes). Furthermore, they recognized that the crown-lost leaders in the nominal church were cut off from representing God (all . . . dead men, v. 28) in Bro. R.'s favor (before . . . king). Despite this Bro. R. had arranged for antitypical Mephibosheth to

partake of the Truth with those who partook at Bro. R.'s special table (set . . . eat at thine own table). Hence they disclaimed the right to ask for more (what right . . . cry . . . king). Bro. R. had them cease their unseemly cringing cries (Why . . . more of thy matters? v. 29). And out of pity for their abjectness, instead of letting antitypical Ziba have the whole service of seeking to win the most faithful crown-losers in Babylon, he decided to let each have an equal share therein (said, Thou and Ziba divide the land). Certainly Mephibosheth is an illustration of a cringing broken-spirited man, and as such is a type of such characters among the more faithful crown-losers who were won as such from the nominal church, and who showed a too unambitious and resigned spirit (let him take all, v. 30), giving as their reason that it was to them blessing enough that Bro. R. was being restored to his own (inasmuch . . . king . . . in peace . . . house).

(31) The elders, strong in the New Covenant truths (Barzillai [*iron-like* or *steel-like*], Gileadite [*heap of witness*], v. 31), disengaged themselves from those who were cleansing others' graces (Rogelim [*fullers*]), passed with Bro. R. amid the slander raised by the opposition of the peoples of Christendom (Jordan with the king), and assisted in assuaging that opposition (conduct him over). They were very wise (very aged . . . four score years, v. 32; Job 12: 12, 13). They had suggested many New Covenant truths, some of which were published in the Tower, *e.g.*, Bro. D. Kihlgren's article on the New Covenant Harmony with God, Z '10, 76-78 (provided . . . sustenance . . . Mahanaim); for these were very prominent elders (very great man). These Bro. Russell invited to come to the Brooklyn Bethel and other favors of service in the sphere of his executiveship, after overcoming his unpopularity (with me . . . feed . . . Jerusalem, v. 35). They demurred, on the ground that their wisdom was but short-lived (How long have I to live? v. 34). Their very wisdom proved that they had not long to serve (this day four score, v. 35), hence would not for long

be able to see clearly between new truths and errors, new good and evil (discern between good and evil). Their appreciation of the Truth would soon leave them (taste), and their understanding of the messages of the priestly and Levitical Truth servants (singing men and singing women). These things they said, not wishing to be a hindrance to Bro. R. (burden . . . king). They expressed willingness to cooperate to see him overcome his unpopularity and to begin to become popular (a little way over [across and beyond] Jordan, v. 36). They also claimed unworthiness of the proffered privileges (why . . . recompense . . . reward). Therefore they pleaded to go back to their eldership service in their ecclesias and therein end their service (turn back . . . die . . . city, v. 37), and be kept in remembrance with those who brought them to Spirit-begettal and nourished them thereafter (grave of my father . . . mother). They suggested sending him suitable members of their ecclesias as their substitutes at Bethel and afield (Chimham [*pining*, in allusion to their subsequent longing to go back to their original ecclesias] . . . over), placing them at his disposal (do to him . . . good unto thee). Bro. R. agreed to this substitution (Chimham . . . with me, v. 38), agreeing to treat them as the elders desired (do to him . . . good unto thee). He also offered to do for the elders what they would request (whatsoever . . . require . . . do for thee). Finally the Truth people overpassed the aforesaid unpopularity of Bro. R. (all . . . over Jordan, v. 39). And as this unpopularity began to turn into popularity Bro. R. affectionately and blessedly sent the elders back to their ecclesias (over . . . kissed . . . blessed him . . . own place).

(32) Bro. R. made his way through the circuitous course of gaining the public's popularity (to Gilgal, *circuitous*, v. 40), accompanied by the elders' substitutes (Chimham went on with him). All of the faithful cooperated with him in this work (all . . . Judah conducted the king) and part of the measurably faithful also cooperated therein (half . . . Israel). All the latter

complained to Bro. R. (unto the king, v. 41), alleging that the faithful had stolen away from them the privilege of participating in recovering him, his and his supporters from his aforesaid unpopularity (Why . . . Judah stolen . . . brought . . . Jordan). The faithful answered that their and Bro. R.'s spirit was more at one than was that of the measurably faithfuls' and his spirit (near of kin, v. 42), a delicate way of reminding them of the difference between the spirit of the faithful, which made them quickly come to his help, and that of the unfaithful, who were slow thereat, even unto missing partaking in the removal of his aforesaid unpopularity. Hence they reasoned that there was no justification in their displeasure on this subject (wherefore . . . angry?), truly asserting that they did it in self-denial without personal gain (king's cost) and received no recompense therefore (gift). The measurably faithful claimed that as the majority they had more claim to Bro. R. than the faithful, which claim was that of crown-losers (Israel . . . Judah . . . ten [number of natures lower than the Divine] . . . king . . . more right . . . ye, v. 43). Hence they claimed that they had been snubbed by the faithful (despised us) in not having been given priority in the entire work of restoring Bro. R. to his unopposed sphere of executiveship (our advice . . . first . . . back our king). But the contention of the faithful was more acute than that of the measurably unfaithful (words [literally, word] . . . Judah were fiercer [literally, sharper, more acute] . . . than the words [literally, word] . . . Israel).

(33) But controversies were not at an end; for while Bro. R. was being reinstated into the unopposed sphere of his executiveship, some worthless ones (Belial [*worthlessness*], 20: 1) who were filled unto nausea with the thought of Bro. R.'s prominence in the work rebelled against it; for undeveloped souls cannot long bear with the prominence of others, (Sheba [*satiety*] . . . Bichri [*youthful*]), akin in spirit to the crown-lost leaders of Christendom (Benjamite), started an agitation against the doctrine of his being that Servant

(trumpet . . . no part in David . . . inheritance . . . Jesse [*gift*]). Hence all measurably unfaithful should abandon him and shift in religion for themselves (to his tents). This made all the measurably unfaithful forsake Bro. R. as that Servant (Israel went up from after David, v. 2), adhering to the pertinent repudiators (followed Sheba); but the faithful adhered to Bro. R. all the way from his unpopularity to his full reinstatement into the unopposed sphere of his executiveship (Judah clave . . . from Jordan even to Jerusalem). Being fully reinstated into his office work in the unopposed sphere of his executiveship (house at Jerusalem, v. 8), he shelved all of his business companies, left in charge of his secular matters (took . . . concubines . . . to keep the house, and put them in ward), supporting them (fed them), but withholding aggressive use of them (not in unto them), and left them in isolation (shut up . . . death . . . widowhood). He commissioned the gifted, mild, but careless and indolent leaders (Amasa, v. 4) to organize the faithful warriors (Assemble . . . Judah), and that quickly (three days), and be with him in harmony with them on the subject of that Servant (thou here present). These undertook the mission (went, v. 5) but their indolence made them dilatory thereat (tarried . . . set time), against Bro. R.'s charge (appointed him). Hence Bro. R. informed the main auxiliary pilgrim warriors that the that-Servant deniers (Sheba, v. 6) would do the Lord's people more damage than the sifting leaders (more harm than did Absalom) and commissioned these to take faithful warriors and go after them (take . . . servants . . . him), so that they do not form strongly entrenched ecclesiastas (fenced cities) and thus escape overthrowal at the hands of the faithful (escape us). There followed these the warriors under the main pilgrim controversialists (after him Joab's men, v. 7), also the refuters (Cherethites, *cutters*) 3 and messengers (Pelethites, *swift, runners*) and all the rest of the warriors (mighty men), from the unopposed sphere of Bro. R.'s executiveship

(from Jerusalem), to oppose the no-that-Servant teaching of the measurably unfaithful (after Sheba).

(34) While they were occupied with the doctrine of the embryonic kingdom (at the great stone . . . Gibeon [of, or *on, a hill*], v. 8), the gifted, kindly, careless and indolent leaders still occupied with mustering warriors (Amasa went before them), the main controversialist pilgrims fastened firmly to themselves their now unauthorized powers (garment . . . girded; 19: 13), and armed themselves with controversial discourses ready, but concealed (sword . . . loins in the sheath). As they proceeded on their pursuit these discourses came out of their place of concealment (went forth it fell out). These controversialists greeted antitypical Amasa in most friendly fashion (health [literally, prosperity] my brother . . . beard . . . kiss him, v. 9). Carelessly unsuspicious of the envious treachery cherished by antitypical Joab, the others, now their successors, did not see any hostile indication (took no heed . . . in Joab's hand, v. 10). Suddenly the former launched an attack in discourses upon the latter that destroyed their influence (smote him therewith) with a death-dealing blow (fifth rib . . . bowels to the ground). No second attack was made (struck him not again). Thereafter the main controversialist pilgrims and auxiliary pilgrims went on in their attacks on the that-Servant deniers (pursued after Sheba). Certain of the formers' supporters held watch over the ruined new commanders (men stood by him, v. 11) and encouraged all who were in favor of their leaders and Bro. R. (favoreth Joab . . . for David) to join in the controversy on their side (go after Joab). The ruined leaders unavailingly but publicly sought to recover their influence (wallowed in blood . . . highway, v. 12) and in their plight evoked sympathy from the warriors who, seeing them, refrained from the pursuit (people stood). This moved antitypical Joab's watchers to remove them from the view of approaching warriors (man saw . . . removed Amasa . . .

highway) into a less noticeable place (into the field) and to conceal them entirely from notice (cast a cloth upon him). Thus they were out of sight (removed . . . highway, v. 13), which resulted in the pursuers proceeding on their way in controveering on antitypical Joab's side (after Joab) against the that-Servant deniers (after Sheba). The main controversialist pilgrims went everywhere among Truth people (went through all . . . Israel, v. 14), arousing them against the that Servant deniers, even among those tending God's flock (Abel, *meadow*), the brethren larded over (Bethmaachah, *house of oppression*) and those dwelling by the Word as the fountain of Truth (Berites, *fountainites*). The pursuers overtook the that-Servant deniers among God's flock larded over by that-Servant deniers who, when elders, in almost all cases objected to the pertinent doctrine, because it opposed their ambitions (besieged him in Abel of Beth-maachah, v. 15). They put forward strong arguments for attack (bank); they entrenched by protective arguments all supporters of antitypical Joab; and they hurled their strong arguments against the theory of the that-Servant deniers (stood in the trench . . . all . . . with Joab battered the wall) to overthrow it (throw it down).

(35) There was in the ecclesias infested by the that-Servant deniers an understanding group who called for antitypical Joab (woman . . . Hear . . . Joab, v. 16), desiring to have them give them attention (hither . . . speak). On their coming to attention (come near, v. 17) these asked, if they were the main controversialist pilgrims (Art thou Joab). On being assured of the fact (I am), these respectfully asked for their attention (Hear . . . thine handmaid), and were told that attention was being given them (I do hear). The petitioners assured them that of old counsel was asked of God's flock (wont to speak in old time . . . ask counsel at Abel, v. 18), and the ecclesia's decision was counted final as God's will (ended the matter). They further assured antitypical Joab that they were not among God's people of the strifeful against, but of the loyal

to the Truth (literally, of the peaceful and of the faithful of Israel, v. 19). Why destroy the ecclesiastas as nourishers of the brethren (destroy a city and mother in Israel), and why consume God's people, His inheritance (swallow up the inheritance of the Lord)? The main controversialist pilgrims emphatically denied (far be it . . . from me [literally, a profanation! a profanation!], v. 20) any intention of consuming or destroying such (swallow up or destroy). They repeated the denial (not so, v. 21). They then stated the exact situation: Unfaithful ones (a man of mount Ephraim), undeveloped in character, nauseated as to the truth on that Servant (Sheba . . . Bichri by name), were using their influence against that Servant (lifted up his hand . . . against David). They added that if these alone would be given up, they would leave off the siege of the ecclesiastas (deliver him only . . . depart). The petitioners replied that the theory of the that-Servant deniers would be put out of the ecclesiastas (his head . . . to thee over the wall). These wise petitioners tactfully made the matter known (unto all . . . wisdom, v. 22), which resulted in their refutation and rejection of the that-Servant deniers' theory, to the satisfaction of antitypical Joab (cut off the head . . . cast it out to Joab). Thereupon they gave the signal to stop the attack (blew the trumpet), which ended the siege, and the attackers retired in peace (retired . . . to his tent). Then the controversialist pilgrims returned to Bro. R. and his unopposed sphere of executiveship. Vs. 23—26 are not here interpreted, this having been done before.

(36) During the years 1876, when Bro. R. began to act as the Lord's visible executive, *i.e.*, as antitypical David, until 1879, when the Lord made him in full that Servant, in revealing to him the Sin-offerings, practically no new truth became due (famine . . . David three years, 21: 1). This moved him to search the Scriptures (enquired of the Lord), from which he gathered that it was due to the evilly refutative course of the crown-lost princes and their fatal kinship (Saul . . . bloody house) in his violence against

the rejectors of the consciousness of the dead and eternal torment (slew the Gibeonites, *i.e.*, those friendly to, but not of the real Church). This led Bro. R. to study the case of these "no-hellers" (called the Gibeonites, v. 2) and in thought to commune with them (said). There have throughout the Age been sympathizers with, but not members of the true Church, and during the Harvest there have been such unjustified and unconsecrated partial believers (not of . . . Israel . . . of the Amorites [*sinners*]). Throughout the Age the faithful showed them covenanted favors and friendship (Israel had sworn unto them; Josh. 9: 1-27). The crown-lost princes in their zeal for the measurably faithful and entirely faithful (Saul . . . zeal . . . Israel and Judah), not only would give them no favors, friendliness or fellowship, but so sharply attacked them as to repudiate them entirely (slay them). Still meditating over the situation, in thought Bro. R. called them in thought to him, and in thought questioned what should be done for them (David . . . Gibeonites . . . do for you? v. 3) to satisfy their sense of justice (make the atonement), in order that they might permit blessing to come to God's people (bless the inheritance of the Lord). These did not demand damages (no silver nor gold of Saul . . . house, v. 4), nor was it seemly that for them Bro. R. disfellowship and ruin any of God's people (kill any man in Israel). This made him study on what should be satisfying to them (what . . . I do for you). Not their words, but their condition told Bro. R. that the crown-lost princes had devoured their privileges and attainments among God's people (answered . . . consumed us, v. 5), and had conspired against them (devised against us) to cut them off from having a standing among any part of God's people (destroyed from remaining . . . coasts of Israel). Their condition, not words, asked Bro. R. to provide as many classes of the crown-lost princes' making as God would require (seven men of his sons, v. 6) for them to prove for the Lord that they were erroneous teachers (hang up unto the Lord) in God's

nominal kingdom (Gibeah of Saul), in which God had chosen and qualified the crown-lost princes to exercise their office (Lord did choose). Such meditations convinced Bro. R. that this should be done. But Bro. R. did not give up the crown-losers in the Truth akin to the most faithful crown-lost brethren in the nominal church (spared Mephibosheth . . . Jonathan . . . Saul, v. 7), because of the solemn agreement between him and them (oath . . . between David and Jonathan . . . Saul). Remembering that the antitypical Gibeonites were disbelievers in the consciousness of the dead and eternal torment, we can recognize readily what classes, having the spirit of the antitypical Saul along these two lines, are meant.

(37) Eternal torment (Rizpah, *hot coal*, v. 8) is the product of the consciousness of the dead (daughter of Aiah [*falcon*, the ancient Egyptian religion's symbol of the alleged post-mortem life of the alleged soul]). The products of the crown-lost princes and of these two errors were: (1) the higher clergy, *i.e.*, the hierarchs (Armoni [*citadelites*, in allusion to their strong position]), and (2) theologians, especially theological professors and writers (Mephibosheth [alleged *destroyer of shame* or *idols*, in allusion to their controversial activities against what they considered creed idols as shameful things—in others]). Still having the spirit of the crown-lost leaders on these two errors, the power to address audiences in local congregations (Michal [*brook*, in allusion to teachings] . . . Saul) brought forth (brought up [literally, bore]) by such general evangelists as emphasized the two foregoing errors (Adriel [*God's flock*] . . . Barzillai [*ironlike* or *steel-like*; not Barzillai the Gileadite, who succored David and his men, 17: 27; 19: 31-39] the Meholathite [*meadowite*, in allusion to their official work toward symbolic cattle]) five classes of local teachers of these two errors: (1) pastors, (2) evangelists, (3) theological students, (4) Sunday School workers and (5) lay preachers (five sons). By his pertinent teachings Bro. R. delivered these seven classes of pertinent errorists

into the power of unjustified Truth sympathizers (delivered . . . Gibeonites, v. 9), who then publicly, by refuting these two errors, proved these seven classes to be errorists (hanged them) in the nominal church (hill [literally, mountain]) as to the Lord's matters (before the Lord). These alike and together were thoroughly refuted (fell . . . together). This refutation had its beginning some time during the first call period (Oct., 1874-June, 1881) before late 1879, when Bro. R. got the light on the two Sin-offerings (days of harvest, in the first days). The antitypical barley harvest was from Oct., 1874, to Feb., 1908, and, of course, the time from 1874 to 1879-1881 was in its beginning. It is this fact chiefly that revealed when the antitypical famine of v. 1 was (beginning of barley harvest).

The doctrines of eternal torment and the consciousness of the dead in their defenders (Rizpah . . . Aiah, v. 10) exercised on their own behalf the quality of mourning sorrow (sackcloth) on what they considered Scriptural truth (rock), from the early days of the Parousia (beginning of harvest) until during the Epiphany antitypical Gideon overthrew antitypical Zebah and Zalmunna (water . . . out of heaven; Judg. 8: 10-13, 18-21). But all this time they defended these refuted seven classes from attackers thereon in the nominal church (birds) who attempted to attack them with truth (by day) and from attackers thereon from the ranks of unbelievers (beasts) who attempted to attack them with error (by night). Bro. R. was informed of this their course (told David what . . . had done, v. 11). He took the memorials of the crown-lost princes and the most faithful of the crown-lost theologians (bones of Saul . . . Jonathan, v. 12), which those rescued by them from certain sectarian errors had surreptitiously taken from the Modernists (Jabesh-gilead, *dry heap of witness*), who had mocked them as proven erroneous teachers in their symbolic death states (Beth-shan [*quiet house*], where the Philistines [*villagers, sectarians*] had hanged them), after they had defeated them on their views (Gilboa [*bubbling*

*fountain]), whence he caused the memorials of these and the seven above-mentioned classes to be recorded (brought . . . Saul . . . Jonathan . . . bones . . . hanged, v. 13); even these memorials he and his cooperators put into a condition of respectful memory (buried, v. 14) among those of kindred spirit (Benjamin), the memories of the crown-lost princes and the most faithful crown-lost theologians (bones of Saul . . . Jonathan) in an advantageous position (Zelah, *slope*) among the memorials of theological controversialists (sepulchre of Kish [*bow*]). These arrangements for these memorials were fulfilled according to Bro. R.'s directions on this subject (performed . . . commanded). Thus the sphere of the Truth and its Spirit was made satisfactory to the Lord as fit to receive advancing Truth, which had its beginning in Nov., 1879, when Bro. R. saw the light on the two Sin-offerings (entreated for the land).*

(38) Vs. 15-22; 22: 1-51 and 23: 8-39, having already been explained, 23: 1-7 will be now briefly explained. This section gives us the last sayings of our Pastor as that Servant, made not in words, but in pantomime and implication in the toga scene (last words of David, v. 1). It was in that toga scene in his Pullman compartment that he reported the completion of the work of him who had been honored with the high office of that Servant (David . . . raised up on high), the qualified of God (anointed . . . Jacob) and the expounder of the sweet message for God's people (sweet psalmist of Israel), the one through whom God gave the Parousia message (Lord spake by me, and his word . . . tongue, v. 2). The God and Strengthener of His people was He who spoke through him (God . . . Rock . . . me, v. 3), and who charged him as over the household to function in justice and reverence (ruleth . . . just . . . fear of God). God designed him to give the light of the Millennial Dawn (he . . . light of the morning, v. 4) at Christ's Second Advent, as the symbolic sun (sun riseth) shining without any error (without clouds), producing fruitfulness

by the rain of truth (tender grass) by ever clearer light (clear shining after rain). Though none of his own would have his office (my house be not so with God, v. 5), he possessed an eternal promise (everlasting covenant), properly arranged and sure (ordered . . . sure). His deliverance into the Kingdom was his great desire (salvation . . . desire), though God may not make things prosper among the brethren after his departure (make it not to grow). But all revolutionist leaders will be rejected controversialists (Belial . . . as thorns thrust away, v. 6), since they would not yield themselves to be directed by the Lord's Epiphany servant (not taken with hands [literally, by a hand]). But the Epiphany messenger, who will deal with them, must be strongly fortified (touch them must be fenced with iron, v. 7) and sway controversial writings as his weapon (staff of a spear); and they will be thoroughly refuted by the destructive Word of God against their theoretical position (utterly burned with fire in the same place). Thus that Servant as the leader of the people in enrolling at the Bible House the Vow-takers class symbolized by the man with the writer's inkhorn made his report on his part of that man's work.

(39) God's displeasure was kindled against His people (anger . . . against Israel, 24: 1) by Satan's successfully tempting Bro. R. to describe the Truth (Satan . . . moved David . . . Go, number Israel and Judah, 1 Chro. 21: 1); for Bro. R. charged the main controversialist pilgrims and other leaders as his supporters to describe all the brethren from the unworthiest of the Lord's people even to the Little Flock, by inducing them to take and make the vow as more or less a test of fellowship and to report it to headquarters (Joab . . . Go . . . Dan [*judge*] even to Beer-sheba [*well of the oath*] . . . number, 2; 2), that thus he might have a list of them (know the number of them). Expressing the desire that the Lord might greatly multiply His people (add . . . an hundredfold, 3; 3) to Bro. R.'s knowledge (eyes . . . king may see it, 3; 3), they remonstrated that such a course would not

alter their being God's people in his charge (not all my lord's servants, ; 3), asking why he desired it (why . . . this thing, 3; 3), since it was sure to bring sin upon the Lord's people (trespass, ; 3). But Bro. R. pressed his decision through (word prevailed against Joab . . . captains, 4; 4); hence they set out on their mission (went out . . . to number). It will be noted that in all they went to ten different places, which represents that their work was not a Little Flock work, but was one coming from a nature lower than that (it being 9 months and 20 days after Bro. R. wrote the vow, until he wrote his first article against the sifters); the numbering came from his flesh, in what form of that flesh we do not know (Jordan . . . Jerusalem . . . nine months and twenty days, 4-8 ; 4). We account for the difference in the figures of 9; and ; 5: Israel's 800,000 of 9 ; were all brave warriors ("valiant men that drew the sword"), while the 1,100,000 included 300,000 who were not brave, the expression, "valiant men," not occurring in ; 5 ; while Judah's 500,000 included warriors and non-warriors, the expression, "drew the sword," not occurring in 9 ;, while the 470,000 of ; 5 were warriors, the expression, "drew sword," occurring in ; 5, the antitype being that some of the less faithful were not courageous, but the majority were, and that a small minority of the faithful were not warriors, while the bulk of them were, it going without saying that all the faithful warriors were courageous. Those not mature enough for warriorship were not described (not the number . . . twenty . . . under, ; 27: 23); these were very numerous from the standpoint of description, according to God's promise (increase . . . stars). The main controversialist pilgrims did not complete the description of all (Joab began . . . finished not, ; 27: 24); for God's wrath expressed itself against His people in the symbolic plague of contradictionism (wrath . . . Israel); nor was the description of this movement ever given among the happenings of Bro. R.'s career (number . . . chronicles of king David). We are expressly told

that neither the Youthful Worthies (Levi, ; 6) nor the crown-losers (Benjamin, ; 6) as such were described, partly because antitypical Joab liked not the work (abominable to Joab). Bro. R.'s conscience disturbed him for what he had done (heart smote him, 10 ;); for God was displeased thereover (displeased, ; 7), for which He let the plague of contradictionism come upon His people (smote Israel, ; 7).

(40) He made humble acknowledgement of his wrong (sinned . . . in this thing, 10; 8) and meekly asked forgiveness of his sin (take away . . . the iniquity), which he now recognized was foolish (foolishly). Shortly after this description began, *i.e.*, just after A.E.W. sought before the Bible House family to prove that Bro. R. had violated the vow (in the morning, 11 ;), the Lord began to give antitypical Gad (*company*), who consisted of at least six brothers, the six ablest pilgrim brothers, *i.e.*, Bros. Russell, Johnson, Barton, J. and M. Edgar and Hemery, a message to give to Bro. R. (tell David, 12; 10). No single one of these told Bro. R. the antitype of all of antitypical Gad's message. Apparently only separate parts of it were made known to two or more of these, then were pieced together, Bro. R. as a student of prophecy himself getting part of the revelation. It was given to the writer to make known some features of the antitypical plague, especially that it would last three years. Just what parts of the revelation were made to each of the other participants in antitypical Gad is unknown to the writer, nor is it known to him if some of them did not receive any of it. Very likely most of it was made known to Bro. R. as a prophetic student, as distinct from his being the Lord's warrior executive. In both the type and the antitype they were told to offer Bro. R. a choice of one of three calamities; and they were bidden to ask him to state his choice (three things; choose . . . one, 12 ; 10). These brethren, so enlightened by the Lord, gave him the message (came to David, and said, 13 ; 11), telling him to choose as between three (by a copyist's error the three in 13 ;

has been displaced by seven; see; 12) years of spiritual drought (three years of famine) coming into the sphere of the Truth and its Spirit (in thy land, 13 ; ), three years of devastating defeat in controversy with opponents (foes . . . sword . . . overtake thee, 13; 12), or three years of punishment by a plague of error, as a messenger of the Lord, destructively to plague the sphere of the Truth and its Spirit everywhere (days the sword . . . pestilence . . . angel . . . destroying . . . Israel, 13; 12). Then they told Bro. R. to choose one after studying the situation (advise . . . answer). This put him into much difficulty (strait, 14 ; 13); but knowing the mercy of God and the hardheartedness of man, he chose to fall into God's rather than man's hand (hand of the Lord . . . not . . . man, 14; 13).

(41) Immediately (morning, 15 :) a plague of error in the form of contradictionism smote Truth circles, lasting from 1908 to 1910, three years according to the Hebrew viewpoint, which counts the beginning and ending years as one each (even to the time appointed, 15 :); and by this plague were cut off everywhere from the Little Flock all unworthy of remaining in it (Dan even to Beer-sheba seventy thousand men, 15 ; 14 [70,000 is the product of 7 and 10,000, 7 being the number of the Little Flock and any multiple of 10 being the number of any nature lower than the Little Flock, *i.e.*, here the Great Company, Deut. 32: 30 ; Ps. 91: 7, the second deathers being in 15 ; 14 ignored.]) By withholding hindrances to contradictionism's spread God is said to have sent it (God sent an angel, ; 15 ; 2 Thes. 2: 11, 12). This did its destructive work for awhile, 1908 and 1909, in the special sphere of Bro. R.'s executiveship, *i.e.*, among members of the Bible House family and pilgrims (destroying it). There was a pause in this special feature of the plague from about the middle of 1909 to near the middle of 1910, when the threat to Bro. R.'s special helpers set in again (when the angel stretched out his hand [again, which harmonizes the two accounts] upon Jerusalem to destroy it, 16 :). As this was about to

set in the Lord gave the writer the Truth on the five harvest siftings, as set forth in 1 Cor. 10: 5-14, type and antitype. The statement of Num. 16: 41-50 apprized the writer of this threatening danger, and though he had just broken down in brain fag, he summoned up his little brain power and wrote out, type and antitype, the generalities of the first four siftings and the details of the fifth as typed in Num. 15: 37—16: 51, and speedily made the trip from Portland, Ore., to New York to meet Bro. R. immediately on his return from England, and laid the matter before him. Satan sought to hinder him, but in vain, by involving him in the only train wreck of his entire pilgrim travels of about 700,000 miles. Bro. R. was convinced of the truth of his presentation, which in an abstract he published later in an article entitled, *These Things Were Types*, in Z '13, 198-200. It was by these events of 1910 that God began to change (repented . . . evil) the threat into deliverance (said . . . enough, stay now thine hand), with the result that in 1910 the sifting did not break out anew among the Truth people, but broke out among the nominal people of God (Num. 16: 41-50). This threat set in just before the Lord opened up the work toward comforting sorely tried Israel in 1910 (angel . . . threshing floor of Ornan [*jubilant*, Araunah, *joy of Jehovah*, in allusion to the comfort that the message gave Israel, 15 ; 16]). The threat of the sifting breaking out anew among the special helpers in his sphere of executiveship came, as shown above, to Bro. R.'s view (David . . . saw the angel, 17; 16). It stood threatening the true embryonic symbolic heavens, his special workers (heaven, ; 16), and the nominal people as the embryonic symbolic earth (earth), threatening with the sifting error in its power (sword in his hand, ; 16) the Truth people as the sphere of Bro. R.'s executiveship (Jerusalem, ; 16). There was a grief in Bro. R. and the other leaders over the condition (David and the elders . . . clothed in sackcloth, ; 16) and they were greatly humbled (fell upon their faces). Bro. R. confessed to the

Lord that he, not the Lord's people, had the Vow-takers described (I . . . numbered, ; 17). This he confessed as a sin (sinned . . . wickedly); but the Lord's flock did no wrong therein (these sheep, what have they done). He then expressed the desire that he and his own bear the punishment (me . . . my father's house, 17; 17) and that the brethren be spared (not . . . people . . . plagued, ; 17).

(42) The Lord's messenger (angel, ; 18) through at least two members (Bro. R. and the writer) of antitypical Gad counseled Bro. R. as executive to arouse the Church (rear an altar, 18 ; 18) into a service in relation to the sore trials of oppressed Israel (threshing floor of Ornan the Jebusite [*oppressed*], 18; 18). Bro. R. entered on fulfilling God's charge (David . . . saying . . . the Lord, ; 19). This symbolic plague was witnessed by the Jews as they turned to view Christian matters (Oman turned . . . saw the angel, ; 20). At that time Israel was divided into four classes: (1) the Orthodox, (2) the Conservatives; (3) the Reformed and (4) the infidels (four sons), who sought refuge from the threatening plague (hid themselves); for Israel at that time was undergoing siftings on the question of Zionism (threshing wheat). These took note of Bro. R. and his supporters approaching them with the message of Christian Zionism (saw the king and his servants, 20; 21), and left in thought their condition of oppression, taking comfort and expressing appreciative respect (went . . . threshing floor . . . face to the ground, 20; 21). They desired to understand why they were preaching Zionism to them (Wherefore . . . come to his servant? v. 21;). Bro. R. answered that he desired to acquire a sphere of service for Christian people to sacrifice to the Lord on behalf of Israel (to buy . . . to build an altar unto the Lord, 21; 22), at the price of full service (full price, ; 22), that thus the plague on Christians and Jews might be ended (plague may be stayed, 21; 22). Thereupon the Jews offered to stand all expenses and even furnish the sacrifices and organizations and theories

and the lectures from their own people (offer . . . oxen for burnt sacrifice and threshing . . . instruments . . . wood . . . wheat for the meat offering . . . give it all . . . as a king, give unto the king, 22, 23; 23), wishing that God might accept his sacrifice (God accept thee, 23;). Bro. R. for many reasons declined the offer (Nay . . . buy it for the full price, 24; 24), stating that he would not sacrifice to the Lord at others' cost, but at his own cost (not take . . . thine . . . offer without cost, 24; 24). For the sphere of service among the Jews Bro. R. gave what on his part was Divine (gold, ; 25), but it was done in the interest of fallen unjustified humans, *i.e.*, the Jews (six hundred [6, the number of evil and imperfection, X 100, a multiple of 10, the number of natures lower than the Divine], ; 25); and as sacrifices he offered the humanity of part of himself, the Church cooperating (fifty [5, a fraction of the humanity of the whole Church, X 10, its humanity], 24;), since they additionally continued their reaping work, given in harmony with the Truth (silver, 24 ;). In the sphere of Israel Bro. R. aroused the Church to sacrifice (built an altar . . . offered, 25; 26), whose acceptableness to the Lord He manifested (burnt offerings), in fulfilment of consecration vows was it made (peace offerings, 25; 26). These prayers and sacrifices were answered with large fruitfulness (called . . . answered . . . by fire upon the altar, ; 26). Thereupon, God being favorable, the plague of contradictionism ceased in the sphere of Bro. R.'s executiveship (intreated . . . angel . . . sword . . . sheath . . . plague was stayed, 25; 27). Seeing that the Lord accepted his service, *e.g.*, in the large Hippodrome meeting, Oct., 1910, and had stayed the plague of error, he continued the work of comforting Israel with the Zionism message (saw . . . answered . . . threshing floor . . . sacrificed there, ; 28); for the Church during the Parousia worked in sacrificial service toward the nominal church (tabernacle . . . altar . . . at that season in . . . Gibeon, ; 29). Bro. R. in fear of the threatened plague could not at that

time take up matters of inquiring of the Lord as to the nominal church (not . . . enquire . . . afraid . . . sword of the angel, ; 30); and he considered that that new sphere of service was one for the Lord's people to have, there to make acceptable sacrifice (house of the Lord . . . altar of the burnt offering, ; 22: 1).

#### BEREAN QUESTIONS ON THE ABOVE

(1) What similar experiences did David and Bro. Russell have? In what half of their executiveship? Where did these begin for each of them? What was the standing of the trouble-makers? What was shown as to their separate offices? What changed view of them figures in 1 Sam. 13? What does Tamar type? Why? Her closer relation to Absalom than to Amnon? Her beauty? Into what evil did some of the crown-lost pilgrims fall? How typed? Who were the first three? What two others are examples of these? In what way did each one act? What was M. L. McPhail's pertinent theory? What afflicted certain other crown-lost pilgrims? What in this respect was permissible? What was therein impermissible? Why? To what degree did some covet the use of this power? How typed? What was the character of this power? How typed? How did these ambitious ones first stand toward it? How typed?

(2) Who were closely attached to antitypical Ammon? How typed? As such what was their mental characteristic? How typed? What did this characteristic discern? What did it move them to ask? How are these things typed? What answer was given them? How typed? What counsel did they give? How typed? For what purpose? How typed? What request did they counsel should be made of Bro. R.? How typed? Whose pertinent course will be used to illustrate the pertinently covetous crown-lost pilgrims? How did he use much time? With what effect? How typed? With what further effect? How typed? In their discussion of the matter what did M. L. McP. ask? How typed? How did Bro. R. react to the request? How typed? Why was he persuaded thereto? What was the result? How typed? What did Bro. R. do as to Part I of Zion's Glad Songs? Part II? How typed? What of Bro. R.'s were used to circulate these? How typed in each thing? In whose favor? How typed? What similar course was followed in parallel cases? Whose case is here mentioned particularly? What proves that God regarded her as a pilgrim? In exception to what rule? What did not content M. L. McP.? How typed? What did Bro. R. think as to the Hymns of Millennial Dawn and the two parts of Zion's Glad Songs for the brethren's singing needs? What did this lead him to refuse? By now what had M. L. McP. added to the two parts of Zion's Glad Songs? What did he secretly decide to do? How typed?

After what failure? What was secured? How typed? Perhaps in what hope?

(3) What will next be discussed? What did he secretly seek to add? To what? How typed? At what claim? How typed? Unsuspecting, to what did Bro. R. consent? How typed? After assuming responsibility to circulate Parts I, II of Zion's Glad Songs on what did M. L. McP. secretly determine? How typed? In what way did this determination express itself? What did this imply? How typed? What in his further determination did his conscience do? How typed? What reason did it give? How typed? Against what also did it protest? Why? How typed? What else did it show? How typed? What else did it plead as a deterrent? How typed? What final counsel did his conscience give? How typed? But what did he do with his conscience speaking as to his misuse of this power? How typed? What did his wilfulness prove? How typed? Unto what result? How typed? With what effect? How typed? How did he sin in this matter? What five facts seem to prove it? What pertinently happened in the case of Mrs. R. and others?

(4) What was the result of such unholy ambitions? How did this affect them? Toward whom and what? To what extreme? How typed? What did it lead them to do? How typed? What protest did it make? How typed? What contrast did it make as to the two acts? Voiced as a protest and contrast by whom? How typed? To what did their bitterness make them give no heed? How typed? What did they do with their supporters? How typed? What did they give them? What did these allege? With them what did they require of their supporters? How typed? To prevent what? How typed? What were the varying features of our Pastor's publishing powers? How typed? Like what? What were their features? What kind of works were these? How typed? What did antitypical Amnon's supporters do as to these powers? How typed in the pertinent feature? To what extent did they harden their hearts? How typed? In the brethren's hearts what did this publishing power do as to memory? How typed? What did they do with this power? How? How typed? What did they do? How typed? What did they feel? How typed?

(5) What did the crown-lost members of the Bible House do as to this? Especially in whom? As to whom respectively? How typed? What at first did they do? How typed? Second? How typed? Third? How typed? How did the misused power abide? Where? How typed? How did this wrong affect Bro. R.? Especially in which cases? Toward what and whom? How typed? What did the crown-lost members of the Bible House do about it? Especially in whom? How typed? How did they feel about it? How typed? After what did events begin to take place? How typed? What were crown-losers

about to do? How typed? Connected with what? How typed? What did they do as to it? Where are the types of the invited ones given? The antitypes? Who were the invited ones? How are these things typed? Whom else did they invite? For what two reasons? How are these things typed? By whom was and was not this work initiated? How did the latter react to the invitation? How typed? Why did he do this as to all partaking in it? How typed? What did they then do? With what result? How are these things typed? What did he do as to this work? How typed? What did they then do? How typed? What was Bro. R.'s first reaction? How typed? What did they finally do? How typed? With what result?

(6) What did they cherish? Whom did they inoculate with this purpose? To what did they encourage these? How are these things typed? Under what circumstances? How typed? As to what did these supporters act? What did they do? With what effect? How are these things typed? What was the effect of this act on the guests? How typed? What and how did they then do? How typed? What did rumor do as to Bro. R.? How typed? How did this affect him? How typed? Who cooperated with him therein? How typed? How did the ill-advising Kohathites regard the situation? What assurance did they give him? How are these things typed? What did they then say? How typed? What had been predetermined as to this? By whom? Since when? How are these things typed? On what basis did they seek to comfort him? How typed? Why? How typed?

(7) How did Bro. R.'s disapproving words and acts affect the avenging crown-lost members of the Bible House? How typed? Who are introduced as acting at this stage of affairs? How typed? What did they observe? How typed? As doing what? How typed? To what were they advancing? To what did this influence Kohathite crown-losers? How typed? What occurred immediately? How typed? What caused them distress? How typed? Who else felt it? How typed? In what did antitypical Absalom take refuge? How typed? What does it always furnish? How typed? How did Bro. R. feel over antitypical Ammon? How typed? How did antitypical Absalom pass through three experiences? As what? How typed? To what was Bro. R.'s heart set? How typed? What did he take? How typed? Why? How typed?

(8) What did the leading warrior pilgrims observe? How typed? What did they therefore do? What was their attitude toward him? How, are these things typed? What had been and was going on in the Allegheny Church? What use of this condition did antitypical Joab decide to make? What thing only in the sequence was feigned? How typed? What were they to exercise in this matter? How typed? What not to show? How typed? How to look? How typed? Then what did the main warrior pilgrims ask? How typed? How

did these loyal Allegheny brethren go to Bro. R.? For what? How are these things typed? How did he react thereto? How typed? How and what did they first say? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed? Fifthly? How typed? Sixthly? How typed? What two assurances did Bro. R. give them? How? How typed?

(9) What wish did these brethren then express as to themselves and the ecclesia? How typed? As to him and his authority? How typed? What further thing did he say as an assurance? How typed? With what result? How typed? What did they then solemnly beseech of him? How typed? What solemn affirmation did he then make? Into what position had they manipulated him? How was it related in principle to his position toward antitypical Absalom? What two things remained for these interceding brethren to do? What did they proceed to do? According to what? Differentially what did they request? How typed? What did he answer? What did they then point out? How typed? What was he thus doing to himself? How so? How typed? To what did they then allude? How typed? What did they show of his pertinent course? How typed? What did they tell were the two reasons for their coming to him? How typed? What did they say of the effect of their request? How typed? What other request did they make? How typed? Why did they say this? How typed? What did this prove? How typed?

(10) What did Bro. R. perceive and ask? How typed? What response did they make to the request? How typed? What did he ask? How typed? What solemn assurance did they give? How typed? What did they acknowledge? How typed? What did they say prompted the main pilgrim warriors to arrange this matter? How typed? What did they then express? How typed? What did he acknowledge? How typed? What charge did he give the main warrior pilgrims? How typed? How did they respond? How typed? What did they say in acknowledgment of their appreciation of the mission? How typed? What did they do as to the mission? How typed? To what did they persuade these? How typed? What was the character of Bro. R.'s pertinent attitude? How did it express itself? How typed? How did he keep them? How typed? What did they have to do as to this situation? How typed? How comparatively were their graces of character? How typed? What had he done externally? How typed? What was the quantity of their Truth and arrangement powers? What examples show this? How typed? How was this symbolized and typed? What was Bro. R.'s estimate of them? How typed? What three movements and what one power did they have? How typed? What was the quality of their one power? How typed?

(11) Wherein did antitypical Absalom continue? Amid what two experiences? How typed? What did they not then

receive? How typed? To what did this revive them? How typed? Why? How typed? With what result? How typed? In connection with what was the first effort made? What did they then do? In connection with what? How typed? With what result? How typed? What did this prompt them to do? How typed? To what? How typed? How related to theirs? How typed? Who were being developed in it? How typed? What does this prove? Why? How proved? To what did they incite their supporters? How typed? How did these respond? How typed? In what spheres? By what kind of moves? Whom did this affect? How typed? To what? How typed? What did they demand? How typed? What were they told? How typed? What did antitypical Absalom lay before them? How typed? What comparison did they make? How typed? What alternative did they ask them to offer to Bro. R.? How typed? What was antitypical Joab's response? How typed? What was Bro. R.'s response? How typed? Antitypical Absalom's? How typed? What did Bro. R. make? How typed?

(12) What after this did antitypical Absalom first do? Where? What examples illustrate this? How are these things typed? Secondly? Where? How typed? How did they act? How typed? How did they make themselves? How typed? As to whom? How typed? What did they express? How typed? What kind of an answer did they receive? How typed? How did they show themselves? How typed? Over what did they express sorrow? How typed? Thereupon what filled their hearts? How typed? What did brethren at times show them? How typed? What did they do to such? How typed? What did they express to them? How typed? What was their constant practice to such brethren? How typed? With what effect? What illustrates this? How typed? How many separate experiences marked their course? How typed? What copyist's error appears in this verse? What did Bro. R. prepare? What did he have A.E.W. do on it? For permission to do what did he ask Bro. R.? How typed? What reason did he give for the request? How typed? What was Bro. R.'s response? How typed? What did he then do? What did he do in secret? Among others, whom did he convince of this? What did they conclude to be the cure? What did he do with these and others? In pursuance of this what did A.H.M. do to the writer? With what result? What did others do? Especially where? What did E.C.H. do? How are these things typed?

(13) What was the heart's attitude of certain ones toward the leaders' intention? How typed? What were they? In what did they join? Without what intention? How are these things typed? What proves them crown-losers? What did they forsake? Why? How typed? What did antitypical Absalom then do? How typed? What did they seek? Where? How typed? Whom did the sought ones include permanently? Temporarily? What did the conspiracy do? How typed? In what did its

spread appear? Describe this Bible House event. What was the first result of this experience to A. E. W.? The second? The third? In what did the leaven so begun then result? What was the result of their courses in that meeting to W. E. V. and R. H. Hirsh? When did these and pertinent acts occur? What did God then do? What had God evidently done before? For what does that account? How proven? What did these events announce to Bro. R.? How typed?

(14) What is typed by David's leaving and returning to Jerusalem? What proves that he had lost it? As a result what exhortation did he give? How typed? What danger threatened temporarily? What did he fear? How typed? What did the faithful promise? What case exemplifies this? How are these things typed? What then did Bro. R. do? How typed? What did he leave there? Why? How typed? What did he then do? How typed? Who accompanied him? How typed? Into what? How typed? Who were his supporters? How typed? What three sets acted as his advance guard? What was their class standing? How typed and proven?

(15) To their leaders what did Bro. R. suggest? By what not? By what? How proven in a parallel? Who are examples of leaders in these three sets? How typed? To what did he exhort them? How typed? What two reasons did his acts and attitude suggest? How typed? What third reason? How typed? What thus spoke to the leaders and ledlings? How typed? At the same time what did he speak for them? How typed? Who returned answer? How typed? By what? How typed and proven in a parallel? What was the answer? How typed? Thereafter to what did he exhort? How? How typed? What was their response? How typed? With whom? How typed? What did the faithful show over the sifting? How typed? How did they act toward Bro. R.? Amid what? How typed? What did he do? How typed? Who did the same? How typed? Toward what condition? How typed? Who else did it? How typed? Ministering what? How typed? Until when did they not give it advancingly? How typed? What was done a little later? How typed? What did Bro. R. require of the crown-retaining priests? How typed? What hope did he express? How typed? What alternative was possible? How typed? What would be his attitude in such a case? How typed?

(16) Who were the six main Little Flock leaders? What picture shows this? What office function did they exercise? To what did he call their attention? Whom did he require to go back to antitypical Jerusalem? To what representatives of it? How are these things typed? What did he tell them? How typed? What accordingly did they do? How typed? What did Bro. R. then do? How typed? In what three ways? How typed in each case? Who made the same symbolic journey? How typed? How did they make it? How typed? What tidings

were brought to him? Who were some of these? How typed? What prayers did he make thereover? What did he attain through trialsome experiences? How typed? What did he there do? How typed? Who then came to him? In what condition? *E.g.*, who? How typed? What did he tell them? How typed? What alternative in its various parts did he suggest? How typed in each part? What further assurance did he give them? How typed? What did he suggest that they send to these? Through whom would it be brought to him? How typed? What was the response of his confidants? How typed? What did the sifting leaders then do? How typed?

(17) When did the next set of experiences set in? How typed? Who came to our Pastor? How typed? In what work? How typed? In general what did they bring him? In particular? How typed in each case? What did Bro. R. do as to this? How typed? What reply did they give in each case? How typed? Why was no mention made of the sweet hopes? What inquiry did he then put to them? How typed? What did they answer? How typed? In what hope? How typed? What did this answer induce Bro. R. to change in their favor? How typed? What was their response? How typed?

(18) Among whom did he then come? How typed? What kind of opponents first came from among them? Who were some of these? Secondly? How typed and proved? What did these first do? How typed? Secondly? How typed? How did his own react to this? How typed? What third thing did they do? How typed? What two things did they call him? How typed in each case? What did they assert? How typed? With what else did they charge him? How typed? What form of punishment did they further allege came to him for his alleged misdeeds? How typed? What reason did they allege for it? How typed? Whom did this railing arouse? How typed? What did they demand to know? How typed? What did they offer to do? How typed? What did he disclaim? How typed? What did he say should be permitted? Why? How typed? Accordingly, what did he charge? To whom did he further speak? To what effect? As to three features of his reply? How typed in these three features? Accordingly, what did he counsel? How typed? Why? How typed? What did he add? How typed? As he and his continued on their way what three things did antitypical Shimei do? How typed in each case? How did they arrive at a condition and what was their experience there? How are these things typed?

(19) Who came to the sphere of Bro. R's executiveship? How typed? What did Bro. R.'s secret friends do? What was antitypical Absalom's first answer thereto? How typed? What did they demand of these? How typed? What was their first answer? How typed? What did they do with this answer? How is this indicated? As what was it put? What was it? How typed? How did they still answer? How typed? What did

they pledge? How typed? Convinced of their support, for what did the sifting leaders ask of their counselors? How typed? What did these answer? How typed? In what would the following of this advice result? In what would this result? How typed? What was accordingly done? How typed? What was then done? How were their counselors' advice regarded then? How typed? Who so regarded it? How typed?

(20) What did these counselors further do to them? How typed? What was their advice? How typed? How did they think they would find him? How typed? What do to him? How typed? What do to his supporters? How typed? What then do? How typed? With what result? How typed? With what effect on his supporters? How typed? To what extent? How typed? In what would this result? How typed?

(21) How did this advice strike all? How typed? What more did the sifting leaders desire? How typed? What did they tell these? How typed? What did they ask these first? Second? How typed in each case? What and how did they speak of the advice? How typed? What four objections to that advice did he give from the standpoint of Bro. R. and his warriors? How typed in each case? What objection did they offer against the advice from the standpoint of the sifters' present supporters? How typed? Why did they urge this consideration? What did they then first advise? How typed? Why? How typed? Second? How typed? Why such advice? How typed? What did they advise on the manner of ordering the battle itself? How typed? With what result? How typed? Against what condition did they offer the last part of their advice? How typed? What was this advice? How typed? Who were affected by this advice? How typed? What did they vote? How typed? Who arranged to defeat the advice? Why? How typed?

(22) What did antitypical Hushai then do? How typed? What two counsels did they give with this report? How typed in each case? Why such counsels? How typed? Beside what did the special representatives of the chief priests take their position? For what purpose? How typed? Avoiding what? How typed? Through whom was the news made known to them? How typed? What did these do with the message? How typed? What did the sifters do as to this? What did one of the others do? How typed? What did the messengers do? How typed? How? How typed? What was among them? How typed? For what did they use it? How typed? What did helpers of these do? How typed? What did they then do? How typed? With what effect? How typed? Who came to these? Seeking what? How typed? What did the helpers tell them? How typed? What was the character of their investigations? How typed? What did they then do? Thereupon what occurred? How typed? What did they urge? How typed? What resulted? By whom? How typed? With what effect? How typed?

(23) What did the sifters' councilors perceive? With what

effect? How typed? By what supported? How typed? What did they do? How typed? Here what did they do first? How typed? Then what? How typed? What memory of themselves did they leave? How typed? On what two general sets of Truth did Bro. R. begin his campaign? What particular ones in each set? How typed? How did the sifting leaders and supporters react thereto? Whom did they put to the fore in their ranks? How typed? Instead of whom? How typed? What were their qualities? How typed? On what did the sifting leaders and their supporters take their position? How typed? After Bro. R. took his position what three kinds of helpers gathered to him? What were the characteristics of each kind? How typed in each kind? What three kinds of helps did they bring? How typed? What kinds of doctrinal food did they bring? How typed and proved? Ethical food? How typed in each case? How did the three classes of Truth servants reason? How typed?

(24) How did Bro. R. describe his controversialist helpers? How typed? What did he appoint? Over what? How typed? Whom did the pilgrims have as their controversialist leaders? How typed? The auxiliary pilgrims? How typed? The elders? How typed? In what capacity was Bro. R. set on entering the controversy? How typed? What did the brethren do thereover? How typed? What did they give as their reason? How typed? How as executive was he to help? How typed? How did he react thereto? What did he then do as executive? How typed? What charge did he give? To whom? How typed? How was it that all controversialists heard it? How typed? What did all do? How typed? Among whom was the controversy waged? How typed? What was its outcome? How typed? How? How typed? Of whom in great numbers? How typed? What was the compass of the controversy? What subjects did it cover? How typed? Who made more havoc? Than whom? How typed? With whom did the sifting leaders strive? How typed? Supported by what? How typed? With whom did the three sifting leaders come respectively in contact? How typed? As parts of what? How typed and proved? With what result? How typed? What two things resulted from this? How typed in each case? How were they left? How typed?

(25) What did observing brethren note? How typed? Whom did they inform of it? How typed? What astounded these? How typed? What two things did these tell them? How typed in each case? What did the observers answer? How typed? What reason did they give for their view? How typed? What second reason did they give for their course? How typed? Third? How typed? Fourth? How typed? What did these pilgrims declare? How typed? With what did they arm themselves? How typed? How did they use these? With what effect? How typed? In what condition did they find these? How typed? What were their special helpers? How typed

and proven? What did these do? How typed? What did antitypical Joab then do? How typed? With what result? How typed? What did Truth warriors pertinently do first? How typed? Secondly? How typed? What was the effect on the less faithful? How typed? What had the sifting leaders erected? Where? How typed? Alleging what reason? How typed? What did they give it? How typed? Until when has it remained? How typed?

(26) What was requested? By whom? How typed? What response was made? Why? How typed? With what promise? How typed? When not? How typed? What did they then offer to do? How typed? What response was made? How? What did they then do? How are these things typed? What was repeated? By whom? How typed? What again was the answer? How typed? What was done a third time? How typed? What was the response? How typed? What did these messengers do? How typed? How did they do compared with the other messengers? How typed? What did Bro. R. take? How typed? What did observers do? How typed? What did they then do? How typed? What did they note? How typed? Thereupon what did they do? How typed? What did he answer? How typed? What did the messengers do? How typed? What did the watchers further note? How typed? What did they do about it? How typed? What did Bro. R. say? How typed?

(27) What thereafter did the watchers announce? How typed? What was Bro. R.'s reply? How typed? What did they announce? How typed? What did they show? How typed? What did they give? How typed? What did Bro. R. ask? How typed? What answer was made? How typed? What charge did Bro. R. give? How typed? What was done according to the charge? How typed? What messengers then came? How typed? With what? How typed? How did it compare in substance and spirit with those of the first messengers? How typed? What did Bro. R. immediately ask? How typed? What reply in content and spirit was made? How typed? What was its first effect on Bro. R.? How typed? Its second effect? How typed? How did he express it as to E. C. H.? Where? What did he know of the meaning of this news? What did he express of it? Where and when? How typed? What did he even wish? How typed? Who was told of his deep grief? How typed? How did it affect the people? How typed? When? How typed? How did they, therefore, act? When? How typed?

(28) What did Bro. R. hide? How typed? While doing what? How typed? What resulted? How typed? What did they tell him? How typed? What had their victory done for him? His movements? Powers? Arrangements? Organizations? How typed in each case? How had he showed his supporters? How typed in each case? What things did they say his course proved? How typed? What two things did they

then say they saw? How typed in each case? How did they say in these circumstances would he have felt? How typed? What did they urge? How typed? What solemn assurance did they give him? How typed? What kind of a calamity would that mean to him? How typed? How did this speech affect him? How typed? What was done as to his pertinent act? How typed? With what effect? How typed? What had the measurably unfaithful done? How typed? What prevailed in Truth circles? How typed? Anent what three facts? How typed in each case? What had they done to the sifting leaders? How typed? What did they now see of them? How typed? What did they advise? How typed? What pertinent thing did Bro. R. do? How typed? As to what? How typed? What reason did he give for their favorable response? How typed? what two reasons did he give for their compliance? How typed? What intention did he solemnly express? How typed? What was the first effect of his messages? How typed? The second? How typed?

(29) By what did he begin to effect his restoration? How typed? How did the faithful respond? How typed? As preparatory to what? How typed? Why was he unpopular with the public? What did this move the faithful to do? As what? How typed? What did righting him with the public naturally occasion first? How typed? Accompanied by whom? How typed? Secondly? How typed? Whom did antitypical Ziba bring first? How typed? Secondly? How typed and shown of both classes? How did they do as to Bro. R.? How typed? What instrumentalities were made available to help? For what three things? How typed? For what purpose? How typed? What did antitypical Shimei do in this connection? How typed? How did they express themselves? How typed? When was the wrong done? How typed? What did they then ask? How typed? What did they continue? How typed? To what fact did they call attention? How typed? Why did they come? How typed?

(30) What demand did the main controversialist auxiliary pilgrims make? How typed? By what? How typed? What did Bro. R. disclaim? How typed? Why? How typed? What did he declare? How typed? How was this decision made? What assurance did he solemnly give? How typed? Who next came for Bro. R.'s restoration? How typed? What three things had he neglected? How typed in each case? From when to when? How typed? Thereafter what did Bro. R. ask him? How typed? What did he untruthfully do? How typed? What did he allege? How typed? Why did he do this? How typed? What did they continue to do? How typed? To what did they commit themselves? How typed? What did they recognize? How typed? In whose favor? How typed? Despite this, what had Bro. R. done for them? How typed? What did they disclaim? How typed? What did Bro. R. have them cease? How typed? What did he decide as to their and

antitypical Ziba's share in their work? How typed? Of what was Mephibosheth an illustration and type? What kind of a spirit did they show? How typed? What reason did they give for this? How typed?

(31) What was the condition of the elders? How typed? What did they do? How typed? What did they do with Bro. R.? How typed? In what did they assist? How typed? What attribute did they have? How typed and proven? What had they suggested? In what did some of them appear? *E.g.*? How are these things typed? What did their wisdom prove? How typed? With what result? How typed? What first would soon leave them? How typed? Secondly? How typed? Why did they say these things? How typed? Of what did they first express willingness? How typed? Secondly? How typed? For what did they, therefore, first plead? How typed? Secondly? How typed? What did they suggest? How typed? With what measure? How typed? To what did Bro. R. first agree? How typed? Secondly? How typed? Thirdly? How typed? What did the Truth people finally do? How typed? As this unpopularity began to cease what did Bro. R. do? How typed?

(32) What did Bro. R. then do? How typed? With whom? How typed? Who in entirety cooperated with him therein? How typed? Who in part? What did the latter do? How typed? What did they allege? How typed? What did the faithful answer? How typed? Of what was this a delicate reminder? From this what did they reason? How typed? What did they first truly assert? How typed? Secondly? How typed? What claim did the measurably faithful first make? What kind of a claim was this? How are these things typed and proven? Secondly? Wherein? How typed? Whose contention was more acute? How typed?

(33) What were not at an end? Who then began trouble? How typed? Over what were they filled with nausea? Why? How typed? Akin with whom? How typed? What did they start? How typed? What did they advocate? How typed? With what effect? How typed? Adhering to whom? How typed? How did the faithful react thereto? From and to what? How typed? What then set in for Bro. R.? How typed? What did he do thereafter? How typed? How did he act toward them positively? How typed? Negatively? How typed? Whom did he commission? How typed? To do what? How typed? How? How typed? Requiring harmony on what? How typed? What did they undertake? How typed? In what did their indolence result? How typed? Against whose requirement? How typed? To and of whom did Bro. R. speak? How typed? What did he say? How typed? What commission did he give to the main controversialist auxiliary pilgrims? How typed? To prevent what first? How typed? Secondly? How typed? Who first followed these? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed?

From what? How typed? After whom? How typed?

(34) With what were they occupied? How typed? At what was antitypical Amasa engaged? How typed? What did antitypical Joab then do? How typed and proved wrong? With what did they arm themselves? How typed? What occurred to their discourses? How typed? How did they greet antitypical Amasa? What was antitypical Amasa's attitude and lack of observation at meeting his predecessor? How typed? What did the latter do? How typed? With what effect? How typed? What did he not repeat? What did they then do? How typed? What did certain of their supporters do? How typed? Whom did they encourage? How typed? To what? How typed? What did the ruined leaders do? With what effect? How typed? What did their plight evoke and effect? How typed? How did this affect the watchers? How typed? Unto what? How typed? What did they then do? In summary, what did they do? With what result? How typed? Against whom? How typed? Where did antitypical Joab go? How typed? What did they arouse? Even whom at first? How typed? Secondly? How typed? Thirdly? How typed? What did the pursuers finally do? Among whom? How were they treated by the that-Servant deniers? How are these things typed? What did they put forth? How typed? How did they shield their co-warriors? What else did they do? How are these things typed? Why? How typed?

(35) Who were in the infested ecclesias? What did these do? How are these things typed? What did they desire? How typed? What was the response? How typed? What were they asked? How typed? What was their answer? What were they then asked? How typed? What did they answer? How typed? What was respectfully asked? How typed? What were they then told? Of what did the petitioners assure them? How typed? What did the ecclesia's decision effect? How treated? What further assurance did they give? How typed? What question did they first ask? How typed? Secondly? How typed? What did antitypical Joab do as to the charge first? How? How typed? What charge did they deny? How typed? What did they repeat? How typed? What did they then state? What was it? How typed in the various details given? What did they add? How typed? What did the petitioners reply? How typed? What did they then do? How? How typed? With what result? To whose satisfaction? How are these things typed? What was then given? How typed? What then occurred? What did antitypical Joab then do? How typed? What will not be done with vs. 23-26? Why?

(36) What was Bro. R. made in 1876? In 1879? In what? During those three years what practically did not become due? How typed? What did this move him to do? How typed? From this what did he gather first? How typed? Secondly? How typed? What did this move him to study? How typed? What

in thought did he do with them? How typed? What have these been throughout the Age and the Harvest? How typed and proved? For whom did antitypical Saul have zeal? How typed? What did they withhold of good and inflict of evil as to these? How typed? What did Bro. R., after continued meditation over them, do as to them? How typed? Why so? How typed? To what end? How typed? What did they not demand? How typed? What was not seemly in their sight? How typed? What did this answer move him to do? How typed? How did they make known their thought to Bro. R.? What was it? How typed? Through what was this done to them? How typed? With what result? How typed? What did their condition request of Bro. R.? How typed? For what purpose? How typed? Where? How typed? What had God chosen and qualified them there to do? How typed? To what decision did Bro. R. come? Whom did he exclude therefrom? How typed? Why? How typed? What will enable us to see what classes were meant? From what?

(37) Of what is eternal torment the product? Who types the two doctrines? What is the proof of this as implied in the names' meanings? What were the two products of the crown-lost leaders and these two doctrines? How typed in each case? What power was had in the spirit of these two errors? How typed? By whom produced? Who was its symbolic husband? What five classes did they produce? How typed? By his teachings what did Bro. R. do with these seven classes? How typed? What did these do with them? Where? How typed? What happened to them? How typed? When did these refutations begin? Before what? How typed and proved by facts? When was the antitypical barley harvest? The beginning here referred to? What did this fact, as well as the connected facts, bring to light? What did antitypical Rizpah exercise for itself in its defenders? How typed? On what? How typed? How long? How typed and proven? What in its defenders did it do all this time? Against what two groups of attackers? How typed in each case? What was Bro. R. told? How typed? What did he take? How typed? From whom? What had the Modernists done to these? How typed? In what condition? How typed? After what? How typed? What did he cause as to their memorials and those of the seven above-mentioned classes? How typed? Into what did he and his cooperators put them? How typed? How related in spirit? How typed? Whose memorials were they? How typed? In what kind of a position? How typed? Among whom? How typed? What disposal was made as to these arrangements? How typed? In what did this result? When did this advantage set in? In connection with what?

(38) What sections have previously been treated? What section will here be briefly treated? What does it give us? How and in what made? How typed? What did he do in the toga scene in his Pullman compartment? How typed? What

did God do with him? How typed? Make him? How typed? What was given through him? How typed? What did He do through him? How typed? How did He charge him to function? How typed? To give what? How typed? At what? How typed? How shining? How typed? Producing what? How typed? By what kind of light? How typed? What would none of his own have? How typed? Despite this, what did he possess? How typed? With what qualities? What was his greatest desire? How typed? Despite what? How typed? What will be done to all revolutionary leaders? How typed? Why? How typed? Who would deal with them and how must he be? How typed? What do? How typed? What will the destructive Word do to them? How typed? Under what circumstances was the antitype of vs. 1-7 made?

(39) Against whom did God's displeasure work? How typed? Why? How typed? What and who were charged by Bro. R.? How typed? Why this? How typed? What did antitypical Joab express? How typed? To whose knowledge? How typed? With what first remonstrance did they object? How typed? Second? How typed? What reason did they give for their objection? How typed? Who prevailed in this debate? How typed? With what result? How typed? What is here to be noted? What does this type? How was it completed as to time number? What does this type negatively and positively? In what particular form of that flesh? How is the whole work of this describing typed? How do we account for the differences in the figures of 9 ; and ; 5? So understood, what is the antitype? Who were not described? How typed? How were these as to number? How typed? What did antitypical Joab not finish? How typed? Why not? How typed? What was not done with this description? How typed? What is expressly told us? How typed in each case? Partly for what reason? What did Bro. R.'s conscience do to him? How typed? Why? How typed? What came upon his people? How typed?

(40) What did he make? How typed? What did he meekly ask? How typed? What did he now recognize it to be? How typed? How long thereafter was God in taking action? After what event? How typed? With whom did He begin it? How typed? Of whom did antitypical Gad consist? What did God give these or some of these? How typed? What did He not give to any single one of these? Who got part of the revelation? What part of it was given the writer? What is unknown to him? What else is unknown to him? Very likely how much of it was revealed to Bro. R. as a prophetic student? As distinct from what? What was commanded to be offered in type and antitype? What did antitypical Gad do? How typed? What did they tell him to do? What copyist's mistake is to be corrected? According to what? What were the three things from which to choose one? How typed in each case? What did they tell Bro. R.? After what? How typed? Into what did this put him? How typed? What two

considerations prompted him to choose the third? How typed?

(41) How long was the execution of the punishment delayed? How typed? What form did it take? How long did it last? How typed? What was done by it throughout Truth circles? How typed and explained and proven? Who are ignored in this picture? How is it that God is said to have sent contradictionism? How typed and proved? What did it do for awhile? Where? How typed? What set in from about the middle of 1909 to that of 1910? What set in at the latter time? How typed? What does this do with the two accounts? As this was about to set in, what did the Lord give the writer? What did the statement in Num. 16: 41-50 do to him? Despite brain exhaustion, what did he write first? Secondly? Where typed? What did he then do? Why? What hindrance was made in vain? How did this affect Bro. R.? What did he do with an abstract of it later? By these events what did God begin to do? Why? How typed? With what negative and positive result? How typed? When did this threat set in? How typed? What came to Bro. R.'s view? How typed? What two things did it threaten? How typed in each case? Holding what? How typed? Threatening whom? How typed? How did Bro. R. and the other leaders feel over the condition? How typed? How were they affected? How typed? What did he confess positively and negatively? How typed? Who did he say did not the wrong? How typed? What desire did he express? How typed? And whom spared? How typed?

(42) What did antitypical Gad, through at least two of their members, counsel? How type? For what? How typed? How did Bro. R. respond? How typed? By whom was this plague seen? When? How typed? Into how many groups was Israel then divided? What were they? How typed? What did they seek? How typed? Why? How typed? Of what did they take note? How typed? What did they have? How? What doing? How typed? What did they desire? How typed? What did Bro. R. answer? How typed? At what price? How typed? For what purpose? How typed? Thereupon what did the Jews royally offer? How typed? What did they wish? How typed? What did Bro. R. do? Why? How typed? What one reason did he give? How typed? For this service what did he give on his part? How typed? Why in the interest of the fallen unjustified? How typed and proven? What did he and the Church do? How typed and proven? What facts prove this a partial work? How was this service done? How typed? To what did he arouse the Church? How typed? What did God manifest? How typed? In fulfilment of what was it made? How typed? How were these prayers and sacrifices answered? How typed? What resulted? How typed? What did he see? *E.g.*, what else did he see? What did he continue? How typed? Previously what had the Parousiac Church worked? How typed? What could not Bro. R. then take up? Why? How typed? What did he consider of that sphere of service? How typed?

## CHAPTER VI

### DAVID'S LAST DAYS—TYPE AND ANTITYPE (1 Chro. 22: 2—29: 30; 1 Kings 1: 1—2: 11)

SOLOMON'S CHARGE TO ERECT THE TEMPLE. OTHERS TO SUPPORT HIM THEREIN. LEVITE GROUPS. ARRANGEMENTS FOR PRIESTS AND LEVITES. FOR CONTROVERSIALISTS AND ASSISTANTS. TEMPLE PLANS. INDIVIDUALS' OFFERINGS. ADONIAH'S AMBITIONS. DEATH OF DAVID.

IN THE citations under our subject we find the last days of David described, which from the standpoint of the small antitypical David type our Pastor's last days. His last days with but few exceptions were filled with arranging matters for Epiphany conditions. Apparently he did not see with the clearness with which we, looking back to those days now, with the bright shining of the Epiphany, can see them; yet God used him to make such arrangements; for they had to do with the preparations for the separation of the Little Flock (Elijah), on the one hand, and the Great Company and Youthful Worthies (Elisha) and the second smiting of Jordan with its implication, on the other hand. Such preparations are also seen in his arranging for J. to undertake, not only pilgrim work in Britain, but also to handle the trouble in the London Bethel and Tabernacle. Without our Pastor perhaps understanding the full import of this arrangement, it implied, first, that J. was to have charge as Jesus' special representative of the priestly work of dealing with Azazel's Goat and the antitypical Lepers, in a word, was to be the Epiphany executive and messenger. It implied, secondly, that he was under Jesus to supervise the erection of the Epiphany temple and, thirdly, have charge of the Levites' work; for the last six months of our Pastor's life were largely devoted to arranging for the second smiting of Jordan and re-arranging the work and workers at the Brooklyn Bethel and afield. All of these works were in reality the laying down of

the foundations of the Epiphany work and workers. How much of this he understood we do not clearly know; but we do know that he knew that he was the small antitype of David, as the Christ in the flesh is the large antitype of David, and therefore in a general way he understood the antitypes of David's last days. He, of course, would not tell the brethren such details, as he knew that they were as individuals to walk by faith and not by sight in trialsome experiences. But the Lord was abundantly able to use him, whether he was conscious or not of such detailed use, to fulfill the involved antitypes. In view of many statements in the Scriptures to be here studied we opine that he understood the general implications of the foresaid things.

(2) With these preliminaries we are ready to study the details. Bro. Russell, to whom we will refer from now on as Bro. R., recognized the connection between his work on Zionism (1 Chro. 22: 1) and the Epiphany temple, since he knew that Israel's conversion would provide one of the main parts of the Epiphany Camp; hence, firstly (v. 2), he did among God's people a work preparatory to building that Camp, *i.e.*, severed antitypical Israelites from mere Campers (gather . . . strangers), which was done through the first smiting of the Jordan and in preparing for the second. Thus in the Zionism work of 2 Sam. 24 and 1 Chro. 21 and in separating the strangers from real antitypical Israel he did the beginning of developing the tribe of Judah of the Epiphany Camp Covenant-believing fleshly Israelites and loyal faith-justified ones. Moreover, by his arranging for the work and workers of Jordan's Second Smiting, he arranged for the crown-losers to hew away from one another, and especially from Little Flock members' characteristics unfit for them to have (masons to hew wrought stones . . . house of God). He made strong arrangements for those through whom new ones could enter the courts, to hold such helpers together (iron . . . nails . . . gates, v. 3), as he also taught much all-sidedly tentative

justification (brass in abundance without weight), and detailedly distinguished vitalized justification from it (cedar trees in abundance, v. 4); for Protestants (Zidonians) and Romanists (they of Tyre) provided abundant numbers of vitalizedly justified ones, *e.g.*, antitypical Lot with his daughters, who in vast numbers were in Bro. R.'s last days coming into the Truth (much . . . David). His acts said that J. was too immature and weak to provide the materials for the Epiphany temple (Solomon . . . young and tender, v. 5); for the Epiphany temple was to be erected on a very fine scale (house . . . exceeding magnifical), since it was to be had in honor (fame) and reverence (glory) throughout the Epiphany sphere of work, which would cover the sphere now filled by the nominal church, inasmuch as it would be the religious center of professed Christians during and after Armageddon (throughout all countries). Hence Bro. R. in his last days made great preparations therefore (prepared abundantly before his death).

(3) Bro. R.'s call for, and charge to J. to erect the Epiphany temple was mainly by acts, not so much by words (called for Solomon . . . charged . . . house . . . God of Israel, v. 6). In May, 1916, he called J. to himself and said this to him: "I have some good news to tell you: You have been promoted. I gave word to Bro. Sturgeon [who then had charge of the pilgrim work] not to send you to small churches, but to send you to large churches only." The following are the main acts whereby Bro. R. gave him this charge: (1) He caused him to visit only the larger churches; (2) that summer, next to himself, sent him to more conventions than any other pilgrim; and gave him there more, and more important discourses than any other pilgrim, *e.g.*, had him act as chairman at three of that summer's conventions, and, though he was present at the service, had him deliver the baptismal talk at the Newport Convention—a thing that, if he were present, so far as we know, he never had anyone else than himself

do, and had him deliver eight talks at the Newport Convention and eight at the Norfolk Convention, more than he had arranged for himself; (3) had him introduce the Pastoral Work in cooperation with Sr. Genevieve Sanford at conventions and in the main churches; (4) had a special trip arranged for him to seek to heal divisions in six classes; (5) arranged for him to have a specially large number of public meetings and for two sisters to do the follow-up work after them; (6) arranged for him to come a long way from his pilgrim appointments to the New York Temple to take part in a series of talks opened by himself on Justification, continued by Bros. Rockwell on Consecration, J. on Glorification and MacMillan on Restitution, and concluded by Bro. Sturgeon on the Chart in several talks; and (7) by arranging for J. to handle the London Bethel and Tabernacle situation he, as God's agent therefore, arranged for him to do what was supervising under Jesus the work toward Azazel's Goat, *i.e.*, arranged for J. to become the small Solomon.

(4) As to point (6), at the time J. did not think that anything significant was implied in these five speakers' taking their part in this series; but after the Lord opened his eyes to see Epiphany conditions he was struck by the later uses of all five of them with the thought that the Lord by the five speakers, their order and their subjects, was giving something significant for the Epiphany; for in the order and subjects of each of these five speakers the Lord shadowed forth, first, the five leaders for the Epiphany: (1) Bro. R., the Little Flock leader for the Little Flock; (2) Bro. Rockwell, the Gershonite leader; (3) J., the Little Flock leader for the Great Company and Youthful Worthies; (4) Bro. MacMillan, the Merarite leader; and (5) Bro. Sturgeon, the Kohathite leader; second, their Epiphany work: Bro. R. as chief naturally came first and naturally spoke on justification, as fundamental to all other Christian teachings and experiences. The leaders of the three Levite groups took part in the order of the

births of the types and antitypes: Gershon, first-born; Merari, second-born; and Kohath, third-born. To this agree their subjects; for the highest work of the antitypical Gershonites is to lead people to consecration; the chief work of the antitypical Merarites is to proclaim the kingdom, *i.e.*, restitution; and the chief work of the antitypical Kohathites is to defend the teachings of God's plan; while J.'s position in that series between the Gershonite and Merarite leaders implies that his main Epiphany work is with the antitypical Gershonites and Merarites (Num. 4: 28, 33; 7: 6-8), but not exclusively so, as is implied by Bro. Sturgeon coming after him in that series; for he had a charge toward all the Epiphany Levites (Ex. 38: 21), while his subject, The Glorification of the Church, represents the highest work that the Lord has given him for the Epiphany: the declaration of the Church's glorification after its sufferings sacrificially are completed, which he will do when writing on Revelation, his last general work on earth. It is peculiarly significant that all three of these Levite leaders were displaced by selfishly ambitious rivals: Bro. Rockwell by Bro. Hoskins; Bro. MacMillan by J.F.R.; and Bro. Sturgeon by Bro. Ritchie, then by Bro. Olson and finally by Bro. Hirsh. It will be noted that some of the seven acts of Bro. R. mentioned above merely brought J. to the fore in special prominence to stress his future office, even as Moses brought Joshua to the fore to stress his future office, while others of the seven actually gave him the office of the Epiphany messenger.

(5) Bro. R. by his acts told J. that it had been his intention to organize the Church in its several parts (in my mind to build a house unto . . . my God, v. 7); but God forbade his so organizing the Church, since his mission was to lead the Church in external controversies (word . . . shed blood abundantly . . . not build, v. 8); moreover, He also forbade it, because until the separation of the Church into its classes this work was out of order for the Gospel Age, but would be done

when such separation was in operation by one of Bro. R.'s symbolic sons, who would be faithful in that [the Epiphany] work (1 Chro. 17: 4-15). This son is J. (son, v. 9), who would be in peace, so far as controversies with God's nominal people are concerned (man of rest . . . give him rest from all his enemies round about); for his debates have been with revolutionists among God's real people. Hence he would be at peace in his work, so far as concerns the nominal people of God (name shall be Solomon, *peaceable*). In the constructive work that J. has done and will do there has been and will be peace among God's people (peace and quietness unto Israel). The Lord gave Bro. R. to know that J. under Jesus would supervise the work of arranging God's people in their separate classes and in their Epiphany work, which knowledge He probably gave him through this very type (build an house for my name, v. 10), as He also gave him to know that J., like all other star-members, would be faithful as a son and servant of God (my son . . . his father) until his work would be done (throne . . . for ever). By telling J. to do in Britain the work of handling what proved to be the conspiracy of H. J. Shearn and Wm. Crawford in Great Company manifestation and by wishing him the Lord's blessing he really told J. to build the Epiphany temple and wished him God's blessing therein (Lord be with thee . . . build the house, v. 11). This he said, because God had in some way indicated to him that J. was the Lord's selection for that work (he hath said of thee). His desire expressed to J. was that the Lord would give him the knowledge and discernment needed for the work (give thee wisdom and understanding, v. 12) and thereby charge him as to his work toward God's Epiphany people (charge concerning Israel), that thus he might fulfill his office according to God's Word (keep the law). He assured him that if he would obey Jesus' word in his office relations to God's people (heed to fulfill . . . Moses . . . Israel, v. 13) God would prosper his work (prosper).

Then he exhorted J. to be efficient and courageous (be strong . . . dread not).

(6) Bro. R. also assured J. that amid his trialsome experiences he had prepared for the Epiphany temple Divine Truth on the Christ as being 144,000 members, on Jehovah's name as to His character as Architect and on the Millennium as the period when the Christ will bless the world (prepared for the house . . . hundred thousand talents of gold, v. 14). The 100,000 talents of gold would symbolize such Millennial blessings, which we can see by using 10, one of the temple's key numbers (18, 10 and 5), as a divisor:  $100,000 \div (10 \times 10) = 1,000$ ; and 1,000,000 talents of silver symbolize the same thing:  $1,000,000 \div (10 \times 10 \times 10) = 1,000$ . By weight 100,000 talents of gold are 360,000,000 shekels; and  $360,000,000 \div (10 \times 10) \div (5 \times 5) = 144,000$ . By value 100,000 talents of gold are 300,000,000 shekels, which  $\div (10 \times 10 \times 10 \times 10 \times 10) \div 2 = 1,500 = 10$  (Yod) x5 (He) x 6 (Vav) x5 (He) =Jehovah, which gives us Jehovah's name twice in a talent of gold value =3,000 shekels, and 200,000 times in the 100,000 gold talents. As to weight 1,000,000 talents of silver are 3,600,000,000 shekels.  $3,600,000,000 \div (10 \times 10 \times 10) \div (5 \times 5) = 144,000$ . As to value 1,000,000 talents of silver are 3,000,000,000 shekels.  $3,000,000,000 \div (10 \times 10 \times 10 \times 10 \times 10) \div 2 = 1500 = 10$  (Yod) x5 (He) x6 (Vav) x5 (He). Hence in the silver talent we have God's name twice and in 1,000,000 silver talents 2,000,000 times, as the temple's Architect. Silver's typical use as Truth always honors God's character here as Architect. Furthermore, Bro. R. assured J. that he had by his teachings provided tentatively justified humanity (brass) for the Epiphany temple and also strong connectives (iron) in very great abundance (without weight . . . abundance); so also vitalizedly justified humanity (timber) and new creatures (stone). And he indicated that J. might supply more of such symbolic gold, silver, brass, iron, timber and stone (add thereto). He told J. these things by

word of mouth directly and indirectly by his writings. By his pointing out to J. the trials that come, especially from brethren, he indicated that there would be such as would hew away (hewers, v. 15) at the faults of the flesh (timber) and the immaturities of the new creatures (stone), as there would be helpers in constructing truths related to the various appurtenances of the Epiphany temple (cunning men . . . work). Again assuring J. of unlimited abundance (no number, v. 16) of Divine Truth (gold and silver), of tentatively justified ones (brass) and strong connectives (iron), Bro. R. encouraged J. to zealous activity as to the Epiphany temple (be doing), and wished him the Divine blessing (the Lord be with thee).

(7) By encouraging the leaders to take part in what proved to be the second smiting of Jordan, by putting the workers at Bethel and afield into positions in which they would have Epiphany work to do and by exhorting them orally and in writing, especially in his will, to faithfulness, Bro. R. exhorted them to what was actually assisting J. in his Epiphany work (princes . . . help Solomon, v. 17). In so doing he pointed out that they had God's favor (Is not . . . God with you? v. 18); that He had made them victorious in their controversies with Babylon (rest on every side), since He had subdued them under Bro. R.'s power (given the inhabitants . . . mine hand); and that the Truth and its Spirit (land), dispossessed of error and its spirit, was in the Lord's and His people's possession (subdued . . . Lord . . . his people). Therefore, he exhorted the leaders to set their affections, wills and beings (set your heart . . . soul, v. 19) to the good work of carrying out their consecration (seek the Lord). Then he aroused them to participate in the second smiting of Jordan and such subsequent work as God would order done, which implicitly meant building the Epiphany temple (arise . . . build ye the sanctuary), and do it in order to provide a place where the due Truth might lodge, as well as the doctrinal, refutative, corrective

and ethical truths, in the Epiphany temple (bring ark . . . holy vessels . . . house built), where God's glorious character might be set forth unto His praise (to the name of the Lord). Thus toward the end of his stewardship (old and full of days, 1 Chro. 23: 1) Bro. R. arranged matters as to the subsequent work in ways that put such work, the Epiphany work, into J.'s charge (made Solomon his son king), and thus gave him charge of the work of God's people in the Epiphany.

(8) The closing days of David's reign were occupied in his preparations for the building of the temple and in ordering the priests and Levites for their temple services (1 Chro. 22—29). But this is not so stated as to the ordering of the 12 captains and their 12 courses. The facts prove that these 12 captains and their 12 courses operated long before, *e.g.*, Asahel, the captain of the fourth army course (1 Chro. 27: 7), was killed more than 33 years before David's death; for this occurred before David reigned in Jerusalem, where he reigned 33 years, *i.e.*, sometime during the seven years when he reigned at Hebron (2 Sam. 2: 23; 1 Chro. 29: 27). Accordingly, David's so ordering temple matters types Bro. R.'s ordering matters as to the antitypical priests and Levites for the Epiphany temple service. Accordingly, beginning in the Spring of 1916, the antitypical ordering set in, among other ways, in Bro. R.'s making lists of the brethren according to talents, *etc.*, to assemble them for the second smiting of Jordan (gathered all princes . . . priests and Levites, v. 2; Z '16, 141, 4-6). It also took place in their assembling in very many conventions, where preparations for Jordan's smiting occurred. Let us remember that the viewpoint of priests and Levites in the Samuels, Kings, Chronicles and later Old Testament books is not that of the tabernacle picture; for in such books priests and Levites are used to type the prominent and subordinate servants of God respectively. The subordinate servants of God (Levites, v. 3) were described as to their talents, experiences, sufferings for the Truth

only if mature (numbered . . . thirty years upward). These descriptions were on the cards that they sent in to Bro. R., according to the call issued in Z '16, 141, 1-7 (number by their polls). Very many brethren responded to these calls (thirty and eight thousand). The majority of these were unofficial brethren, who were to serve unofficially in the temple (twenty and four thousand . . . work . . . house, v. 4). A goodly number were less prominent pilgrims, auxiliary pilgrims, discoursing elders (officers and judges). Some were colporteurs, sharpshooters, volunteers, newspaper workers and public meeting advertisers (porters, v. 5). And some were Berean lesson teachers, pastoral work teachers, Bible passage interpreters and discourse dispensers (praised . . . instruments . . . David). Bro. R. so arranged these as to make them come into their proper Epiphany groups (David divided . . . sons of Levi, v. 6).

(9) Hence during the division time in the Epiphany they formed Levites: (1) who failed to get control of Bro. R.'s three corporations (Gershon), (2) who got control of his three corporations (Merari) and (3) who do not have corporations to control their work (Kohath). The two main Gershonite families in David's time were: (1) Laadan (corresponding to the Libnites of Moses' time; Laadan, v. 7), who types the non-American, especially the British Empire's antitypical Gershonites, and (2) Shimei (corresponding to the Shimites of Moses' time; Shimei), who type especially American antitypical Gershonites. The antitypical Laadanites were divided into three main groups: (1) The Bible Students Committeeites (Jehiel, v. 8), (2) The Old Pathites (Zetham) and (3) The Berean Bible Students (of Australia; Joel). (In v. 9, instead of Shimei, who was not a Laadanite, but a Shimite, please put the name Jehiel, from v. 8). Accordingly, the Bible Students Committeeites formed into three groups: (1) Shearnites (Shelomith, v. 9), (2) Madras Bible Students (of India; Haziel) and certain Canadian Bible Students loosely connected with the B.S.C.

of Britain (Haran). The American Gershonites, Shimites (sons of Shimei, v. 10), have become four groups: (1) Pebeites (Jahath), (2) Dawnites (Zina), (3) Watchers of the Morningites (Jeush) and (4) those who disapproved of the controlling radical wing of the P. B. I., yet for awhile remained with them (Beriah). Of these the Pebeites were chief (Jahath, *chief*, v. 11) and the Dawnites were next to them (Zizah, or Zina, the second). The third and fourth divisions of the Shimites are very few in number (not many sons) and they have amalgamated into one group (in one reckoning . . . father's house). The Lord caused Bro. R. so to arrange certain brethren more faithful than the antitypical Gershonites and Merarites as to make them Epiphany Kohathites (Kohath, v. 12). These divided into four groups: (1) the most faithful of the Kohathites (Amram), (2) the Olsonites (Izhar), (3) Ritchieites (Hebron) and (4) Sturgeonites (Uzziel). From the Christ Class (Amram, not Amramites, v. 13) has come the World's High Priest (Aaron) and the World's Mediator (Moses). The Church's High Priest has been given to do the sacrificial service acceptably (sanctify . . . burn incense . . . minister), His members cooperating therein, all constituting the World's High Priest (he and his sons).

(10) The typical Amramites as Levites first appear in Moses' sons (Moses . . . sons . . . tribe of Levi, v. 14). They became of two classes: (1) Hirshites (Gershom, v. 15) and (2) Kittingerites (Eliezer). Of the Hirshites (Gershom, v. 16; sons of Amram, 24: 20) the Jersey City Amramites were chief (Shebuel, the chief). In that church there were two parties (sons of Shebuel), one of whom favored R. H. Hirsh and the other Anton Fry (Jehdeiah, 24: 20). Of the Kittingerites (Eliezer, v. 17) the Philadelphia Amramites were the chief (Rehabiah the chief). But that church was broken up into many cliques (sons of Rehabiah were very many), the chief clique holding to R. H. Hirsh, rather than to D. M. Kittinger (Isshiah, 24: 21). Of

the antitypical Izharites the Olsonites were the chief (Izhar, Shelomith the chief, v. 18; 22). An offshoot of these was the Gunterites (Jahath, ; 22). The Ritchieites (sons of Hebron, 19; 23) developed into four groups: (1) the chief of these, the original Ritchieites (Jeriah), (2) the large class at Los Angeles, where A. I. Ritchie now is, with certain affiliates (Amariah), (3) a class in Oakland-San Francisco, with affiliates (Jahaziel) and (4) the Brickerites (Jekameam). The Sturgeonites as antitypical Uzzielites developed into four groups: (1) the Riemerites (Micah, 20; 24), (2) the Driscollites (Shamir), (3) the Vorsteherites (Isshiah, ; 25) and (4) the Saphoreites (Zechariah, ; 25). The antitypical Merarites developed into the Societyites (Mahli, 21; 26) and the Standfasts (Mushi). Certain Society forsakers (Jaaziah), ; 27) are brought to our attention: (1) the Germanic Free Brethren (Beno), (2) Oleszinskiites (Shoham), (3) Kostynites (Zaccur) and (4) Kasprzykowskiiites (Ibri).

(11) The Societyites (Mahli, 21: 28) are of two groups: (1) the real Rutherfordites, or bad Societyites (Eleazar), and (2) Elishaites, or good Societyites (Kish). The Rutherfordites did not divide into groups (who had no sons, 22; 28); but there were various parties (daughters). The Rutherfordites ceased being a Truth movement (Eleazar died). Those parties among them after the Rutherfordites ceased being a Truth movement united with the various groups of Elishaites, who from time to time left the Rutherfordites (sons of Kish took them to wife). The chief group among such Elishaites is a large class at Chicago, with affiliates (Jerahmeel, ; 29). The Standfasts as antitypical Mushite Merarites divided into three groups: (1) the Heardites (Mahli, 23; 30), (2) the Edwardsites (Edar) and (3) the Elijah Voiceites (Jeremoth). The above are the main groups of the Epiphany Levites (sons of Levi . . . house 24; 30), even those who, in description set before Bro. R. in the replies to the questions asked by him in the article

of Z '16, 141, 1-7, later became divided into their respective groups (chief . . . counted . . . polls) and minister in the Epiphany temple (service . . . house . . . Lord), who include Levites undergoing training for the service (twenty years and upward, v. 27) and those mature for the service (thirty years and upward, v. 3), even as the prominent brethren were appointed to their services (brethren . . . Aaron, ; 31) before Bro. R. (David), the crown-retaining (Zadok) and crown-lost leaders (Ahimelech), who were the leaders (chief) of the prominent (priests) and subordinate (Levites) servants of the Lord, over against the less mature ones (over . . . younger brethren); so were the Levites assigned to their work (cast lots).

(12) Bro. R. by word and act proclaimed the fact that God had prospered the Truth people (God . . . given rest, 25;) that they might work in the sphere of Bro. R.'s executorship (dwell in Jerusalem). He indicated that when God's people would separate into their classes as God's Epiphany temple, a difference of work would set in for the Levites (no more carry the tabernacle nor any vessels . . . service, 26,); for mouthpieceship to the public would be taken from the antitypical Elijah's control and put into antitypical Elisha's control—a thing that no more made them subject to the Little Flock, which subjection was implied in their carrying the antitypical tabernacle and its vessels. Bro. R.'s last teaching on antitypical Elijah and Elisha described the services of the latter (last words of David were the Levites numbered, 27,); also even the immature ones undergoing training for full service (twenty years). Still their duty was to help the prominent brethren (office . . . sons of Aaron, 28,) as to justification, (courts), official positions (chambers), helping to cleanse the consecrations of the brethren (purifying . . . things) and furthering various features of the Lord's work (service). This is related to the truths that construct character (shewbread, 29,), the preparations of preaching of the Word (fine flour for

the meat offerings) and purified conduct (unleavened cakes), both developed (baked in the pan) and tested (fried), and that in quantity and quality (measure and size). They were also at all seasonable times to proclaim the Word in gratitude and appreciation, to God's glory (stand . . . thank and praise the Lord, 30;). They were to minister the three things indicative of God's acceptance of Christ's sacrifice (burnt offerings, 31;), even justification (Passover), sanctification (Pentecost) and deliverance (Feast of Tabernacles) (set feasts), in relation to the Millennium (sabbaths) and to the twelve chief graces (new moons), according to the arrangements of God's Word (according . . . commanded). This they were to do always as a service of God (continually before the Lord). This would enable them to do their duty (keep the charge, 32;) toward the justified (tabernacle of the congregation), toward the consecrated (the holy) and toward the prominent servants of the Truth (sons of Aaron), in matters of God's service (service . . . Lord).

(13) We will now set forth the more prominent, the priestly, arrangements that God caused Bro. R. to make for the Epiphany temple, as set forth in 1 Chro. 24: 1-19. When in connection with the tabernacle Aaron's sons (sons of Aaron, v. 1) are presented unnamed, they represent the underpriesthood; but when they are named, as in v. 1, for the end of the Age Nadab represents the Parousia second-deathers as false teachers (Nadab . . . chief, v. 2), Abihu the Epiphany second-deathers as false teachers (Abihu . . . died; Lev. 10: 1-11; T. 119, note); Eleazar (*mighty help*) types Bro. R., and Ithamar (*isle of palms*, in allusion to J.'s sphere of work being toward not crown, but palm bearers, Rev. 7: 9) types J., executing severally their offices as mouthpiece priests in each one's respective time of service, antitypical Eleazar in the Parousia and antitypical Ithamar in the Epiphany (executed the priest's office). Antitypical Nadab (*wilful*) left no Truth group to minister to the Lord with the

Parousia Truth; nor did antitypical Abihu (*he is my father*) leave any Truth group to minister to the Lord with the Epiphany Truth (died . . . had no children), before Jesus gave up His Gospel-Age ministry as the Church's High Priest (before their father). Bro. R. distributed (David distributed, v. 3) the more prominent serving brethren (Zadok of the sons of Eleazar) and the less prominent serving brethren (Ahimelech of the sons of Ithamar), and that according to their duties as pilgrims and pilgrim supporters (according to their office), to perform their ministries (service). During the last days of Bro. R. the more prominent pilgrims were more numerous than the less prominent pilgrims, both classes of whom had numerous supporters (more chief men . . . Eleazar than . . . Ithamar, v. 4). And by actual count these more prominent pilgrims were 16 in number (sons . . . sixteen chief men) and by actual count these less prominent pilgrims were 8 in number (eight among the sons of Ithamar).

(14) While there were 24 pilgrims so appointed, each one was the leader of his respective group of priestly brethren (divided by lot, one sort with another, v. 5). As such these 24 pilgrims were the leaders of the Church (governors of the sanctuary) and leaders for God (governors . . . God; literally, as given in the A. R. V., princes of God). Menta Sturgeon, who was then in charge of the pilgrim department, scheduled them in the Tower for their services (Shemaiah . . . scribe . . . Levites wrote them, v. 6) and did this publicly before Bro. R. (king) and the twelve leaders of the tribes of spiritual Israel (princes), before the group of more prominent Truth servants (Zadok) and before the group of less prominent Truth servants (Ahimelech), the main leaders of the more prominent and of the less prominent Truth servants (the chief [s, so the Hebrew] . . . priests and Levites). This was done separately for the Eleazarites and separately for the Ithamarites (one . . . for Eleazar . . . for Ithamar; the correct Hebrew text reads: "one, one [*i.e.*, severally]

for Eleazar, and one, one [*i.e.*, severally] for Ithamar). In the Tower pilgrim schedules for the Summer of 1916 will be found the 24 pilgrims who were the chiefs of the 24 groups, courses, of priestly ministrations. The following are the 16 antitypical Eleazarites in the order of their prominence: Bros. (1) Russell, (2) Johnson, (3) Rutherford, (4) MacMillan, (5) Sturgeon, (6) Rockwell, (7) Sexton, (8) (Geo.) Draper, (9) Toole, (10) Hersee, (11) Herr, (12) McPherson, (13) Wisdom, (14) Zink, (15) Thornton and (16) Thorn. These correspond to the 16 priests named in vs. 7-14. Bro. R. as the antitype of Jehoiarib (*striver for Jehovah*) performs his Epiphany ministry through his writings, even as it is through his writings that he is one of the two who put 10,000 to flight in the Epiphany (Deut. 32: 30). The following is the list of the less prominent pilgrim leaders of 8 of the 24 courses of ministering priests: Bros. (1) Barber, (2) Riemer, (3) Robie, (4) Batterson, (5) Palmer, (6) Meggison, (7) Crist and (8) Gillespie. These correspond to the 8 priests named in vs. 15-18. As nearly as we are able to state the matter, all 24 of the abovementioned pilgrims are set forth in the order corresponding to the order of their 24 types given in vs. 7-18 (orderings . . . service . . . house of the Lord . . . manner, v. 19). This was an arrangement made by Jesus through Bro. R. (under Aaron their father); charged by God Himself (God . . . commanded).

(15) 1 Chro. 25 sets before us in three general groups 24 other Truth servants, who were subordinate to the foregoing 24, so far as concerns preaching and teaching privileges and opportunities. These in three groups Bro. R., assisted by certain of the 12 warrior leaders, appointed to service (David and [literally] captains . . . separated, v. 1). These were grouped as follows: (1) 4 auxiliary pilgrims who traveled continually (sons of Asaph), (2) 14 Sunday pilgrims stationed at Bethel and 3 others living in their own homes, two of them doing secular work (sons of Heman),

and (3) 6 auxiliary pilgrims who traveled occasionally on Sundays (sons of Jeduthun). It was the privilege of these to serve with Bible texts as the basis of their discourses (prophesy with harps), with Berean lessons on the Volumes (psalteries) and with informal talks (cymbals). The description of the first class of these Truth servants is as follows: The continually traveling auxiliary pilgrims (sons of Asaph, v. 2): Bros. (1) Rice (Zaccur), (2) Barker (Joseph), (3) Yates (Nethaniah) and (4) Graham (Asarelah), all of whom were listed in the Summer and Fall Towers of 1916 as among the continually traveling pilgrims. They worked in the group of the chief auxiliary pilgrims (under . . . Asaph) and preached as Bro. R. arranged.

(16) The next group were also auxiliary, pilgrims, but such as served occasionally on Sundays, but not every Sunday, since they were also local elders (sons of Jeduthun, v. 3). These were Bros. (1) Shull of Columbus, O. (Gedaliah), (2) Driscoll, Bro. R.'s publicity man (Zeri), (3) Wise, later the Society's vice-president (Jeshaiah), (4) Martin of Dayton, O. (Hashabiah), (5) Jones of Chicago (Mattithiah) and (6) Bridges of Boston (Shimei; it will be noted that while v. 3 speaks of six sons of Jeduthun, it names but five, and the sixth though here omitted is given in v. 17, he being the only one of the 24 mentioned in vs. 9-31 not mentioned in vs. 2-4). The third group consisted of the Sunday pilgrims, members of the Bethel family who worked at Bethel or at the Tabernacle week days and filled preaching appointments on Sundays (sons of Heman, v. 4). They were the following, as the Tower pilgrim schedules show for the Summer of 1916, for the most part: Bros. (1) Burgess (Bukkiah), (2) Detweiler (Mattaniah), (3) Emerson (Uzziel), (4) Hirsh (Shebuel), (5) Hoskins (Jerimoth), (6) Hudgings (Hananiah), (7) Kuehn (Hanani), (8) Martin (Eliathah), (9) Ritchie (Giddalti), (10) Stevenson (Romamti-ezer), (11) Van Amburgh (Joshbekashah), (12) Wright (Mallothi),

the following two were not scheduled in the Tower because of lack of space: (13) Wakefield (Hothir) and (14) Scheerer (Mahazioth).

(17) The foregoing 14 brothers, the Sunday pilgrims, saw the things of God's plan through Bro. R.'s eyes (king's seer, v. 5) and had as their service the work of presenting God's teachings by sermons (words of God, to lift up the horn [coronet]). The Lord prospered the Sunday pilgrims unto the number of 14 members of Bethel (fourteen sons); and there were three other Sunday pilgrims scheduled on the Tower's last page, who, however, were not members of the Bethel family, but resided at their own homes, the last two doing secular work week days, *i.e.*, Bros. (1) Jolly, (2) Stevens and (3) Woodworth (three daughters). The foregoing 27 brothers belonged severally to the three groups marked above as (under the hands of their father, v. 6) commissioned to preach the Truth for the Epiphany temple (for song . . . house of the Lord), the third group giving general sermons (cymbals), the second talks and Berean lessons based on the Volumes (psalteries) and the first discourses based on Bible texts (harps), for the Epiphany temple's service (service . . . God). This was all according to God's command through Bro. R.'s arrangement (king's order), for these three groups of speaking servants (Asaph, Jeduthun, and Heman). It will be noted (vs. 9-31) that each of these 24 symbolic sons had eleven helpers, all amounting to 288 (number . . . was two hundred fourscore and eight, v. 7). All of these were skilful in preaching the word (cunning), having been thoroughly taught to speak the doctrines of the Truth (instructed in the songs of the Lord). The 24 courses of subordinate Truth servants, *i.e.*, antitypical Levites, each in its course order, with the other 11 of that course, corresponded to and supplemented the 24 courses of the prominent Truth servants, *i.e.*, the priests, *e.g.*, the course of antitypical Jehoiarib (Bro. R., 24: 7) had as its correspondent and supplement the

course of antitypical Joseph (Bro. Rice, *etc.*, v. 9); and the course of antitypical Jedaiah (J., 24: 7) had as its correspondent and supplement the course of antitypical Gedaliah (Bro. Shull, *etc.*, v. 9). It will also be noted that the order of the sons of antitypical Asaph, Jeduthun, and Heman as given in vs. 2-4 is not the same order as these symbolic sons have in the course orders.

(18) Here follow the course orders of the subordinate public-speaking Truth servants, *i.e.*, the antitypical Levites (please note the difference between these antitypes and those of the Levites of the Pentateuch!), who were to serve not together, even as the 24 priest courses were not to serve together (ward against ward), and who included the least able as well as the ablest (small and great), the one that taught the other and the one taught by him (teacher as the scholar). The 1st course was that of the 12 of Bro. Rice over against that of Bro. R.'s course (Joseph, v. 9). The 2nd was that of the 12 of Bro. Shull (Gedaliah) over against that of J. The 3rd course was that of the 12 of Bro. Barker (Zaccur, v. 10) over against that of J.F.R. The 4th course was that of the 12 of Bro. Driscoll (Izri, or Zeri, v. 11) over against that of Bro. MacMillan. The 5th course was that of the 12 of Bro. Yates (Nethaniah, v. 12) over against that of Bro. Sturgeon. The 6th course was that of the 12 of Bro. Burgess (Bukkiah, v. 13) over against that of Bro. Rockwell. The 7th course was that of the 12 of Bro. Graham (Jesharelah, or Azarelah, v. 14) over against that of Bro. Sexton. The 8th course was that of the 12 of Bro. Wise (Jeshaiah, v. 15) over against that of Bro. (Geo.) Draper. The 9th course was that of the 12 of Bro. Detweiler (Mattaniah, v. 16) over against that of Bro. Toole. The 10th course was that of the 12 of Bro. Bridges (Shimei, v. 17) over against that of Bro. Hersee. The 11th course was that of the 12 of Bro. Emerson (Uzziel, or Azareel, v. 18) over against that of Bro. Herr. The 12th course was that of the 12 of Bro. Martin of Dayton, O. (Hashabiah,

v. 19) over against that of Bro. McPherson. The 13th course was that of the 12 of Bro. Hirsh (Shebuel, v. 20) over against that of Bro. Wisdom. The 14th course was that of the 12 of Bro. Jones (Mattithiah, v. 21) over against that of Bro. Zink. The 15th course was that of the 12 of Bro. Hoskins (Jeremoth, v. 22) over against that of Bro. Thornton. The 16th course was that of the 12 of Bro. Hudgings (Hananiah, v. 23) over against that of Bro. Thorn. The 17th course was that of the 12 of Bro. Van Amburgh (Joshbekashah, v. 24) over against that of Bro. Barber. The 18th course was that of the 12 of Bro. Kuehn (Hanani, v. 25) over against that of Bro. Riemer. The 19th course was that of Bro. Wright (Mallothi, v. 26) over against that of Bro. Robie. The 20th course was that of the 12 of Bro. Martin of Bethel (Eliathah, v. 27) over against that of Bro. Batterson. The 21st course was that of the 12 of Bro. Wakefield (Hothir, v. 28) over against that of Bro. Palmer. The 22nd course was that of the 12 of Bro. Ritchie (Giddalti, v. 29) over against that of Bro. Meggison. The 23rd course was that of the 12 of Bro. Sheerer (Mahazioth, v. 30) over against that of Bro. Crist. And the 24th course was that of the 12 of Bro. Stevenson (Romamti-ezer, v. 31) over against that of Bro. Gillespie.

(19) The next sets of Truth servants brought to our attention are those who especially help outsiders to come into the courts of God's Epiphany temple—the antitypical doorkeepers, or porters (divisions of the porters, 1 Chro. 26: 1). The first class of these as antitypical Korahites was the Photo-Drama workers (Meshelemiah). There were seven companies of these who traveled from place to place (Zechariah the firstborn . . . Elionai the seventh, vs. 2, 3). Moreover, there were eleven companies of these who worked locally, *e.g.*, there were continued for several years PhotoDrama showings at New York, Philadelphia, Pittsburgh, *etc.*, and Eureka Photo-Drama showings regularly made at various places (sons and brethren . . .

eighteen, v. 9). The second class of antitypical doorkeepers, porters, leaders of outsiders into the Truth, as antitypical Korahites, was Pastoral workers (Obededom, v. 4). The chief of these were at New York (Shemaiah the firstborn). And organized from New York was the Pastoral work at Philadelphia (Othni, v. 7), Baltimore (Rephael), Boston (Obed), Pittsburgh (Elzabad), Newark, N.J. (Elihu) and Washington, D. C. (Semachiah). Then it was organized during a trip by Sr. Genevieve Sanford and J. traveling from church to church at Kansas City (Jehozabad, v. 4), St. Louis (Joah), Chicago (Sacar), Detroit (Nethaneel), Toledo (Ammiel, v. 5), Columbus (Issachar), Louisville (Peulthai). Besides these 14 churches where the Pastoral work was specially organized, it was introduced into 48 other places (threescore and two, v. 8), which received, among other ways, help thereto by J.'s introductory lecture and Sr. Sanford's instruction at the Conventions at Newport, R. I., Norfolk, Va., Niagara Falls, N. Y., Nashville, Tenn., and Dallas, Tex. Additionally J. lectured thereon at other places, and Sr. Sanford introduced it at still other places, through which certain other churches organized the Pastoral work in their midst.

(20) The third set of antitypical porters was literature distributors (Hosah . . . Merari, v. 10). While the colporteur work was not, but volunteer work was, the first of the literature distributors set to work (not the firstborn), it was nevertheless the chief branch of literature distribution work (Simri the chief); for the literature distributors all agreed that it was the main branch of this work. Thereafter came the volunteers (Hilkiah, v. 11), then the newspaper work (Tebaliah), and, finally, public meeting advertisers (Zechariah). Three of these four branches of antitypical porters' work were divided into nine groups, e.g., of colporteurs there were regular colporteurs, temporary colporteurs, sharpshooters and unofficial placers of the Volumes as opportunities suggested; of volunteers

there were regular volunteers, bereaved workers, occasional handers-out of the tracts and of the newspaper workers there were traveling brothers who secured papers to publish the sermons and brethren who got subscriptions for such papers (thirteen).

(21) Of the foregoing groups did the antitypical doorkeepers, those leading new ones into the Truth, consist (divisions of the porters, v. 12); and the chief ones among such doorkeepers (chief men) were given their specific work to do, therein supporting one another (wards . . . to minister . . . Lord). Appointment to service was given to the least as well as the most able (lots . . . small as the great, v. 13), according to the group to which each belonged (according to . . . the house). The Photo-Drama workers as a whole were assigned the position where the grace of power was most active (eastward fell to Shelemiah, or Meshelemiah, v. 14); and to those seven companies of Photo-Drama workers that traveled from place to place was assigned the position where the grace of love was the most active (Zechariah . . . northward). To the Pastoral workers was assigned the position where the grace of wisdom was most active (Obed-edom southward, v. 15) and to these Pastoral workers (his sons) was assigned the work of caring for the literature used in the Pastoral work, *i.e.*, Volume I (the house of Asuppim; literally, storehouse, A.R.V.). It will be noted that among the Levites mentioned above the name Shuppim (*serpents*, in allusion to their tactfulness) does not occur. He is introduced here to type the follow-up colporteurs, *i.e.*, those who colported the people who left inquiry cards at public meetings. These had the position where the grace of justice was most active (Shuppim . . . westward, v. 16). Also the other literature distributors had the same position (Hosah . . . westward). Their work was especially in the interests of those Truth servants who helped the outcasts from Babylon (gate Shallecheth, *cast out*) as

they were ascending from Babylon to the Truth and its people (causeway of the going up).

(22) Six of the seven traveling companies of Photo-Drama workers had their position where the grace of power especially worked (Eastward were six Levites, v. 17; compare with vs. 2, 3). The seventh (Zechariah) of antitypical Meshellemiah's sons, positioned at love, had four stationary Photo-Drama showings, of which New York, Philadelphia and Pittsburgh were three, and perhaps Chicago was the fourth (four a day). The Pastoral workers were of four classes: (1) those arranging for the chart talks, (2) those who gave the chart talks, (3) those who gathered the interested ones into Dawn circles for the study of Vol. I, and (4) leaders of such studies (southward four a day). These same four groups had the care of Vol. I as the depositories of the Truth treasures for such work (toward the Asuppim [storehouse] two and two). The above-mentioned four groups of literature distributors had their station where the grace of justice was specially active (westward . . . at the causeway, v. 18). These were especially to work for entrance into the Truth of interestable people (Parbar, the open porticos leading to the temple chambers). There are two other groups not mentioned above: (1) local chart-talk-givers who did not work in the Pastoral work and (2) extension workers who delivered chart and other talks under the office branch then called Laymen's Home Missionary Movement (two at Parbar). In paragraphs (20)-(22) there have been pointed out the various arrangements that God by our Pastor made to bring outsiders into the Truth for the Epiphany temple (porters . . . sons of Kore . . . Merari, v. 19).

(23) Some other subordinate workers (Levites, v. 20) are brought to our attention (vs. 20-32). The first of these is those who had charge of the treasures of Truth from Bro. R.'s pen (Ahijah . . . treasures) and those from others' pens (treasures of the dedicated things) at Bethel and at branch offices. This fell to the

lot of the Gershonites, especially of the Laadan group, and that because the branch offices, all outside of America, had a larger personal responsibility than those at Bethel ([Gershonites belonging to] Laadan . . . houses . . . Gershonite, v. 21). The first subdivision of these carers for the Truth was the Truth literature custodians, those in charge of the Truth literature (Jehieli). Some of these had charge of the books and booklets (Zetham, v. 22) and some of these had charge of the sermons in the newspapers and in the B.S.M.'s, including Everybody's Papers and People's Pulpits (Joel his brother)—these were the literature custodians (over the treasures of the house). Then there were those who were on the way of becoming members of four groups of unorganized Levites (Amramites . . . Uzzielites, v. 23). R. H. Hirsh as of the leading group of Gershonite Amramites (Shebuel, v. 24) had charge of the Truth literature as it went through the press, *i.e.*, he corrected the galleys and made the page proofs of the Towers, booklets, sermons, B.S.M.'s, *etc.* (ruler of the treasures). The second class of prospective antitypical Amramites (Eliezer, v. 25) was the five MSS. correctors, chief among whom were Srs. Hamilton, James and Wright. So, too, were the five prospective Tower editors named in Bro. R.'s will: Bros. (1) Rutherford (Rehabiah), (2) Van Amburgh (Jeshaiah), (3) Rockwell (Joram), (4) Robison (Zichri) and (5) Hirsh. The last (Shelomith, v. 26) and his fellow editors, *etc.* (brethren) had charge of the products (dedicated things) that came from the pen of Bro. R. (David) and leading brethren (chief fathers), warrior leaders (captains). Whatever truths they gained as rewards of their fighting for the truths, the things new and old, which without speculation they saw as scribes instructed unto the kingdom, they sent to Bro. R. as trophies (spoils . . . dedicate . . . house, v. 27; Matt. 13: 52). These included the controversial writings of Gospel-Age leaders of the Little Flock (Samuel, v. 28), of crown-lost

leaders of the 12 denominations (Saul), of the chief supporters of antitypical Saul (Abner) and of the chief Truth Parousia controversial warriors (Joab). The pertinent controversial Truth literature of these (had dedicated) and of anyone else (whosoever) was at the charge of R.H. Hirsh, the other four editors and the MSS. correctors (Shelomith . . . brethren).

(24) Next the Levitical brethren at Bethel and the Tabernacle who had charge of the work outside of headquarters are brought to our attention (Izharites, v. 29). These were concerned with class matters, particularly elders and pilgrims, touching external matters of the Church (Chenaniah and his sons . . . for officers and judges . . . outward business). It will be noted that in vs. 30-32 our present Hebrew text does not mention the Uzzielites, who are referred to in v. 23 and who, like the other Kohathites, were to be assigned work in some following verse or verses, while, according to how the text now is, there are two different things assigned to the Hebronites: one in v. 30, the other in vs. 31, 32. Since three of the four sets of Kohathites of v. 23 were subsequently (in vs. 24-30) assigned work in the order of their mention in v. 23, and the Uzzielites were assigned no work, we rather opine that in v. 31 the two occurrences of the word Hebronites are interpolations and that originally in their places the word Uzzielites occurred. Moreover, the expression, "on this side Jordan westward" (v. 30), evidently refers to the territory west of the west bank of the Jordan. Hence we would understand that the Hebronites, very numerous (a thousand and seven hundred), had charge of work among the brethren, the general Church, as this concerned the ministry of Jesus and Bro. R., apart from the things given the antitypical Amramites and Izharites, as just shown; while we understand that the Uzzielites, under charge of the brethren who looked after the work toward the non-Truth people (Jerijah, v. 31), represent the numerous brethren (brethren . . . two thousand and seven hundred,

v. 32) who had as their charge the work toward the public. It was in the 40th year of Bro. R.'s charge over the work (fortieth year . . . David), in his asking (sought for) the brethren to send him a postal-card description of themselves, their talents, Truth experiences and works (Z '16, 141, 1-7), that very many brave antitypical Uzzielites were found for the public work, which proved to be the second smiting of Jordan (found . . . valor), who were especially controversially inclined (Jazer of Gilead). These were made overseers of the work that was to smite, in Jordan's second smiting, the clergy (Reubenites), the rulers (Gadites) and the capitalists (Manassehites), for their violations of right and truth as these pertained to the ministry of Jesus representing God (God) and Bro. R. (king).

(25) In 1 Chro. 27 the Lord's people (Israel, v. 1) are described as during the Parousia organized (after their number) for controversy (vs. 1-15), for peace (vs. 16-22) and for business (vs. 25-34). All of the workers hitherto described were those coming at the end—in the last year—of Bro. R.'s life. But in this chapter such is not the case, as can be seen from the case of antitypical Asahel (v. 7), who ceased to function before May, 1883, from the case of antitypical Joab, who ceased to number the Lord's people in 1908 (vs. 23, 24) and antitypical Ahithophel, who ceased to be an antitypical counsellor in 1908 (v. 33). The chief fathers in this passage are the same as the captains and officers (chief fathers, *even* [so the Hebrew] captains . . . officers) who assisted Bro. R. in controversial matters (served . . . courses) in connection with the twelve chief graces (came in and went out month by month; Rev. 22: 2 [twelve fruits . . . fruit every month]); and each course had the full number working for its grace (twenty and four thousand). While each course in a general way worked on all twelve graces, each one worked especially upon its own grace. The mention of these graces we will pass by until we write on Rev. 21: 19, 20 and on the breastplate

stones. Bro. R. led the brethren in working on all twelve chief graces, especially on the most important grace, amid the controversies in which he and the brethren were engaged (first course . . . Jashobeam . . . chief of all the captains, vs. 2, 3). J. led the brethren in working on the twelve chief graces, especially the second chief grace (second month), amid the controversies in which he and the brethren were involved (Dodai, v. 4). Bro. Barton was in this second course (Mikloth . . . ruler). J.F.R. led the brethren in working on all twelve chief graces, especially on the third chief one (third month), amid the controversies in which he and the brethren were involved (Benaiah, v. 5). He was chief among the thirty pilgrims after the two sets of three each of the ablest of Bro. R.'s warriors (above the thirty, v. 6; 2 Sam. 23: 8-19; 1 Chro. 11: 10-19). Associated with him was Bro. Woodworth (Ammizabad). While Asahel in his pursuit of Abner represents a class of brethren, as was shown before, in this chapter he represents an individual, perhaps Bro. Paton, who was refuted by Adventist leaders during the Hebron phase of Bro. Russell's activities (Asahel, v. 7). Bro. J.D. Parker seems to have taken his place (Zebadiah). These led the brethren in working on all twelve chief graces, especially the fourth chief grace (fourth month), amid the controversies in which they and the brethren were engaged.

(26) Bro. Hemery (Shamuth, v.8) led the brethren in working on all twelve chief graces, especially on the fifth one (fifth month), amid the controversies in which he and the brethren were involved. Bro. MacMillan (Ira, v. 9) led the brethren in working on all twelve chief graces, especially on the sixth chief one (sixth month) amid the controversies in which he and they were involved. Bro. Stergeon (Helez, v. 10) led the brethren in working on all twelve chief graces, especially on the seventh chief one (seventh month) amid the controversies in which he and they were involved. Bro. Koetitz (Sibbecai, v. 11), who had charge

of the work in Germany and Switzerland, led the brethren in working on all twelve chief graces, especially on the eighth chief one (eighth month), amid the controversies in which he and they were involved. Bro. Lundborg (Abiezer, v. 12), who had charge of the Scandinavian work, led the brethren in working on all twelve chief graces, especially on the ninth chief one (ninth month), amid the controversies in which he and they were involved. Bro. Rockwell (Maharai, v. 13) led the brethren in working on all twelve chief graces, especially on the tenth chief one (tenth month), amid the controversies in which he and they were involved. Bro. Sexton (Benaiah, v. 14) led the brethren in working on all twelve chief graces, especially on the eleventh chief one (eleventh month), amid the controversies in which he and they were involved. Bro. Bundy (Heldai, v. 15) led the brethren in working on all twelve chief graces, especially on the twelfth chief one (twelfth month), amid the controversies in which he and they were involved. As we think of these things, we can see that the Lord's people were organized for controversy, which occupied a large part of their work.

(27) Not only the facts of the fulfillments prove that in the historical Old Testament books subsequent to Joshua the priests type the prominent servants of God and the Levites the subordinate servants of God, but the use of them in vs. 16-22 connected with the tribes of Israel there discussed proves the same thing; for throughout David's reign in the small picture Israel types God's Parousia Truth people. Hence the twelve tribes of spiritual Israel are typed in vs. 16-22, with the priests and Levites typing their leaders from the standpoint of the temple picture. While each one of the spiritual tribes has all twelve chief graces, each one of them stands especially for a particular one of these, the special one of each respective tribe, typed respectively by the twelve precious stones in the high priest's breastplate and symbolized by the twelve precious stones in New Jerusalem's walls. The twelve leaders

of these twelve tribes, which here are used to represent God's people in peace and repose, seem to be the same twelve brothers named above as the twelve captains of the twelve courses of warriors; but the order of the tribes here given is different from the order in which the twelve courses and their captains are given. It will be noted Manasseh types two tribes in this list and Gad and Asher are omitted altogether, the doubling of Manasseh (vs. 21, 22) taking the place of one of these, and the doubling of Levi (v. 17) into priests and Levites taking the place of the other. The thirteenth tribe here stands for second-deathers. Thus the twelve-foldness of antitypical Israel in the Parousia is maintained. In the case of Zadok as chief of the priests (v. 17) his antitype is the main crown-retaining leaders who were during the Parousia the leaders of the prominent servants of God. We are not giving the special grace of each of the twelve tribes, because that would prematurely be giving away the antitypes of the twelve precious stones in the high priest's breastplate and the twelve precious stones of New Jerusalem's walls. The above remarks are sufficient for giving the due antitypes of vs. 16-22.

(28) Having already given the antitypes of vs. 23, 24, we will now pass on to the interpretation, type and antitype, of vs. 25-34. These verses type the headquarters' departments (vs. 25-31) and corporational and kindred matters (vs. 32-34). There were twelve departments at Bethel and the Tabernacle under Bro. Russell, corresponding to the twelve persons named in vs. 25-31: They were as follows: (1) pen-products' department, caring for the written truths (king's treasures was Azmaveth, v. 25), (2) publicity department, which cared for all kinds of Truth advertising (storehouses . . . was Jehonathan), (3) colporteur department (work. . . ground was Ezri, v. 26), (4) pilgrim department (vineyards was Shimei, v. 27), (5) correspondence department (increase . . . wine cellars was Zabdi), (6) volunteer department (olive [new creatures]

. . . sycamore [non-new creatures] . . . was Baal-hanan, v. 28), (7) publishing department (cellars of oil was Joash), (8) Zionist department (herds . . . Sharon was Shitrai, v. 29), (9) Photo-Drama department (herds . . . valleys was Shaphat), (10) organizational department (camels was Obil, v. 30), (11) question department (asses was Jehdeiah), (12) Pastoral work department (flocks was Jaziz, v. 31). By these various departments were the Truth possessions of Bro. R. administered (rulers of the substance . . . David's). Vs. 32-33 type the corporational Boards under Bro. R.'s control: (1) the Board of the I.B.S.A. (Jonathan . . . counsellor . . . scribe, v. 32), (2) the Board of the People's Pulpit Association (Jehiel . . . with the king's sons), (3) the Society's Board, until 1908 in those who proved disloyal (Ahithophel, v. 33) and in those who proved loyal (Hushai . . . king's companion), and after 1908 in the officers of the Society Board, president, vice-president, secretary-treasurer (after Ahithophel was Jehoiada, v. 34), and the non-official members of the Society Board (Abiathar). The main controversial pilgrims were the leaders of the brethren as warriors of truth and righteousness (general . . . army was Joab). Our present study of 1 Chro. 23—27, as well as our past studies of 1 Sam. 23: 8-29 and 1 Chro. 11: 10—12: 40; 15: 1-24, should convince us that both the typical and antitypical Davids were very great executives.

(29) Bro. R. caused the attention (David assembled, 1 Chro. 28: 1) of all leaders, *i.e.*, those of spiritual Israel's tribes (princes), all the three classes of warrior leaders (captains . . . captains . . . captains), all of the departments (stewards) and all Truth warriors (mighty . . . valiant) to the sphere of his stewardship (Jerusalem), by arousing them to what proved to be the second smiting of Jordan. This he did by rising to the heights of his official position as the Lord's executive with appropriate conduct (stood up upon his feet, v. 2), addressing them in the Tower, printed sermons

and orally as brethren of spiritual Israel (brethren . . . people). By act and word he informed them that it had been his purpose to organize the Lord's people as a Parousia temple (I . . . build an house) for the lodging place of the due Truth and the working place for God (ark . . . footstool of our God). He even declared by act that he had prepared for such building (made ready for the building). But for him to build it was contrary to God's intention (thou shalt not build, v. 3), for Bro. R.'s work was to feed and lead the Church in the controversies necessary to do and complete the reaping (man of war . . . blood). Yet God had, in preference to God's people (house of my father, v. 4), to the main warriors (Judah), to all classes of God's people (sons of my father), chosen him to be His executive-warrior (choose me . . . king). Of all the chief pilgrims, who were many (my sons . . . many sons, v. 5), He had chosen J. to lead the Epiphany work (chosen Solomon . . . throne of the kingdom . . . Israel). This he said by his acts of bringing J. into special prominence before the Church from May to Nov., 1916, and of appointing him to handle the London Bethel and Tabernacle situation, which proved to be the first part of J.'s leading under Jesus the work toward Azazel's Goat and the antitypical spotted Lepers. God had revealed to Bro. R., perhaps by the type under study (said unto me, v. 6), that J. was His choice to superintend under Jesus the work of developing the Epiphany temple, and assign the Levites to their places of service (Solomon . . . build my house and my courts). J. was God's choice to be in special filial relations to Him (chosen . . . son . . . father), God promising to continue J. in this office unto a completion (establish . . . forever, v. 7), if J. would be faithful (constant) to the precepts (commandments) and doctrines (judgments), as then (as at this day).

(30) By word and act he next very solemnly exhorted, as their being in the sight of the entire Church and in the hearing of God, as can be seen in Towers,

*etc.*, the leaders to study and practice the Truth (sight of all Israel . . . audience of our God, keep and seek . . . commandments of . . . God, v. 8), that thus they might continue to maintain the Truth and its Spirit, as well as hand it on to their winlings (possess this good land . . . inheritance . . . children . . . ever). By word, writing and example he appealed to J. to appreciate his God (son, know . . . God . . . father, v. 9), exhorting him to render the Lord service with a fully devoted heart and a determined disposition (serve . . . heart . . . mind), as the One who tests the heart and head (searcheth all hearts . . . thoughts), assuring him that as he would be wholly devoted to Him (seek him) He would respond (found), but warning him that if he would prove disloyal (forsake him), God would entirely reject him from being His executive and teacher (cast thee off). Therefore he exhorted J. to be very careful, since he had been chosen by God to do what proved to be the building of the Epiphany temple (Take heed . . . chosen . . . build . . . sanctuary, v. 10), for which he bade him to do it energetically (strong, and do it). Through his writings Bro. R. first gave J. the understanding of: (1) consecration (pattern of the porch, v. 11), (2) its features of deadness to self, deadness to the world and aliveness to God (houses thereof), (3) the Truth literature pertinent thereto (treasures thereof), (4) the higher offices pertinent thereto (upper chambers), (5) the antitypical Holy and Most Holy (inner parlours thereof) and (6) the office of Divine justice (place of the mercy seat); also of all temple matters on which God had enlightened him (pattern . . . by the spirit, v. 12), *i.e.*, (7) tentative and vitalized justification (courts), (8) the various offices of the various ones in the three, groups of Levites ([three stories] of the chambers round about), (9) the Truth literature of the Epiphany temple (treasures of the house) and (10) the Truth literature won by brethren amid struggles and bestowed upon the Church (treasures of dedicated things).

(31) Secondly, Bro. R. gave J. the understanding of the ministries of (1) the prominent (courses of the priests, v. 13) and (2) the subordinate (Levites) servants of God, as well as of (3) all the work of the Church (work . . . house) and (4) all the doctrinal, refutational, corrective and ethical teachings of the Epiphany temple (vessels . . . house). He gave him the descriptive (weight, v. 14) understanding of (5) the Divine things for the Divine things of the temple (of gold . . . gold), for every apposite part of the Epiphany temple (instruments . . . of service), as well as of (6) the things of the Truth for every apposite part of that temple (instruments of silver) and (7) every work of that temple (every kind of service); a descriptive understanding of (8) the Church as the brethren's enlightener as a Divine thing (candlesticks [the ten branches of the one candlestick] of gold, v. 15), as well as of (9) its office as Divine enlightener of the brethren (lamps of gold) pertinent to every stage of the Epiphany Church (every candlestick [branch]) and its office of enlightening (lamps thereof); a descriptive understanding of (10) the truth on the whole Epiphany Church as enlightener of the brethren (candlesticks of silver), as well as of (11) each of its ten stages (candlestick) and (12) the office of each stage (lamps), according to the office of each stage; a descriptive understanding of (13) these features as they pertained to the Church in its capacity of feeding the brethren with the bread of life, to develop them in every good word and work in the Epiphany Church's ten stages (gold for the tables . . . every table . . . silver for the tables, v. 16); a descriptive understanding of (14) the Divine (pure gold, v. 17) and (15) Truth (silver) features of the corrections (fleshhooks), refutations (bowls), doctrines (cups) and ethics (basons) belonging to each one of these four uses of God's Word (every bason . . . every bason); a descriptive understanding of (16) the Church as the comforter, encourager, warner and corrector of the

sacrificing priesthood amid their fiery trials (altar of incense, v. 18) and of (17) the plan of the Divine organization and coordination of God's power and love (gold . . . chariot of the cherubim) going forth to execute God's plan (spread out) and at the same time operating in harmony with Divine justice (covered the ark). Bro. R. did not take to himself the honor of originating the plan for the Epiphany temple, but ascribed it to God, as a gift to Him (All . . . the Lord made me understand, v. 19) from the Bible itself (writing . . . me . . . pattern).

(32) Bro. R. orally and in writing encouraged J. to be full of pertinent courageous strength and activity (strong . . . do it, v. 20), and not to allow fear or discouragement to be his portion (fear . . . dismayed), assuring him that God, who would unfailingly give him needed help and not leave him unhelped (my God . . . thee . . . fail . . . forsake), would support him unto completing the work as to the Epiphany temple (finished . . . the house). He also assured J. that the varied services of the prominent and subordinate servants of the Epiphany temple would help him in this work (courses of the priests and the Levites . . . be with thee, v. 21), and that every consecrated one would perform for him appropriate service (with thee . . . man . . . service), and that for this work the leaders and all antitypical Israelites would be under his executive office (princes . . . people . . . commandment). Then by his teachings and pertinent arrangements for J.'s work Bro. R., by his pertinent arrangements for antitypical Israel, particularly for Jordan's second smiting, told the brethren (all the congregation, 1 Chro. 29: 1) that God had chosen J. alone as priestly executive (Solomon alone God hath chosen), despite his immaturity and weakness (young and tender), considering the greatness of the work (work is great), since the Epiphany temple is not for man, but for God (palace . . . man, but . . . God). By his oral and written teachings and by his acts Bro. R. told the

brethren that he had with all his might prepared for the Epiphany temple (prepared . . . might for the house, v. 2) Divine things for Divine things (gold . . . gold), Truth things for Truth things (silver . . . silver), justification things for justification things (brass . . . brass), strong connectives for things requiring them (iron . . . iron), corruptible human things for corruptible human things (wood . . . wood), the truths on the two great covenants (onyx stones) and the truths on the twelve chief graces (stones . . . divers colors), on all the other graces (precious stones) and on saints (stones) abundantly (abundance).

(33) He further by his acts told the brethren that out of love for the Church he had devoted of his own human all (affection to the house . . . mine own proper good, v. 3) things adapted to Divine uses and Truth uses (gold and silver) for the Epiphany temple (house), and that in addition to what he had prepared officially as the Lord's executive-warrior (above all . . . prepared . . . house). These consisted of Divine truths (gold . . . silver, v. 4) that he had refined from crown-losers and justified nominal-church writers (Ophir) in their completeness (three thousand talents . . . seven thousand talents;  $3,000+7,000=10,000$ , a multiple of 10—completeness of natures lower than the Divine nature), by which the powers, Truth and its arrangements, of the temple would be reinforced and beautified (overlay the walls of the houses). Divine things for Divine things (gold . . . gold, v. 5), Truth things for Truth things (silver . . . silver) to be worked up by Jesus and the star-member active in the Epiphany (work . . . artificers). Then Bro. R. invited all who were willing to offer their services for the temple, an invitation connected with the exhortation to yield up one's human all in a future smiting of Jordan, *i.e.*, its second smiting (willing . . . service). This invitation was willingly responded to, first by the leaders (chief . . . princes . . . captains . . . rulers . . . willingly, v. 6). They gave offerings suitable for

natures lower than the Divine (five thousand . . . ten thousand . . . ten thousand . . . eighteen thousand . . . one hundred thousand ([all multiples of ten], v. 7), for Divine (gold) Truth (silver), for justified matters (brass) and for strong connectives (iron). Those possessing Truth articles or discourses on the graces put these at the disposal of the Epiphany temple (precious stones . . . treasure of the house, v. 8), in the care of the Truth literature custodians (Jehiel, compare with 26: 21, 22). Not only the leaders, but also the rest of the Lord's people gave to the service of the Epiphany temple what they had, willingly; and signified this by answering the matters set forth in Z '16, 141, 1-7 (people . . . offered willingly, v. 9); and with the best of intentions gave to God (perfect heart . . . Lord). And over this Bro. R. was much gladdened (great joy).

(34) By deed and teaching Bro. R. reflected credit upon God before all of God's people (blessed the Lord . . . congregation, v. 10), desiring God, as spiritual Israel's Father, to be praised continually (Blessed . . . father . . . ever), attributing to Him majesty (greatness, v. 11), might (power), honor (glory), triumph (victory) and greatness (majesty), acknowledging that the universe and its contents are His (all . . . is thine), that the power to reign is His (kingdom) and that supremacy is His (exalted as head above all), that spiritual wealth and privilege come from Him (riches . . . of thee, v. 12), that He is the supreme King (reigneth over all), having strength and potency (power and might) and able to give all others magnitude (make great) and power (strength). Hence, expressing his own and others' sentiments, he rendered gratitude and credit unto God's perfect character (thank . . . name, v. 13). He acknowledged that neither he nor the brethren merited the right so liberally to sacrifice as they had done (who am I . . . my people. . . able . . . this sort? v. 14); for actually God was the Source of the things offered (all . . . thee) and it was only from His that they had offered (thine . . . given thee); for all

of them had been but strangers and pilgrims in matters of the Lord, even as preceding generations of God's people had been (strangers . . . fathers, v. 15), weak and short-lived (shadow . . . none abiding). Again he humbly acknowledged God to be the Source of all the offerings prepared by him for the temple unto God's praise (all . . . prepared . . . house . . . name . . . hand . . . own, v. 16). He recognized that God tests His people's dispositions and loves sincerity (triest . . . uprightness, v. 17). He asserted that he brought his offering with a true and willing heart and his joy at the brethren's sacrifices (heart . . . offered . . . with joy thy people . . . offer willingly). Then he pleaded with God, who had made covenant with Himself in His attribute of love (Abraham, v. 18), with Jesus (Isaac) and spiritual Israel (Israel), the predecessors of God's present people (our fathers), always to keep these thoughts in His present people and to incline their hearts to Him (thoughts . . . heart unto thee). He prayed particularly for J. to be given a complete heart to keep God's precepts (Solomon . . . heart . . . commandments, v. 19), to live out the pertinent antitypes (testimonies) and to hold to the doctrines (statutes) and to do everything belonging to what really would be building the Epiphany temple, for which Bro. R. had provided (to do all . . . build . . . provision).

(35) He called upon all the brethren to praise God (all . . . bless . . . God, v. 20). By word and act all did this (blessed) to the God of antitypical Abraham, Isaac and Jacob (fathers). They humbly (bowed) rendered consecrated service to God and Bro. R. (worshipped . . . king). They sacrificed zealously with tokens of God's acceptance (sacrifices . . . burnt offerings, v. 21), in the period following this time, on the basis of Jesus' merit (bullocks) making acceptable (rams) the sacrifice of their humanity (lambs), combined with their teaching the simpler things of God's Word (drink offerings), the sacrifices being of things less than Divine (a thousand . . . a thousand . . . a

thousand; 1,000 being a multiple of 10), all of which was done liberally in the interests of God's people (abundance for all Israel). With great joy did the brethren feast on the Truth during the last half year of Bro. R.'s life, as the Towers, numerous conventions, pilgrim trips and special services show (eat . . . gladness, v. 22). Before taking up the rest of 1 Chro. 29, the bulk of 1 Kings 1 is to be studied, as its bulk was fulfilled before the rest of 1 Chro. 29 was fulfilled. The last year-and-a-half of Bro. R.'s life was marked by an increasing failing of his vigorous mental powers. His former remarkable memory at times failed him, so that he had at times to be prompted to recall Scripture passages, *etc.*; moreover, his acute reasoning powers lost some of their keenness, which, *e.g.*, occasioned his giving up the 40 years as the time of reaping. On this point he began to weaken about the middle of 1915; and his remarkably cheerful and amiable disposition became some less so (old and stricken in years, 1 Kings 1: 1); and his being reminded of his old powers did not restore to him the former strength of his mental powers (covered him with clothes . . . gat no heat). Thereupon certain brethren, learning that as the steward of the penny parable he was to give the penny and that the penny symbolized the privilege of smiting Jordan, encouraged him to take to himself the power to distribute the penny (sought . . . virgin . . . stand . . . cherish . . . lie in thy bosom, v. 2), the exercise of which power they thought would rekindle his failing powers (king may get heat). Among new powers, *i.e.*, Pastoral work, Photo-Drama work, *etc.* (damsel . . . coasts of Israel, v. 3), they found most promise for supplying the need of restoring his powers, the power of distributing the penny (Abishag, *father of wandering*, in allusion to the mistakes made in confounding the second with the first smiting of Jordan; Shunammite, *two resting places*, in allusion to the two smitings of Jordan). They brought this power to him to exercise (brought . . . king). This was a beautiful power (fair,

v. 4) and was used to cheer and serve Bro. R. (cherished . . . ministered); but he exercised no intimate knowledge of it, as can be seen from his not clearly seeing the difference between his giving the penny the first and the second time (knew her not).

(36) It was known in 1916 by certain leading brethren that Bro. R. was too sick to live long. Among such was J.F.R. (Adonijah, *Jehovah is my lord*, in allusion to his stressing Jehovah's name as though it were about everything in God; Haggith, *festive*, in allusion to J.F.R.'s indulgence in feasts, e.g., he, C.J. Woodworth, A.H. MacMillan, etc., celebrated his victory in debate at Los Angeles in 1915 with a wine supper, v. 5), who, even before Bro. R.'s death, aspired to become his successor (exalted himself . . . king). He arranged to this end instrumentalities and helpers to herald his future exaltation (chariots, horsemen . . . men). Bro. R. at no time restrained him in this his ambition (not displeased [literally, restrained] . . . Why . . . so? v. 6). He had many attractive powers (very goodly man). It was after the beginning of the 1908-1911 sifters that he began to develop as an important personage in the reaping time (bare him after Absalom). He gave certain of the controversial pilgrims, especially A. H. MacMillan, C. J. Woodworth, W. E. Van Amburgh, etc., hints, by act and word, of his ambition (conferred with Joab, *Jehovah is father*, v. 7); and they and others as crown-lost prominent brethren (Abiathar, *father of abundance*) became his supporters in his ambition (helped him). But the prominent crown-retainers as priests, controversialists and pilgrims (Zadok . . . Benaiah . . . Nathan, v. 8) and certain Society Board members (Shimei, *my fame*) and People's Pulpit Association Board members (Rei, *friendly*), as well as other influential brethren devoted to Bro. R., did not favor J.F.R.'s ambitions (not with Adonijah). It should be here remarked that it was shortly after J.F.R.'s Los Angeles debate that he and certain of his above-mentioned

partisans began the course outlined in vs. 5-7. There was a hautiness and a self-push in him that made the antitypes of those typed in v. 8 distrustful and hence non-supporting of him. He performed Truth services of extraordinary kinds, beginning with his publication of the Los Angeles debates and his "Battle in the Ecclesiastical Heavens" (slew . . . cattle, v. 9), in a subtle, crafty manner, to gain his ambitions (stone of Zoheleth, *snake*), seemingly to cleanse his conduct (Enrogel, *fountain of the fuller*), thus attracting most of the prominent pilgrims and certain other Truth controversialists (king's sons . . . men of Judah) to himself. But the crown-retaining pilgrims, controversialists, influential brethren and J. (Nathan . . . Solomon, v. 10) he did not attract to himself for his plan (called not).

(37) The crown-retaining pilgrims, knowing J.F.R.'s character lacks and faults, meditated on the character requirements of the Sarah Covenant (spake to Bath-sheba, *daughter of the oath*, in allusion to the oath binding that Covenant, v. 11), in disapproval of J.F.R.'s self-indulgent and self-exalting course (heard . . . son of Haggith), carried on without Bro. R.'s knowledge (knoweth not). They decided to arouse these promises in themselves and in others to act through them in self-protection and in protection of J. (counsel . . . save thine own life . . . Solomon, v. 12), *i.e.*, by calling attention to the Sarah Covenant character requirements, which accorded J. such tasks as implied that he would have charge of the Epiphany work, character requirements that J.F.R. did not have, to remind Bro. R. that these acts implied solemn assurances to that Covenant that J., a son of that Covenant, would have charge of the Epiphany work (swear . . . saying . . . thy son shall reign after me, v. 13). Why, then, should J.F.R. be taking royal powers to himself (why . . . reign?). These crown-retaining pilgrims would add their influence to the suggestions that the Covenant in them would make to Bro. R. (yet talkest . . . I . . . confirm thy words, v. 14). In them this

Covenant presented the matter to Bro. R. during the Summer of 1916, while he was slowly dying (chamber . . . old, v. 15) and while arranging for Jordan's (second) smiting and carrying on its first smiting (Abishag . . . king). In its servants the Covenant respectfully approached him (bowed . . . king, v. 16); and Bro. R. asked it in them what was desired (wouldest). Then the Covenant in them repeated (vs. 17-19) what was given above as the antitypes of vs. 9, 10, 13. It in them by act declared to Bro. R. that the Church was looking to him for an indication as to who would supervise the Lord's work after his change (all Israel . . . tell . . . throne after him, v. 20), a thing that should be done to prevent the Covenant in its applicers, including J. from being treated as evil-doers (offenders, v. 21).

(38) Then the crown-retaining pilgrims came to add their personal view (Nathan . . . came in, v. 22), and were announced (Nathan, v. 23) and presented themselves with great respect to Bro. R. (bowed . . . to the ground). They began by asking if Bro. R. by word or act had indicated that J.F.R. was to supervise the Lord's work after him (said, Adonijah . . . sit on my throne? v. 24). Then they stated (vs. 25, 26) what was given above as the antitype of vs. 9, 10. They by word and act asked whether Bro. R. had charged these things to be done (done . . . king, v. 27), and had so charged without informing the faithful pilgrims (not shewed . . . servant) who should supervise the Lord's work after Bro. R.'s death. (after him). Bro. R. in thought summoned up the Sarah Covenant in its character requirements (Call me Bath-sheba, v. 28), which came before his mind as an object of attention (came . . . stood). Meditating on such character requirements, Bro. R. solemnly gave assurance (sware . . . Lord liveth . . . all distress, v. 29), as a repetition of a solemn assurance that his study over the matter of sending J. to Britain caused him to give to the Covenant, because of the involved principles (Solomon . . . my throne, v. 30), by confirming the appointment of J. to handle the

British situation in what proved to be the beginning of his supervising under Jesus the Epiphany work (certainly do). This confirmation reached its climax the night of Oct. 21, 1916, when Bro. R. told J. that he was commissioning him to handle the London Bethel and Tabernacle matter, details on which he promised to give J. at Brooklyn, Nov. 6-11. The Covenant in its servants very respectfully received this assurance (bowed . . . reverence, v. 31) and blessed him (live).

(39) By announcing J.'s British trip in the Nov. 1, 1916, Tower, Bro. R. summoned the crown-retaining leading priests (Zadok), pilgrims (Nathan) and controversialists (Benaiah), who appeared (Call me Zadok . . . Benaiah . . . came, v. 32). These by act he charged to take his supporters and make them J.'s supporters (Take . . . servants, v. 33) and cause J. to exercise some of Bro. R.'s executive and teaching authority, which was carried out by the Board in J.'s being by his credentials given executive and teaching authority wherever he went outside America (mine own mule), and to do these things in harmony with the Truth (*Gihon, stream, spring*). By act he also charged that the leading crown-retainers as priests and pilgrims teach these things as to J. (Zadok . . . anoint him there king, v. 34) and announce this with well wishes (trumpet . . . king). He by act requested their support of J. (after him, v. 35) in his office (sit . . . king). This is what was the real meaning of Bro. R.'s appointing J. to the European trip (appointed . . . ruler). The crown-retaining controversialists by act acquiesced therein (Benaiah . . . said, Amen, v. 36) and prayed God's confirmation on the act (God . . . say so) and wished J. God's support as Bro. R. had had it (As . . . even so, v. 37), and in exaggerated feeling even went to the extreme of wishing his teaching and executive authority greater than that of Bro. R. (his throne . . . throne . . . David). As commissioned (vs. 33, 34), so, with Bro. R.'s bodyguard, the brethren acted (vs. 38, 39; 1 Chro. 29: 22). Everywhere the brethren

acquiesced in J.'s appointment to the European trip (people came up after him, v. 40), and as they came to see its import they proclaimed it with joy (piped . . . great joy), making rents in the social organization constructed by the revolutionists (earth rent). J.F.R. told J. the afternoon of Oct. 30, 1916, at Oakland, Md., that he wished that he could have had J.'s European trip, with its implications unexpressed, but certainly desired, as proved by his later course and by the story of Adonijah. This was the beginning of his giving up to J., but it was an increasing thing, for the events of 1 Kings 1: 1-37; 2: 1-9 occurred before those of 1 Chro. 29: middle of v. 22 onward to 30 and 1 Kings 1: 38-53. His giving up to J. was not surrendering executiveship in the Society, which he did not do, nor J. want, but was giving up to J. as Epiphany messenger.

(40) The antitypical feasting of vs. 9, 25, 41 was the indulgence in and pleasure at the plan to make J.F.R. Bro. R.'s successor, combined with their enjoyment of the Los Angeles debate in print and the booklet, *Battle In The Ecclesiastical Heavens*. This was interrupted increasingly as it dawned upon the feasters what the implications of J.'s European trip were; for without any doubt it was the most important of all Bro. R.'s final arrangements for the work, even when its full implications are not taken into account. At first it was not at all understood (Adonijah . . . guests . . . Joab . . . Wherefore . . . uproar? v. 41). A. H. MacMillan, a leading crown-lost priest, then put in his appearance (*Jonathan, Jehovah gives, . . . priest*, v. 42). J.F.R. with praise welcomed him as a confederate (Come . . . valiant . . . good tidings). Knowing that Bro. R. designed to have J handle the London Bethel and Tabernacle matters, A. H. M. told what he knew, though not understanding its full implications (Solomon king, v. 43), also telling (vs. 44-47) what was fulfilled in antitype of the charge of vs. 33-35 and in fulfillment of what was said in vs. 37-40. He further stated that Bro. R. accepted these good wishes (bowed . . .

bed) and praised the Lord for giving him to see that God had chosen J. as one who would faithfully perform the Epiphany work (Blessed . . . God . . . given one . . . my throne . . . seeing it, v. 48). Increasingly as the implications of Bro. R.'s pertinent arrangements became clearer to the feasters at J.F.R.'s symbolic banquet did dismay seize them, and they disassociated themselves from the undertaking to make J.F.R. the executor of the Epiphany work, implying as it did dealing with Azazel's Goat, each bent on his own interests (guests . . . afraid . . . way, v. 49).

(41) J.F.R. in fear of J. sought sanctuary (Adonijah feared . . . caught . . . altar, v. 50), which was an admission that J. was to have executive charge of the work wherever he went, an admission made by J.F.R., when he voted in the Board to carry out Bro. R.'s purpose as to J., Nov. 2, when he accepted, Nov. 7, a place on the executive committee in charge of arranging for J.'s European trip, and when he made out genuinely meant credentials, Nov. 10, 1916, five days after J.'s passports were granted at Washington, an unanswerable disproof that J.'s credentials were given him merely to get passports, though his letter of appointment dated Nov. 1 was given him therefore. It should be repeated that in acting in the three ways above mentioned J.F.R. by acts made a partial admission that he had pursued an unsuccessful course in aspiring to having charge of the Lord's priestly work. J. learned of J.F.R.'s predicament, though vaguely seeing its import (told Solomon . . . Adonijah . . . caught . . . altar, v. 51), and also learned that J.F.R. desired solemn assurance of safety in fellowship (swear . . . not slay . . . sword). J. gave the assurance conditional on J.F.R.'s acting worthily (if . . . worthy, v. 52), but if not, J. would cut him off therefrom (if wickedness . . . die). J.'s pertinent promise and warning had their beginning when J., Nov. 3, told J.F.R. in answer to his question that a brother would be given charge of the Lord's work, and warned him against aspiring

thereto; and, among other things, the warning was continued when J. promised to support him as president as long as he kept Bro. R.'s teachings and arrangements. J.'s pertinent warning came to a climax when J. protested against his busybodying in J.'s British work. The assurances gave J.F.R. peace, and for a while he was in harmony with J.'s executive acts in Britain (down from the altar . . . bowed). Then J. bade him do his work as president (to thine house).

(42) The episode of 1 Kings 2: 1-11 occurred, type and antitype, according to v. 12, before the most of 1 Kings 1: 41-53 transpired. Toward the end of his life (drew nigh . . . die, 1 Kings 2: 1) Bro. R. by act indicated that he would soon die, and he gave J. repeated exhortations by word and act (charged Solomon), in view of his approaching death (I go . . . earth, v. 2), to be strong and brave and to be faithful in his office (strong . . . man; keep the charge, v. 3), faithfully observing the correctional (statutes), ethical (commandments), doctrinal (judgments) and typical (testimonies) teachings of the Lord (law), in order to prosper in deeds (prosper . . . doest) and undertakings (turnest). Thus would the Lord's word to Bro. R. be fulfilled (continue his word . . . me, v. 4), to give him a faithful son to supervise the Lord's work to a completion (If . . . heed . . . in truth . . . heart . . . soul . . . not fail . . . throne). Especially at Dallas, Oct. 21, he warned against his sparing evil controversialist leaders in general, and the British managers in particular (Joab, v. 5), who mistreated him and evilly disfellowshipped two sets of other faultless controversial leaders (me . . . Abner . . . Amasa . . . shed blood . . . peace), thus defiling their service and their conduct (blood . . . girdle . . . feet). He indicated that J. should do to these according to wisdom given him by the Lord in refuting them (Do . . . wisdom . . . hoar head . . . grave). This J. has faithfully done throughout the Epiphany in refuting such. By word and deed Bro. R. exhorted J. to feed with the Truth those who in the 1908-1911

1911 sifting supported him (sons of Barzillai . . . eat . . . came to me . . . Absalom, v. 7). He likewise by act and word charged J. not to treat as guiltless those who grossly slandered him during that sifting (Shimei . . . cursed . . . when . . . Mahanaim, v. 8), even though they expressed regret, and he promised that he would not cut them off (meet me . . . swear . . . not . . . sword). But Bro. R. desired J. to vindicate him in his pertinent writings (not guiltless . . . wise . . . to do . . . hoar head . . . grave, v. 9). This J. fulfilled by refuting those slanders in his descriptions of that sifting and of those who slandered Bro. R. in that sifting. Bro. R. passed away Oct. 31, 1916 (slept), and has been kept in reverent remembrance in the sphere of his executiveship (city of David, v. 10). He exercised his office as executive warrior 40 years and 6 months (2 Sam. 2: 11), from May 31, 1876, to Oct. 31, 1916, 7½ years in joint association with brethren whom he treated as equals (Hebron, *friendship*, 2 Sam. 2: 11; 1 Chro. 29: 26, 27), and 33 years in exclusive authority in his sphere of executiveship (Jerusalem). J. succeeded him, not in his office as that Servant over the household, but as the Lord's executive for the Epiphany after Bro. R. ended his day of wise counsel (good old age, 1 Chro. 29: 28), useful life (full of days), abundant knowledge and grace (riches) and high position (honor). His life has been treated of in writings and sayings of some Philadelphia Epoch Truth servants (Samuel, v. 29), of crown-retaining pilgrims (Nathan) and of himself and J. (Gad), all of whom set forth his executive acts (reign, v. 30), his power (might), and his and God's real and nominal people's experiences (times . . . him . . . kingdoms).

(1) Where are Bro. R.'s last days described? Viewed from what standpoint? Mainly with what were his last days filled? How did he not do this? By what can we see the import of these his arrangements? In what else can such preparations be seen? What is the first import of this arrangement? The second? The third? Why

these things? What in reality were they? What feature in these his activities do we not clearly know? What do we know about his pertinent knowledge? Why did he not tell us pertinent details? What was the Lord able to do in any case? What do we opine?

(2) What pertinently did he understand? Why so? How proved? Resultantly, what did he first do? How typed? By what? How did he begin to develop the tribe of Judah of the Epiphany Camp? How typed? Of whom consisting? How did he arrange for the antitypical masons to hew? What was such hewing? How typed? What did he do for the antitypical doors? How typed? On what did he teach much? How typed? Between what did he distinguish? How typed? Who provided these? How typed? For example? How typed? What did his acts say of J.? How typed? Why did he consider this? How typed in general and in detail? Resultantly, what did he then do?

(3) How were the call of, and charge to J. made? How typed? What episode occurred in May, 1916? What was the first act of this charge? The second? The third, with examples? The fourth? The fifth? The sixth, with details? The seventh, with its implications?

(4) How did J. at the time not look upon point (6) ? What three things made him later see special significance therein? What was the significance of each one of the five? The subjects of the others than J.? Their order? How typed as to J. and the groups of Levites? J.'s subject? What peculiarity marked the three Levite leaders in each case afterward? What should first be noted as to the seven actsforesaid? After what example? Second?

(5) What by act did Bro. R. tell J.? How typed? For what three reasons did God forbid it? How typed? Who was to do it? How typed? What condition would make it fitting? How typed? What fact does not contradict this? With what result? How typed? What of his work will be peaceable? How typed? What pertinent knowledge did God give Bro. R.? Probably through what? What other pertinent knowledge did He give him? How typed? How long? How typed? By what two things did Bro. R. tell J. that J. would build the Epiphany temple? How typed? Why did he say this? How typed? What desire did he express to J.? How typed? Who charged this work? How typed? To what end? How typed? What conditional

assurance did he give J.? How typed? To what did he exhort J.? How typed?

(6) What other assurance did he give J.? How typed? What three truths are hidden in the weight and value of the gold? How is each gotten? What two things do we not know Biblically as to a talent of silver? From what does this estop us? What four assurances further did he give J.? How typed in each case? What further assurance did he give J.? How typed?

(7) What three things did Bro. R. exhort the leaders to do to J.? How typed? What two things did he point out to them? How typed in each case? What proved the second? How typed? For what purposes? How typed? To what, therefore, did he exhort them? For what end? How typed? To what two things did he arouse them? What did this imply? How typed? For what two things was it to be done? How typed in each case? To whose praise? How typed? What do the above-given facts prove? How typed?

(8) With what activities were Bro. R.'s closing days occupied? Where stated? What exception is noted? What facts prove this exception? What is typed by David's ordering temple matters? When did this ordering set in? Among other ways, in what? Where is this shown? In, what else did it take place? What occurred there? What is to be kept in mind here as to priests and Levites? Why? In what condition were the subordinate servants of the Truth described? How typed? Where were these descriptions given? According to what? How typed? Who responded to this call? How typed? Of whom did the first body consist? How typed? The second? How typed? The third? How typed? The fourth? How typed? How did Bro. R. arrange these? How typed?

(9) Accordingly, into how many kinds did they form? How did each differ from the others? How typed in each case? What were the two main groups of the Gershonites in Bro. R.'s days? How do they differ? Into how many and what groups were the antitypical Laadanites divided? How typed in each case? What correction in the reading of v. 9 is suggested? Into how many and what groups did the first divide? How typed in each case? Into how many and what groups were the Shimites divided? How typed in each case? What group was the chief of these? How

typed? The next? How typed? What has become of the third and fourth groups? Why? How typed? How were others arranged? How typed? Into how many and what groups did they divide? How typed in each case? Who have come from the Christ? How typed in each figure? What work was given the Church's High Priest? How typed? Who cooperates? What were they? How typed?

(10) Wherein do the Amramites first appear? How proved? Of how many and what groups are they? How typed in each case? Who were their chiefs? How typed? How many parties in the Jersey City church? How typed? Whom do they respectively favor? How typed? Who were the chief ones of the antitypical Eliezer Amramites? How typed? Into what was it broken up? How typed? Whom as against whom did its chief clique hold? How typed? Who were the chief group of the antitypical Izharites? How typed? Who were an offshoot of these? How typed? Into how many and what groups did the Ritchieites as antitypical Hebronites divide? How typed in each case? The Sturgeonites? How typed in each case? The antitypical Merarites? How typed in each case? How many and what groups of offshoot Merarites are there? How typed in each case?

(11) How many and what groups are the Society Merarites? How typed in each case? What did the Rutherfordites not do? How typed? What did they form? How typed? What did these cease being? How typed? Thereafter what did its parties do? How typed? What is the chief group of such Elishaites? How typed? Into how many and what groups did the Standfests divide? How typed in each case? Of what are the above the main groups? How typed? Even who? How typed? Where do they minister? How typed? What other two classes do they include? How typed in each case? Even like whom? How typed? How divided as to leaders? How typed? Over against whom? How typed? How were they appointed? How typed?

(12) What two things did Bro. R. proclaim? How typed in each case? What change did he indicate? When? How typed? Why was this to be? How implied? What described the service of antitypical Elisha? How typed? Even who? How typed? What was their duty? How typed? Firstly, in what four respects? How typed in each

case? To what other three matters? How typed? From what three standpoints? How typed in each case? Under what three conditions? How typed in each case? What other thing were they to do? How typed? What three things were they to minister? How typed in each case? In relation to what three things? How typed in each case? When were they to do these things? How typed? What would this enable them to do? How typed? Toward what three things? How typed? In what things? How typed?

(13) What will next be set forth? Where typed? Whom do Aaron's sons type when, connected with the tabernacle, they appear unnamed? When named, for the end of the Age, in each case? How proved? What did antitypical Nadab and Abihu not leave at death? How typed? Before what did they pass away? How typed? What distribution of prominent services did Bro. R. make? How typed? According to what? Why? How typed? How did the more prominent then compare numerically with the less prominent pilgrims and their supporters? How typed? What was the difference? How typed?

(14) How did each of the 24 stand related to his group? How typed? As such what were they? How typed in both relations? Who scheduled their appointments? How typed? Before what five sets of antitypes? How typed in each case? How was this severally done? How typed in each case? How does the correct translation show this? Where are 24 scheduled? Who are the 16 antitypical Eleazarites in the order of their prominence? To whom do they correspond? How does antitypical Jehoiarib perform his Epiphany ministry? After what similar example? Who are the 8 antitypical Ithamarites in the order of their prominence? To whom do they correspond? How, according to our ability, are they set forth? How typed? By whom was this arranged? Ordered? How typed?

(15) What in three groups are set forth in 1 Chro. 25? Wherein were they subordinate to the previous 24? By whom were these three groups appointed? How typed? How did these three groups differ? With what three things were they privileged to serve? How typed in each case? What is the description of the first class of these? How typed in each case? Where were they listed? In what group were they? How typed? By whom appointed? How typed?

(16) What else were the next group? How did they as such serve? How typed? Who were they? How typed in each case? What is to be noted of the sixth? Of whom did the third group consist? How typed? Who were they, according to the Tower schedules? How typed in each case? Which two were not scheduled there?

(17) Through what did they see the Truth? How typed? What did they have as their service? How typed? What did God do to the Sunday pilgrims? How typed? What other class of Sunday pilgrims was there? Who were they? How typed in each case? To what groups did the foregoing 27 brothers belong? How typed? For what commissioned? How typed? In what way was each of the three groups to serve? How typed in each case? By whose arrangement? How typed? For what three groups? How typed? What will be seen from vs. 9-31? How typed? In what were they skillful? How typed? Why? How typed? To whom did these 24 courses correspond? Whom did they supplement? What two illustrations are thereto given of this? What else is to be noted thereon?

(18) What follows? What should be noted? How were they not to serve? After whose example? How typed? Whom did they include? How typed? What was each course in its order? What was the corresponding priestly course? How typed in each case?

(19) What is the next set of the Epiphany temple's Truth servants? How typed? What is the first class of these as antitypical Korahites? How typed? How many of traveling companies of these were there? How typed? How many local companies were there of these? For example? How typed? What was the second class of antitypical Korahites? How typed? What were the chiefs of these? How typed? What companies of these were by the first set organized? How typed in each case? Where else were other companies of these organized through the traveling work of Sr. Sanford and J.? How typed in each case? In how many other places was it organized? How in part were these aroused? How elsewhere?

(20) Who were the third set of antitypical porters? How typed? What was and what was not the first set of literature-distributors? Yet which were the chief ones? How typed? Who were the other three in order of importance? How typed in each case? In how many and

what groups were literature-distributors? How typed?

(21) Of what groups did the antitypical doorkeepers consist? How typed? What were their chiefs given to do? How typed? To whom was appointment to service given? How typed? According to what? How typed? What was the assignment of the Photo-Drama workers as a whole? How typed? Of their seven traveling companies? How typed? Of the Pastoral workers? How typed? What other work was assigned to these? How typed? What is noted as omitted above? Why here mentioned? What position was assigned these? How typed? Who else had the same position? How typed? What was their special work? How typed? At what particular stage? How typed?

(22) Where did six of the traveling companies of Photo-Drama workers have their position? How typed? The seventh? How typed? How many and what stations did three of them have? Possibly what other one? Of how many and what groups did the Pastoral workers consist? How typed? Of what also was their charge? How typed? What was their position? How typed? For what were they especially to work? How typed? What other two groups were active at this position? What is pointed out in paras.

(20) - (22) ? How typed?

(23) Who are brought to our attention in vs. 20-32? Of what two things did the first of these have charge? How typed in each case? To whose lot did this fall? Especially to whose? Why? How typed? Who were the first subdivision of these? How typed? What was the charge of some of these? How typed? Of some others? How typed? In brief, what were these? How typed? What other four groups were there? How typed in each case? Who was the leading group of antitypical Amramites? How typed? What was their charge? How typed? What was the second group of antitypical Amramites? How typed? Who else belonged here? How typed? Of what did R. H. Hirsh and others have charge? How typed? What were the antitypical dedicated things? How typed and proved? To what four classes did some of these belong? How typed in each case? Whose was the charge of these and other similar things? How typed?

(24) Who are next brought to our attention? How typed? With what were they charged? How were they and their work typed? What two things are to be noted

as to vs. 30-32? What is surmised as to the two occurrences of the word Hebronites in v. 31? What does the expression, "this side Jordan westward," mean? Accordingly, what was the charge of the Hebronites? The Uzzielites? How typed in each case? In what year of Bro. R.'s ministry was the Uzzielites' work assigned? How typed? Through and for what? How typed and proved? What was their mental attitude? How typed? Over what threefold work were they made overseers? How typed in each case? Why? How typed?

(25) What is described in 1 Chro. 27? From what three standpoints? Where is each described? To what period did the workers heretofore described belong? How was it with those described in 1 Chro. 27? How is this proved in three ways? Who are the chief fathers? How proved? What did they do? How typed and proved? What did each grace have? How typed? What did each course have in general and in particular? What is here done as to these twelve graces? Where else symbolized? Who led the first course? In what ways? How typed? The second? In what way? Who else was in this course? How are these typed? The third course? In what way? Who else was in this course? How is he described? How are these typed? The fourth course? In what way? How typed? What remark is here made on Asahel? Who seems to have taken Mr. Paton's place? How typed? How did they work? How typed?

(26) The fifth course? In what way? How typed? The sixth course? In what way? How typed? The seventh course? In what way? How typed? The eighth course? In what way? How typed? The ninth course? In what way? How typed? The tenth course? In what way? How typed? The eleventh? In what way? How typed? The twelfth? In what way? How typed? What conclusion does thought on these things draw?

(27) What two considerations prove that in historical books following Joshua priests represent prominent and Levites subordinate servants of God? Why? What conclusion is to be drawn therefrom as to vs. 16-22? What is the relation of the twelve spiritual tribes to the twelve chief graces? How typed? Symbolized? Who were their leaders here? What difference as to order? How many tribes does Manasseh type? What is done in this list

with Gad and Asher? What is done to make up for these? Where treated? What was thereby maintained? What class is typed by one of the 13 tribes? Who was the antitype of Zadok? What is not given here? For what is the above sufficient?

(28) Why are vs. 23, 24 not treated here? What will next be studied? Of what do vs. 25-31 treat? Vs. 32-34? How many departments were there as headquarters? Corresponding to what? What was each one of these in its order? How typed in each case? What did they administer? How typed? What three things do vs. 32, 33 type? How typed in each case? Whom does Joab type? What proved both David's to be great executives?

(29) The attention of what four classes did Bro. R. attract? How typed in each case? Whither? How? How typed? By what? How typed? By what did he address them? How typed? What did he tell them? How typed? Why did he purpose it? How typed? By act what did he declare? How typed? What did God do thereon? How typed? Why? How typed? What three classes had God rejected from his office? How typed in each case? Whom did He prefer for it? How typed? Of the many pilgrims whom did God choose for the Epiphany overseer? How typed? In what two ways did he say it? Who had revealed this to him? How typed? What two things was J. to do? How typed in each case? What was to be the relation between God and J.? How typed? What did God promise? How typed? Conditioned on what? In what three respects? How typed?

(30) What did Bro. R. next do? How typed? Why? How typed? What did he then do? How typed? Why? How typed? Of what did he assure J.? How typed? Warn him? How typed? To what did he exhort J.? As what? How typed? What did he bid J.? How typed? Of what 11 things did he give J. an understanding? How typed in each case?

(31) Secondly, of what 17 other things did Bro. R. give J. an understanding? How typed in each case? To whom did he not, and to whom did he ascribe the honor of originating this entire plan? How typed? Where was it written? How typed?

(32) To what did Bro. R. encourage J.? By what? How typed? Against what did he guard J.? How typed?

Of what did he assure J.? How typed? Until when? How typed? What other two assurances did he give J.? How typed in each case? Who would be under J.'s executive charge for this work? How typed? By what did he tell the brethren that J. was God's choice as executive? How typed in its two parts? Despite what? How typed? In view of what? How typed? Why? How typed? What else did he tell the brethren? How? How typed? Of what ten things did the preparations consist? How typed in each of the ten particulars? How? How typed?

(33) What did he further tell the brethren? How typed? Consisting of what? How typed? For what? How typed? In addition to what? How typed? Of what did these consist? How typed? How? How typed? For what uses? How typed? How were they variously adapted? How typed in each case? By whom to be worked up? How typed? What did he then do? How typed? By whom was a response first made? How typed? For what were the gifts suitable? How typed? Of what kinds? How typed? What other things were given? How typed? In whose care? How typed? Who else responded? How typed? How? How typed? With what effect? How typed?

(34) What else did Bro. R. do? How typed? What desiring? How typed? What five things did he ascribe to God? How typed in each case? What seven things did he acknowledge? How typed in each case? What did he then do? How typed? What else did he acknowledge? How typed? Why? How typed in each case? What did he own all of God's people to be? How typed? How handicapped? How typed? What did he again acknowledge? How typed? What did he recognize? How typed? Assert? How typed? With whom and for what did he plead? How typed? For what did he pray for J.? How typed in each case? To what end? How typed?

(35) What did he then do? How typed? What response was made? How typed? In what ways did they do it? How typed in each case? What did they sacrifice? How typed? What did they connect with this sacrifice? How typed in each case? How related to the Divine nature? How typed? In what manner? How typed? What did they do during the last half year of Bro. R.'s life? How? How typed? Why is 1 Chro. 29 left unfinished here and 1 Kings studied instead? With what was the

last year-and-a-half of Bro. R.'s life marked? In what particulars? How typed? What did not restore his former strength? How typed? Unto what and why did they encourage him? How typed? Why bring this power to him? How typed? What new powers did he then exercise? How typed? In what one did they find most promise? How typed? What did they do with this power? How typed? What was one of its qualities? How typed? Why used? How typed? What did he not exercise towards it? How seen? How typed?

(36) What did some know in 1916? Who was among these? How typed? What qualities did he have, as implied in his typical name? To what did he aspire, even before Bro. R.'s death? How typed? Accordingly, for what did he arrange? How typed? What did Bro. R. not do about it? How typed? What did he have? How typed? When did he start to come to the fore? How typed? What did he do pertinently? How typed? How did they and others react? How typed? Who did not favor his ambitions? How typed? When was the course outlined in vs. 5-7 begun? What made the faithful distrust and not support him? What did he perform? How typed? In what manner did he seek his ambitions? How typed? Giving what appearance? How typed? Whom did he attract? How typed? Whom not? How typed?

(37) What did the crown-retaining pilgrims do about it? Why? How typed? How? How typed? How did J.F.R. carry his ambition on? How typed? What did the faithful pilgrims decide to do? How typed? How? What did these acts imply? How typed? What question did this raise? How typed? What would these pilgrims do? How typed? What in them did the Covenant do? When? How typed? Amid what activities of his? How typed? What did the Covenant then do? What did Bro. R. ask? How typed? What was answered? Where explained? What did it declare? How typed? Why necessary? How typed?

(38) What then set in? How typed? What was done? What did they do? How typed? They began by asking what? How typed? What did they then state? How typed and paralleled? What two things did they ask? How typed in each case? What did they ask? How typed? What did Bro. R. then do? How typed? How did it come before his mind? How typed? What two things did he

do? How typed in each case? As what? Why? How typed? By what? How typed? When and how did this reach its climax? In what two ways was it received by the Covenant? How typed in each case?

(39) Whom did he summon? How? How typed? With what two things did he charge them? How typed in each case? How was it carried out? How typed? How do it? How typed? What two things else did he charge? How typed in each case? What did he request? How typed? In what? How typed? Of what was this the meaning? How typed? Who acquiesced? How typed? For what did they pray? How typed? Wish? How typed? How did they exaggerate the wish? How typed? How did the commissioners act? With whom? How typed and proved? What was the brethren's twofold response? How typed in each case? With what effect? How typed? What did J.F.R. tell J. Oct. 30, 1916? With what not expressed but desired? How proved? Of what was this the beginning? What was its further development? How in time are the events of 1 Kings 1: 1-37; 2: 1-9 related to those of 1 Chro. 29 from the middle of v. 22 to v. 30 and 1 Kings 1: 38-53? Of what was not his giving up to J.?

(40) What was the antitype of the feasting of vs. 9, 25, 41? By what was it interrupted? Why? Even under what circumstance? What at first was not done as to it? How typed? Who put in his appearance? How typed? What did J.F.R. do to him? From what vantage ground could he speak? Despite what? What did he tell? How typed? Where typed? As to what charge? Fulfillment? What did he state of Bro. R.? How typed? What else? How typed? What increasingly seized upon the banqueters? Why? How typed? What did they then do? How bent? How typed?

(41) How did this affect J.F.R.? How typed? Of what was this an admission? By what three acts was the admission made? What proves that the credentials were not given J. to obtain passports? What was given J. to get passports? What should be repeated? What did J. learn? How typed? What else did he learn? How typed? How did he respond? On what condition? How typed? If the condition were not fulfilled, what did J. say would be done? How typed? Wherein did this promise and warning have a beginning? Among other things, how was

the warning continued? How did it come to a climax? What were the effects of J.'s promises? How typed? What did J. then bid him do? How typed?

(42) When comparatively did the episode of 1 Kings 2: 1-11 occur? In his last days what by act did Bro. R. indicate? How typed? What at that time did he give J.? How typed? In view of what? How typed? To what did he exhort J.? How typed? In what 4 particulars was he to keep God's Word? How typed in each case? With what results? How typed? What would this fulfill? How typed? What was the Lord's pertinent promise? On what conditions would this son so do? How typed? What charge did Bro. R. give J. at Dallas, Oct. 21? How typed? For what two reasons? How typed? What did they thereby do? How typed? What did he indicate that J. do to these? How typed? What has J. done to fulfill this charge? When? To what did he next exhort J.? How typed? What third thing did he exhort J.? How typed? Despite what two things? How typed? What did Bro. R. desire J. to do for him? How typed? How did J. fulfill this charge? When did Bro. R. pass away? How has his memory as executive been treated? How typed? How long did he exercise executive authority? From when to when? How in the first 7½ years? How in the next 33 years? How typed and proved? In what sense did J. not and did succeed him? After what four high attainments? How typed in each case? By what three sets of brethren has his life been set forth? How typed in each case? What have they set forth? How typed?

## CHAPTER VII

### JEREMIAH—TYPE AND ANTITYPE Jer. 1—20

A MESSAGE ON CHRISTENDOM. ON JUSTIFICATION AND CONSECRATION. ON THE COVENANT. ON LOST PRIVILEGES. ON A FAMINE. ON TABLEAU LESSONS. ON ETERNAL TORMENT. EFFECT OF THESE MESSAGES.

HAVING finished our study of David in his typing our Pastor as the former's small antitype, the Church being his large one, we now take up the study of Jeremiah in his typing our Pastor as his large antitype. These two types differ as follows: whereas David types our Pastor as his small antitype, and that as the Divinely-appointed warrior-executor for the Lord, Jeremiah types him as his large antitype, and that as God's special mouthpiece to Christendom (Jer. 1: 5). It is not our intention to expound Jeremiah in the first application of his words and acts, which, of course, as the type, is the literal application as to Jeremiah, Israel and the surrounding nations, but to give the antitypes as these relate to Bro. Russell and Christendom and to some heathen nations. We will not give details, especially while giving the antitypes of Jeremiah's discourses. Rather, as we did in E10 while expounding the antitypes of Job, particularly of the speeches given in that book, we expect to give short paraphrases of the antitypes. To save space we will not quote the words on which our expositions are based, but will give the numbers of the verses to indicate on what our comments are based. The parallel dispensations and the large parallels of Judah's kings, as well as the facts of the types and the antitypes, make us understand that Jeremiah types our Pastor. The bulk of the book consists of teachings that God gave through Jeremiah (1, *Jehovah is exalted*), his acts and those related to him,

who was God's own unique servant (Hilkiah, *Jehovah's portion*), who was a priest from Anathoth (*declivities*) in Benjamin (*son of the right hand*), as typical of Bro. Russell's teachings and acts, and acts relating to him as one who exalted Jehovah as His special portion as a servant, living, with the rest of God's real people, amid many deep falls of Christendom. Josiah's reign was from April, 659 to April, 628 B.C., paralleling April, 1862 to April, 1893; and its 13th year was from April, 647 to April, 646 B. C., paralleling April, 1874 to April, 1875 (2). From the fact that the Lord revealed to Bro. Russell as the first Harvest truth the invisibility of our Lord's Second Advent in Oct., 1874, which he immediately began to preach, according to his statement made to the writer in June, 1914, at the Columbus, O. Convention, we infer that it was in Oct., 647 B. C., that Jeremiah's ministry began; for it was in Oct., 1874, that Bro. Russell's special ministry began. The ministry of each to the nominal people of God lasted 40 years (3; 41: 1), each exercising his office some time after the 40 years were over to real fleshly and spiritual Israels respectively (Jer. 40—44).

From Oct., 1871 to Oct., 1874, through the ministries of George Stetson and George Storrs, 1871—1874 (E10, 518, 522, 523), God anointed our Pastor in antitype of David's anointing, but since in the 13th year of Josiah's reign the call came to Jeremiah to become the prophet, some time before he began to exercise that office, in Oct., 647 B. C., we are warranted in concluding that some time between Apr. and Oct., 1874 the call came to Bro. Russell to become God's mouthpiece to Christendom. And since Jesus hesitated in him a while before undertaking the Second Advent mission (Ex. 4: 10-13), *i.e.*, Jesus hesitated therein as long as Bro. Russell hesitated therein, we would not be far wrong, if wrong at all, if we should say that about April, 1874 the call came to him to be God's special prophet to Christendom (4). God foreknew him to be such before his begettal; and before his birth God gave

him prenatal training to fit him to become such (5). Lacking self-confidence, he objected that he was not qualified for the office (6). Knowing his too deep humility, God corrected him, saying that he was qualified, charging him to go to all to whom He would send him and to tell everything that God would charge him (7), cautioning him not to fear their anger, since God would be on his side to rescue him (8). Thereupon God gave him the message that he should deliver (9), assuring him that He was then and there commissioning him as to Christendom in church, state, capital and labor, as groups and rulers, to declare [frequently Bible verbs mean to declare a thing, not actually to accomplish it, *e.g.*, to justify or condemn often means to declare just or guilty (Prov. 17: 15; Rom. 4: 5) , to remit or to retain sins means to declare them remitted or retained (John 20: 23), to cleanse a leper means to declare him clean (Lev. 14: 2, 7, 11, 48), so here to root up means to declare rooting up, *etc.*] rooting up, pulling down, destroying and throwing over the present evil order of affairs and to declare the upbuilding and planting of the new good order of affairs (10).

Next God furnished in tableau form representations of the two sides of the message that He desired Bro. Russell to give. He set before him a picture of the Church as God's fruitful elect priesthood, under the symbolism of a rod of an almond tree (T 122, 2), which he recognized as such; and God commended him therefore, adding that He would fulfill the symbol in reality. Next in tableau form of a seething pot facing from the north [not *toward* the north] God set before him the brewing and the fulfilling of the tribulation of the Time of Trouble, which he understood (13). The Lord explained that from the spiritual sphere, from God as meant for good and from Satan as meant for evil, the great tribulation would issue forth against all members of society (14). God by the secular and religious Truth that He would give and by Satan's and wicked men's misuse of it would

occasion the raising up of the four classes of society: state, capital, middle class, and labor, each in the selfish exercise of its rulership, against the leaders of Christendom, against its powers and against its every religious system (15). Against all of these God will utter His thoughts and sentences as to their wrong-doings, as having apostatized from Him, yielded up their choice human powers, once dedicated to Him, to idols of sin, error, selfishness and worldliness, and served their own creations (16). Therefore God exhorted Bro. Russell to prepare himself to serve Him, and to declare to these evildoers all that God would charge him to speak, cautioning him not to quail at their presence, lest God should confuse him before them (17). In appointing him as His mouthpiece the Lord had made him well defended, immovable and strong as against society, against the movements of God's favored (nominal) people, against the four classes of Christendom, particularly in America: rulers, capitalists, middle classes and laborers, against the leaders in each class, against the chief ecclesiastics and against the common people (18). The Lord assured him that these would wage controversies against him, but would fail to overcome him, and He pledged him that He would be on his side to make him victorious (19). The messages that God gives in the following chapters are found elaborated in Towers, Dawns, etc. Jer. 2: 1—3: 5 gives God's first message; 3: 6—6: 30, the second; 7: 1—10: 25, the third; 11 and 12, the fourth; 13, the fifth; 14 and 15, the sixth; and 16-19 give three signs and 20 the effect of these messages.

Then God charged him to go and to tell in the hearing of all Christendom God's declaration (2: 1). He assured them that He recalls His people as servants of the Truth, how they were full of love in their early Christian life, especially after they had entered into the service of the Truth, and their living in isolation from the world in a sphere not worked for fruit by others (2). Then were God's people dedicated to God,

the firstfruits of God's creatures to Him. God held all guilty that did them evil, and sent punishments upon them, God solemnly averred (3). God exhorted all His people in America and in Europe to attend His word (4), asking them whether their ancestors found any perversity in Him, and therefore apostatized from Him unto vanities which made them unprofitable (5), and did not acknowledge God as their Deliverer from the present evil world and their Leader into a condition of isolation, where there were spheres of barrenness and temptations, of spiritual droughts and danger of second death, truly a sphere where no mere humans pilgrimaged or dwelt (6). Yet God brought them into the sphere of the Truth and its Spirit, where they partook of its rich fruitage of the Truth and the graces of the Spirit and its other blessings; but they defiled it with error and its fruits, and made themselves as God's heritage abhorrent (7). The spiritual leaders did not inquire as to God's whereabouts in relation to the Truth and its Spirit; the religious teachers did not appreciate God; pastors of the churches sinned against God; and the preachers proclaimed Satan's message as a power-grasper, and pursued spiritually unprofitable things (8). Despite these things, God pleaded with them, as He solemnly asserted, yea, even to the third generation (9). Reasoning further with them, God asks them to study the Mohammedans and to send messengers among the Jews in diligent search, and learn if they had among them such an apostasy as Christendom had made (10). Had they or any nation exchanged their deities for other gods who are really not gods? But God, the glory of His people, His nominal people have exchanged for unprofitable things (11). Let Christendom's powers of spiritual control be astounded for this, yea, let them greatly fear and be devastated, as responsible for this condition, Jehovah solemnly avers (12); for God's nominal people have done two evils: they have given up God as their God, despite His being the Source of the life-giving Truth, and have developed

creeds, full of leaks that do not hold the Truth (13).

God had not made Spiritual Israel a slave, nor made them one born in His house as a servant. Why, then, had Israel made themselves captives to be sold as slaves (14) ? Fallen angels have loudly lifted up their voice against them; and through their human mouthpieces have they uttered their message and made the sphere of the Truth and its Spirit a waste. Their denominations, once honorable women (Ps. 45: 9), are to be destroyed utterly (15). State and capital have devoured God's nominal people, once the highest of the high in Christendom (16). Surely they did this to themselves by giving up Jehovah their God, while He yet was leading them in the way of truth, righteousness and holiness (17). No benefit did they get by following the present evil world to appropriate the black teachings of the world's people. Nor did they gain any profit from the nominal church to appropriate as truth the teachings of its peoples (18). They should learn useful lessons from their wickedness, and their fallings away should reprove them; and from experience they should learn that giving up God and their lack of reverence for God are wicked and deeply disappointing things, God solemnly avers (19). Long ago had they given up their consecration and the principles maintaining it, refusing to serve God; but as a symbolic harlot they united with worldlings in every apostate denomination and went after every great leader (20). In every Little Flock movement led by star-members God had made them the branches of the Vine Christ, a true seed of God; but they had perverted themselves against God into degenerate sects, forming the vine of this earth, strange to God (21). Regardless of their using strong means of reformation and cleansing, their sins remain under God's notice, because not washed away in the blood of the Lamb, Jehovah solemnly avers (22). Yet they deny that they are unclean, and that they have served Satan in power-grasping; but in a secret condition they deviously wended their way in

wrong (23); and in unruliness they did evil in isolation, greedily partaking of unsubstantial things, and yielding themselves to evil unions; and in their wantonness they are easily found by those who would join them in wrong (24). Let them not conduct themselves in misbehavior, and not reject the water of life as the cure of spiritual thirst; but they say that their symbolic lusts cannot be cured and therefore they will play the symbolic harlot with strangers in illicit love (25).

As one discovered in the act of stealing others' prerogatives is disgraced, so God's nominal people, exposed as evildoers, are disgraced, together with their leading institutions, their leading men, their leading sacrifices and their preachers (26). Idolatrously they make corruptible humans their fathers and dead churches their mothers, rejecting God and not recognizing Him; but when they are vexed they plead with Him to deliver them (27). God asks them to look for deliverance to the gods that they have chosen, when they are vexed; since their gods are as numerous as their sects (28). God asks why they then plead with Him, since they all have sinned against Him, He solemnly avers (29). No reformation has followed His chastising their children, since they will accept no correction; their own controversies have overthrown their preachers, like a devouring strong one (30). God called upon them to consider His word; for He had not removed Himself from them in isolation or into a sphere of error. Why then did His people claim to be self-sufficient, refusing to come any more to Him (31)? Surely a maid should not forget her ornaments, nor a bride her bridal dress; yet God, who is more than the ornaments and attire of people, has been forgotten by them a very long time (32). Why, God asks, do His people attire themselves to attract illicit lovers, and why have they taught wicked ones their bad ways (33)? God's nominal people have been guilty of the deaths of innocent, needy people by oppressions and persecutions. This is a matter so public that it did not

require stealthy search, as is publicly manifest (34). Yet they deny their pertinent guilt and claim innocence, expecting therefore that God's displeasure will be averted from them. Such pleas would result in God's being a convicted partaker and justifier of their wrong, since they say that they have not sinned (35). Their repeating their wrong causes God, figuratively speaking, in surprise to ask them why they so do? For they were ashamed of the present evil world, even as they were ashamed of the nominal church (36). From both the present evil world and the nominal church they will go forth, in mourning and confusion; for God has rejected their expressions of faith in Him, and they did not make either of them prosper (37). As we consider the things said by God in the two chapters so far studied, we will all recognize that they are things set forth repeatedly in our Pastor's writings.

The third chapter continues to give the contents of the message that God gave Christendom through our Pastor and therefore represents God as the Speaker expostulating with apostate nominal Christians. Jehovah contrasts Himself with a man who divorced his wife, who in turn was joined with another man, and therefore he refuses to take her back again, since it would defile his country socially; yet despite the disloyalty of those who were Jehovah's symbolic wife, because of applying the covenant promises to His children, in that they became illicitly united with other lovers, Jehovah solemnly invites them to renew symbolic conjugal relations with Him (1). But He reminds them to consider the sects, with all of which they were illicitly united, acting as a symbolic public harlot publicly making bids for symbolic adulterous relations, as treacherous therein as traitors in their isolation; for by these adulteries and other evils they defiled the Truth and its Spirit (2). Hence God has withheld showers of grace, mercy and truth from them, making rainless clouds of truth that were ready to shed their heavenly moisture. They have been as brazen as a harlot and refused to feel

shame over their shameful conduct (3). Afterward they called upon God as their Father, who, they claimed, was their Guide from youth (4). They presumed upon His perpetual longsuffering and watch-care; therefore they continued and prevailed in evil (5). During the period between 1874 and 1893 God asked our Pastor through His Word and acts whether he had seen the deeds of His apostatizing people in their approaching the state in every great kingdom and under every energetic leader and in symbolic fornication uniting with them (6). Despite this God invited them to return, which they did not do. God asked our Pastor to consider His disloyal more favored people who saw His less favored one doing these evils (7); also that he recognize that, after God had given the evidence that He had cast off His less favored people from being His symbolic wife, because of their symbolic fornication in a union of state and church, even His more favored people, unfearful, entered into an illicit alliance with the state (8). This has resulted in the defiling of the Truth and its Spirit; and they have become illicitly united with the state and corruptible men (9). Despite His benefits His disloyal more favored people returned not to Him wholeheartedly, but acted deceitfully, God solemnly averred (10).

Jehovah revealed to our Pastor that in comparison God's less favored people had shown themselves more just than His disloyal more favored one, because of the latter's sinning against greater light (11). Therefore God solemnly charged him to exhort His less favored one to return to Him, which he did through the worldwide public Truth work, promising to withhold His wrath from them in His mercy, if they would return, since His anger is short (12). Only this did He ask of them, that they recognize their evils, since they have offended against Jehovah, yielding themselves to strangers under every energetic leader and not obeying God's Word, Jehovah solemnly averred (13). Solemnly He entreated them as apostate sons to return to God

as their former Ruler. He was from them gathering the Little Flock out of the nominal church and from the family of Levites He was gathering the crown-losers and Youthful Worthies; and He was gathering them among His embryo Kingdom as enlightening the world, since in the Parousia all were actually treated as priests, as parts of Zion (14). These He would give faithful pastors, *i.e.*, that Servant, the pilgrims, auxiliary pilgrims and elders of whom He approved; and these would impart to them the Truth and its understanding (15). Then God solemnly promised that after these shall have been increased in their respective places in the Millennial Kingdom and have been fruitful in the sphere of the Truth and its Spirit, the world will not have as its due Truth the Bible, it not coming to heart and mind as such to them, nor will they investigate it as had to be done in this Age, nor will it again be made the sole source of faith and the main rule of practice, though, of course, as a past applicable thing they will understand it (16). Instead, all will recognize the Christ, Head and Body, as God's Vicegerental authority and power, to whom all nations shall come, unto the glory of God, even to Christ and the Church as God's religious government; nor will they any more act wilfully from an evil disposition (17). In those days all God's well favored peoples, yea, all Jews and Gentiles, united as the Millennial twelve tribes of Israel, shall come out of the sphere of error and its spirit into the sphere of the Truth and its Spirit, like that which the Church had in this life (18). Then God will worthily make them His sons on the human plane, and give them the desirable sphere of the Truth and its Spirit, a lovely inheritance of the warriors of truth and righteousness among the nations, God saying they will call Him Father, never more apostatizing (19).

But during the Parousia and before, even as an unchaste woman deceives her lover, so have God's people acted treacherously toward Him, a thing that He solemnly averred of nominal spiritual Israel (20).

Throughout the denominations grief is felt and expressed in the Time of Trouble, because of the barrenness of these sects and their going to ruin. They unite with their weeping earnest prayers for relief and deliverance, as they see everything, especially the things of the nominal church, going to wreck and ruin; these griefs were felt by the more earnest church-members in the Parousia, as they witnessed the desolations in faith and practice there; for surely the whole multitude of them, with rare exceptions, have perverted their ways from the little truth and good life that they had into error and wrong, and thus they demonstrated that they had forgotten Jehovah (21). Therefore God by the Truth propaganda exhorted them as sons to turn about from their ways of error and evil into the way of truth and righteousness, promising to give them such helps as would cause their fallings away to cease. Those giving heed to these kindly exhortations entreated God's favor for coming to Him, acknowledging in word and act that He is their God of perfect wisdom, power, justice and love (22). They will recognize in the trouble time that the help of the kingdoms, however great they are, is entirely fruitless, even from the totality of them, and will recognize that from their God of wisdom, power, justice and love alone can come deliverance for His people (23). Their shameful symbolic harlotry undermined the labor of their predecessors, even from their start in the way of serving God after the manner of the nominal people of God; the same is true of the mediumly developed and the largely developed of God's nominal people; and it is also true of their stronger and weaker ones (24). They will then recognize that they were occupied with what was their shame and that a mixture of truth and error was their symbolic garment, that they had sinned against God, even they and their predecessors, even from the outstart of their religious life, and had refused to obey the Word of their God of wisdom, power, justice and love (25).

God continues in chapter 4 to expose by our Pastor their

evils and entreats them to repent, solemnly telling His sinning people that if they will turn back to Him, and cease doing their horrible misdeeds in His very presence, they will have no reason to repent (4: 1). Then they will Millennially make consecrations in truth, in doctrine and righteousness; and in harmony with the Abrahamic Covenant will the nations bless themselves by Abraham's Seed and will boast in God, and not in themselves (2). Changing the subject, the Lord addresses the Parousia nominal people of God of official and unofficial Christendom, urging them to plow the hitherto fallow ground of their hearts and sow there the Truth and its Spirit, but not among worldly cares, pleasures and preoccupations (3), to consecrate themselves to the Lord and to take away sin, error, selfishness and worldliness from their hearts, lest the great tribulation come and destroy them as an incurable evil, because of their great sins (4). Then God urges His harvesters to declare to unofficial and official Christendom, and to sound forth a proclamation everywhere, to come into the Truth as outgathered and assembled people of God and join the Parousia ecclesias as religious governments locally, that are by God protected (5), to set up the Truth as a standard about which God's people might rally to the Church as the light of the world, and to be strong and advance, instead of standing still; for God was determined to bring evil from the spiritual powers and a very great overthrow in the Time of Trouble (6). For Jesus, as the Lion of the tribe of Judah, had secretly returned and was by secular and religious truth, unknown to the world, shaping things toward the great tribulation; and Satan, who by the curse is a veritable destroyer of the nations, had arisen in his plots to do what would desolate society, the sphere of error and wrong, and would make the sects a ruin no more inhabited (7).

On account of the great tribulation, these nominal people of God will be in great mourning, because the fierce anger of the Lord is not rolled away from them

(8). In that day the courage of combined state and church and of the leaders shall cease, and the chief religious leaders will be dumbfounded and pulpiteers will wonder (9). Then our Pastor said that God had by the way He had managed matters worked in a way that misled the people and Christendom, by making them think that they would have peace, whereas war had touched them to the quick (10). Then it shall be said to the nominal people of God and the combination of state and church that a most distressing war, a figurative dry and dusty wind (a literal one in Palestine is called a sorroco) in which one cannot fan or cleanse himself for comfort, shall strike them, one that cannot be relieved by human effort (11), even a total war which would reach even to Bro. Russell, during which he would participate in pronouncing the judgment written, in Ps. 149: 5-9 (12). It (not *he*), the tribulation, will come as troubles, and its organizations will be like revolutions and anarchies; its principles will be keener than those of the wise. The peoples will mourn at their being made to suffer spoliation (13). The combination of state and church will be besought to cleanse its desires from its evils, in order to be delivered. It will be asked how long unprofitable plans will remain with it (14). From the utmost confines of God's nominal people announcements come, and from His less favored one they publicize this tribulation (15). Let it be told to the nations, and publish it against the combination of state and church, that besiegers approach from recalcitrant labor and agitate against the sects of Christendom (16). They are like those forbidding others to trespass in a field; they besiege her on all sides, because she has sinned against the Lord, He solemnly avers (17). He charges that her teachings and practices have brought these evils to her. This is her trouble, for it is gall and wormwood, reaching into her heart (18). Bro. Russell's sympathies were deeply touched, even to his heart, which beat hard; he could not be quiet, because his very soul heard the strifeful agitations and the call

of war (19). One destructive battle after another was announced; for all society was illy affected; homes were suddenly despoiled and their walls dismantled instantaneously (20). How long would he see warring flags and alarming announcements of war (21)? He recognized the folly of the people, in not recognizing him as speaking as God's mouth; they were stupidly drunk with error, without intelligence, wise in evildoing, but not understanding to do good (22).

He by the prophetic Word saw society destroyed, the powers of spiritual control in full error (23), the absolute monarchies quaking and the limited monarchies and republics removed (24). He perceived that there would be no civil leaders, nor ecclesiastic adventurers (25). He foresaw that places of prosperity were made desolate, and all the sects were overthrown, by God's hostile presence and fierce wrath (26). This he announced as God's declaration: All society is dissolved; yet will God not destroy the entire race (27). Therefore society will mourn and the powers of spiritual control will be clothed in mourning attire, because God's Word tells of it; and He determined it and will not change His mind or procedure, in reversal of His course (28). The entire religious government of Christendom shall flee because of the agitation of controversial theorists and the debaters of sharp sayings; they shall hide themselves in secret places and mount upon the strong fortresses of society; every sect shall be abandoned and no longer have leaders to comfort in them (29). God by Bro. Russell asks what the nominal church will do when she will be the victim of spoliation. Despite her putting on her best qualities, despite her arraying herself in the attractive powers once Divinely given her, and though she beauty-parlor her uncomely qualities and acts to make them appear attractive, she will in vain make herself look beautiful; her former lovers, national, aristocratic, capitalistic, bourgeois, industrial and poor, will disrespect her and seek to destroy her (30). God by our Pastor heard in the world

pangs that come intermittently and increasingly, like the pangs of childbirth, yea, like the deepest anguish of a mother undergoing a very laborious first birth. It is the voice of nominal Zion in utmost mourning, lamenting over her progressive destruction, pleading for deliverance, but finding none, bemoaning her woes, and worn out by ruthless slaying of her supporters (31).

In chapter 5 God continues to describe, by Bro. Russell's writings and oral discourses, the fallen condition of Christendom. He charges that people go to and fro through Christendom's thoroughfares and other public places in search of a class or leader who practices righteousness and searches for God's Truth; if such are found God promises to forgive it (1). Though they profess consecration, their vows are false ones (2). Disappointed in his search and that of others, Bro. Russell cries out to God that He is intent on the Truth and its Spirit. He declares that God had afflicted His nominal people to bring them to their senses, but that they had not felt that godly sorrow for sin that worketh repentance not to be repented of; that He had piecemeal diminished them, but they had rejected reformation. They have hardened themselves like flint; they have refused to return to their first love (3). Bro. Russell as God's mouth said of God's nominal people that they were lacking in God's riches and were given to folly; for they know not the conduct nor the teachings that God approves (4). Therefore as God's servant he concluded to investigate their leaders by mingling with them in conversation as such as know the conduct and teaching that God approves; but he found that these had given up their profession of consecration, after wilfully violating it, and casting its obligations from them (5). Therefore by the three great parts of the great tribulation: war, revolution and anarchy, would God respectively slay, devastate and tear them to pieces, because of their many sins and their increased apostasies (6). As God's mouth he cries out, How can God forgive the nominal church for such wilfulness?

Her members have given up God and have consecrated themselves to various forms of sin, error, selfishness and worldliness, after God had satisfied their hunger and thirst with the bread and water of life. They then supported an unholy alliance with the world and joined in great numbers the church systems as symbolic harlots (7). They, like fully fed horses that feel their oats and neigh after mates, seek illicit unions with church systems joined to others as symbolic wives (8).

Logically God asks whether He should not punish them for such offenses, and whether His very being should not be vindicated on such an unholy people as these (9). Addressing the true Church, God charges them to go up upon the nominal church's powers and do a demolishing work there, but not to complete the destruction, and overthrow her fortifications of error and wrong practices, since they are not God's (10); for both the Lord's less and more favored movements have been very treacherous against Jehovah (11). They have misrepresented God to the degree that they have denied Him, thinking that no ill effects will come to them therefore, nor that they would experience physical or symbolic war and famine (12). The preachers will become effectless, since they lack the Truth. Such will be their fate (13). Since they were so conditioned God declares that the Bible in the nominal church's mouth will become destructive and her members combustible and that that Word will devour them in their standing as professed Christians (14). Therefore God threatened to bring upon His nominal people the revolutionistic conservative labor class, which is strong and of long standing, whose theories the former do not know and appreciate (15). The arsenal of their sharp sayings is deadly; for they are powerful in their theories (16). They will devour the nominal church's ingatherings and her theories, which her strong and weak ones should have as their mental pabulum. They will devour their mediumly and strongly developed members and every one of her fruitage. They will make poor all her

sects, however strongly defended, despite her confidence in their combative powers (17). However God will not complete the destruction of those who are her members, though destroying them as imitation Christians, tares (18). God then instructed Bro. Russell to answer, when the nominal Christians would ask him why their God of wisdom, power, justice and love did these things to them, that just as they had apostatized from God and devoted their human all, that they had consecrated to Him, to foreign idols in the sphere of God's Truth and Spirit, so God was determined that they would be subject to strangers in a sphere of teaching and living that would not be the one that God gave them (19).

God then charges that the following message be delivered to His European and American nominal people (20): Should not His nominal people, who are foolish and undiscerning, having unperceiving eyes and ununderstanding ears (21), fear the Lord and tremble at the presence of Him who is so mighty and wise as to have by eternal decree set the sand as an impassable limit to the sea, despite its tossing waves, which are held in check; and despite their roars they cannot pass that limit (22). But while the sea cannot thus rebel against God, yet God's nominal people have an apostate and rebellious heart. They have revolted and continue to revolt (23). Neither do they say with desire, Let us now reverence our God of wisdom, power, justice and love, who gave the Truth first in the Jewish Harvest and now the second form of it in the Gospel Harvest, and that as due in each case, and who has kept for us the appointed seasons of the Harvest of the Gospel Age (24). Then God caused to be declared to them that their errors had turned away from them the Truth as due, and that their sins had caused the special Harvest favors to be withheld from them (25); for among God's nominal people had appeared evil leaders, who in Satanic cunning hide themselves in ambushes, like those who set snares and traps to catch the guileless (26). As some cages are full of birds that defile these,

so are their systems full of defiling errors and deceptions. Therefore in this world's esteem they are counted great and rich (27). So have they luxuriated, that they have become magnified and attractive; they even surpass in evil the deeds of notable evil men. They give not justice to the case of the symbolic orphans; despite this they prosper in man's sight; neither do they render justice to those in need (28). Should not God punish them for these evils, and be vindicated on such a people as this (29) ? Besides all this a marvelous and abominable thing is committed in the sphere of the Truth and its Spirit (30); for the preachers preach error and the superior clergy are by the influence of these kept in ruling positions, and God's nominal people desire it to be so. What, God asks, will they do when the final reckoning must be made thereover (31) ?

Chapter 6 continues the second message, addressing here God's real people, exhorting them to leave the nominal church and to issue a warning message, and by the Truth on God's wrath to signify that upon Christendom, devoted to destruction, will come this wrath; for in the sense above set forth from both spiritual powers, the Christ beyond the veil and the Satan system, this destructive evil will come (1). God likened nominal Zion to a beautiful and polished woman (2), against whom Truth leaders and their flocks would come, besiege and make prey of (3). These would be exhorted to wage a Truth war against her in clear light of the Bible, bringing woe upon her members increasingly as the Parousia day would be drawing to its end, and its night (4). These at the Epiphany's beginning would attack her in Jordan's smitings, overthrowing her main teachings (5). God charged that His real people prepare and use pertinent teachings for her besiegement, since this religious government is to be punished, because she is a complete oppressor (6). Like a spring pouring forth its waters, she brings forth sin, error, selfishness and worldliness. She is infamous for her violations and devastations as to Truth and its

Spirit, which, causing sorrow and wounds, cry continually to the Lord for stripes (7). Yet God tells her to learn unto reformation, lest He forsake, desolate and bereave her of inhabitants, as the sphere of the Truth and its Spirit (8). Guaranteeing that He would gather out of her by gleaning and gathering all the Lord's real people (9), God asks as to who it is to whom He should appeal, since their ears of understanding are those of the unconsecrated—unhearing. The Word is a blame to them, in which they have no joy (10). This greatly displeases God, whose forbearance is ended. Hence He will pour out wrath upon her unassembled babes and assembled youths, as well as upon allied state and church and her wise counselors (11). Their denominations will be given to federations, unions and world conferences, together with their fields of labor and state-allied churches, because, God solemnly declared, He will stretch forth His power against their sphere of teachings and its spirit (12). For great and small alike are devoted to avariciousness; preachers and main leaders alike deal erroneously (13), pretending to heal easily the ills of God's nominal people, by assurances of prosperity, of which there was none (14). They were not ashamed of, nor did they blush for their abhorrent acts. Therefore God declares that they would fall and be abased with the falling, when He would make requisition as to their evils (15). Therefore God exhorted all to abide in whatever of truth they had, and to seek for it as revealed in the Bible, made clear as due by God's mouth, which is the good way to be traveled and which brings rest to the seeker; but God's nominal people refused so to do (16). God also set teachers, Bro. Russell and the pilgrims, among them, who exhorted them to give heed to the message, which they refused to do (17). Therefore God exhorted the nations and the nominal church to recognize what was in their midst—wrath (18); for addressing all society, God warns that He was going to bring tribulation upon the whole people, since they

refused and rejected God's words and law (19).

Resultlessly do they sacrifice their choice human powers in missionary work to the Jews and heathen. What they bring as evidences of God's acceptance of Christ's sacrifice for them is not acceptable, nor is He pleased with their services (20). God determined to stumble these unworthy ones, *e.g.*, by the six great siftings, the Truth, His people, His Harvest of wheat and tares, ., whereby religious fathers and sons would fall and religious neighbors and friends would die (21). God declared that spirit beings, good and bad, would sally forth against the nominal church; and servants of these would spring up from the distant parts of society (22). They would use sharp sayings and pen-products, would be hard-hearted, merciless, would agitate as revolutionists, progress on theories and array themselves as warriors against nominal Zion (23). The nominal people will say that they have heard of the report of these and that they themselves are weak; and anguish intermittently and progressively unto a climax will seize them (24). They will exhort their members not to leave the churches for the world, nor to go into the Truth; for the nominal church's enemies are armed with controversial weapons which arouse fear everywhere (25). They cry out to the nominal church to put on the qualities of grief and feel the most abject mourning and deepest grief, even as one mourns for the death of an only son—deepest lamentation, because the great tribulation shall suddenly strike it (26). Jehovah told Bro. Russell that He had made him a strong and impregnable one among His nominal people, that he may recognize and test their course (27). God declared of it that it consisted of sorrow-producing revolutionists, engaging in slander of God and His servants, especially Bro. Russell, that they are strong and powerful in evil and that they corrupt truth, righteousness and holiness (28). Affliction laid upon them is ineffective; the dross is uselessly melted in the trouble; the reformer works in vain upon them; for these evil

ones have not been reformed (29). They shall be called rejected crown-losers; for God cast them off (30). With this the second message came to an end.

Now comes, in chapter 7, a message (1) delivered at the entrance of the Lord's house—a message as to justification and consecration, the special entrances into the Church, a message applicable to all people contemplating or professing repentance toward God, faith in our Lord Jesus and entire consecration to the Lord's service (2). The Lord called upon them to reform their characters and acts, promising them that if they would so do, He would bring them into, and continue them in the Truth and its Spirit (3). He urged them not to believe the erroneous teaching that the Greek, Roman and Protestant Churches were God's Church (4). He reminded them that if they would thoroughly mend their characters and works, live out the Bible's doctrines in their relations with one another (5), not burden crown-losers and Youthful Worthies, those who have lost their spiritual fathers (elders) and the churches that have been bereaved of their leaders, not kill the spiritual life of the guileless brethren in the Church, nor give themselves up to serve the idols of sin, error, selfishness and worldliness, very injurious to them (6), then God would cause them to remain in the sphere of the Truth and its Spirit, which God had given to the faithful forerunners, as their lasting portion (7). But He called their attention to the fact that they believed unprofitable and erroneous teachings (8). Challengingly He demanded whether they would rob God of His glory, hate their neighbors, be in illicit unions, violate their consecration vows, use up their best human power in power-grasping and lording, serve sin, error, self and the world, which they should not own (9), and despite these evils presume to appear among God's people as His temple devoted to God's honor and claim that they have been saved, so as to indulge in such detestable things (10). Should they make His people, as His temple on whom His glory

rests, a den of robbers to themselves? God Himself solemnly avers that He has witnessed such conduct (11). Let them attentively consider the primitive Church, in which His glory at first rested, and consider what He did to it for the wickedness of its nominal members (12). But since they had committed such things against God's zealous and prompt protests, to which they gave no heed, and despite God's calling them to repentance, they responded not (13); therefore God would do to His temple, in which His glory was, in which they trusted and which He gave them and their forerunners, as He did to the primitive Church (14), casting it utterly away, even as He had done to the less favored people of God (15).

Then God forbade Bro. Russell to pray for the nominal people, neither supplication, entreaty, nor intercession; for God would not answer him as to them (16). He then asked him whether he saw what they were doing in the denominations and in the public ways of the cooperation of state and church (17). All, from the least and medium to the greatest, were working on services for illicit unions within each denomination, between all denominations and between state and church, to set forth in service easier teachings unto creed idols, unto God's displeasure (18). Are they really angering God, and not rather bringing shame upon themselves (19)? Therefore God's displeasure and wrath shall be poured out upon the church (nominal), upon the false prophet and antichrist systems, upon great worldlings, upon the works of society; it will unquenchably consume (20). Jehovah solemnly averred that they should add acceptableness to their sacrifices and really use up their humanity in their sacrifices (21); for God did not make obligatory as matters of justice the suggested privileges as to sacrifice in acceptableness, when He brought the brethren out of this present evil world (22). But as matters of justice He demanded obedience, pledging that when rendered He would be their God and they His people, charging

them to walk in all His ways and promising them following blessings (23). But they neither listened nor inclined their hearts Godward; instead they walked after their plans and the speculations of their depraved dispositions, retrograding instead of progressing (24). Ever since calling their predecessors out of the present evil world God had been sending them His star-members and their special and non-special helpers, quickly and continually (25); but instead of giving a willing hearing, they stubbornly set their wills to the contrary, even worse than any of their predecessors (26).

Despite their not hearing nor responding, Bro. Russell should declare this message and call to them (27). Furthermore, God charged him to accuse them of being a people disobedient to God's Word, rejecting reformation; in consequence they were losing the Truth that they had, and that was being taken away from them as God's former mouth (28). God's nominal people would lose the Truth and its Spirit by their evils, and would come into the greatest lamentations in their denominations; for God has cast them off as a people to whom His wrath has come (29), because nominal Christians have done evil as to matters of the Lord, Jehovah solemnly avers; they have even in the Church of God's glory set up their detestable things, polluting it (30). They have developed denominations teaching eternal torment as taking place in hell and have offered their strong and weak savelings as victims of eternal torture, a thing that God never charged, and that did not come within the compass of His character of wisdom, power, justice and love (31). Therefore, because of this blasphemy God solemnly averred that this doctrine of eternal torment in hell would be given up and it would be rightly considered as the death condition of unconsciousness; for they will find it in the Time of Wrath an abounding condition swallowing nearly the entire race (32). Unburied, the dead of revolution and anarchy times will be food for birds and beasts of prey, none troubling themselves thereover (33). In that

Time of Trouble God will cause to cease from the denominations and the concourses of state and church God's good tidings of great joy, the message of Christ the Bridegroom and of the Church the Bride; for their sphere of teaching and spirit will be desolate (34).

Chapter 8 continues the public message of Bro. Russell on justification and consecration. In the anarchy time of the trouble out of the dead past the memory of the evil deeds of the alliance of state and church leading movements, their leaders, their leading sacrificers, their preachers and the members of the allied state and church shall be brought forth (8: 1); and they shall discuss them in detail very publicly before the Roman and Protestant hierarchs and clergy, whom they loved, served, followed, chose and reverenced. These shall not be given the respect due the dead, but in their deeds will be accounted as refuse everywhere in society (2). Rather than live in the troubles of the great tribulation, they who escape of these evildoers will prefer to die wherever the Lord by that trouble will drive them, God solemnly avers (3). God charged Bro. Russell to declare that from their fall and apostacy they would arise and return (4). Despite this assurance the question arises, Why do they backslide continually, keep to their error and refuse to repent (5) ? Though God desired their return, none did speak the Truth, none reformed from sin, blaming and upbraiding himself. Everyone, as horses practiced to rush into battle, went on habitually in sin (6). Wanderers amid the powers of spiritual control observe the laws and customs of such powers, but God's nominal people do not recognize His teachings (7). God demands of them as to how they could say that they were wise in God's Word; they made vain that law and the writings of their learned are false (8). They have become ashamed of their writings, confounded and made captives; for they cast off God's Word and hence have no wisdom (9). Therefore their members as their associates will be given to the Great Company and Youthful Worthies

for members in their Epiphany sects, and their ministries to the same as their inheritance, since all of those wise ones are covetous in character; from the preacher to their main leaders every one deals in error (10). Little healing have they made for the ill of God's people by their boasts of non-existing prosperity (11).

They were not ashamed nor did they blush while doing detestable things. Therefore in the testing time of God's appointing they would fall with the fallen, Jehovah solemnly averred (12). God declared that He would devour them; for in the vine of the earth no fruit will be found, nor fruit in fleshly Israel at that time; all their professions will fade away; and the favors that God bestowed upon them will by them be lost (13). They reproach one another as doing nothing and agitate that people join the churches as defendable places, but maintain silence at the Truth attacks by which God silenced their arguments, and gave them bitter disappointment to drink for their sins against Him (14). Their hopes for prosperity met disappointment; their hope of healing gave way to trouble (15). From the utmost limits of Christendom the agitations of foreign theories were heard; all society trembled at the message of the theories' strong leaders. They spread everywhere and devoured the sphere of the nominal church's teachings and spirit and everything therein, including the religious government and its upholders (16). For God would send subtle and poisonous theories—evolution, higher criticism, —that the nominal people cannot cope with and that would injure them, Jehovah solemnly avers (17). Bro. Russell, desiring comfort, found his heart faint over these evils (18). The nominal people cry out because of these and other attackers whose sphere of teaching and spirit is far from them. They cry out, Is not Jehovah in the (nominal) Church? Is not Christ in her? Yet God answers, asking why they have displeased Him with their creeds and useless practices (19). Some of their crown-losers, too late, will recognize that the reaping work was passed

and the favorable time of growth that it offered was gone forever, without their gaining the high-calling salvation (20). Bro. Russell was deeply hurt because of the evil of God's (nominal) people. He was deeply astounded at their course (21). He in his distress cried out, Is there among the remedies of the Word not something to soothe the evil; can no healer of it be there? Why then are they not cured (22) ?

Chapter 9 still continues the message as to justification and consecration in relation to God's (nominal) people. Bro. Russell was greatly pained at the fallen condition as to justification and consecration in God's nominal people, wishing to bewail them with weeping, and crying over them as really slain ones (9: 1; Ezek. 9). Then he longed to be away from them even in a temporary way; for he found them to be in illicit unions with the world and very treacherous as combinations (2). They prepare for use weapons of error, and are not brave for the Truth in society. They progress from one to another evil, and in heart do not know the Lord (3). On account of treachery God bids His real people not to trust nominal neighbors, even professed Truth brothers are in many cases untrustworthy; for they will seek to take others' places and slander them (4). These false brethren deceive their brethren, determined not to speak truthfully, having taught their utterances to be, and wear themselves out to do, wrong (5). Bro. Russell was told by the Lord that his sphere of activity was in the midst of error, which prevents its holders wilfully from knowing God, He solemnly avers (6). Therefore God was determined to put them into a crucible for a fiery trial, to burn out of them the lead of error. Difficult was it to know how to reform them (7). Their theories shot forth are sharp sayings, speaking error. They speak words of peace, but their hearts lie in ambush to do evil (8). Surely for these things God must punish them, God avers; His very being must be vindicated on such a people (9). God would bewail the autocratic

kingdoms; and for those who are outcasts He would take up a mourning, because of their destruction, which makes passage through them impossible. Their substance of all kinds is destroyed; the powers of spiritual control are gone and the antichrist systems are overthrown (10). God will turn the cooperation of state and church into rubble and a desolate thing, and will turn the denominations into desolations with no members therein (11). God asks, What wise man will understand this? Who as God's mouth, having heard it from Him, will declare it—as to why the sphere of teaching and its spirit has perished and is destroyed like a condition of impassable isolation (12)? God answers that these things happen, because His (nominal) people have abandoned His Word and have not obeyed it, nor conducted themselves according to it (13). They have conducted themselves according to the notions of their desires, in power-grasping and lording, taught them by their predecessors, by word and example (14). Therefore God was determined to give them a bitter experience and an unbearable portion (15).

What this experience and portion will be God now proceeds to tell them. He will disperse them among warriors, revolutionists and anarchists, all unknown in their mode of action to their predecessors; and violence will pursue them until they cease to be imitation wheat (16). These things, Jehovah avers, will call out mourning of the most exaggerated kind, such as the ablest mourners alone can imitate (17). Their mourning will come suddenly and rapidly; and they will take up a mourning with overflowing sorrows manifest to all as full and overflowing (18). This is due to lamentation in nominal Zion. They will cry out as unexampledly bootied and confounded, all because of having given up the sphere of the Truth and its Spirit, and because their systems in their ruin have cast them out (19). Continuing to stress the great lamentation God providentially will call the church systems to listen to His forecasts of a time of mourning and bid them to teach

their sectlets grief and their fellow systems wailing (20). They will acknowledge that death has entered their viewpoints and their main teachings, to cut off their youngest and adolescent members publicly in their ways (21). Their leaders, God desires them to be told, will as refuse fall in their public spheres of labor, and will be as the wasted handful of grains falling from the harvester's hand, none attempting to gather them for burial (22). God makes a solemn affirmation, exhorting the learned not to boast of his wisdom, nor the warrior of his strength, nor the wealthy of his riches (23). But if any should boast, let him do so for understanding and appreciating God as Jehovah, who in power exercises love, wisdom and justice in society; for as the expressions of His character does God take pleasure in these things (24). Then God declares that the time is coming when He will punish all the measurably unfaithful consecrated—the crown-losers—with the unconsecrated (25). The latter are worldlings, (nominal) church-members, Jews, clericalists, autocrats and all the obscure ones and the isolated ones; for all of these classes are unconsecrated and all the captive (nominal) church-members are also unconsecrated in their hearts (26).

Chapter 10 brings to a conclusion God's messages to and through Bro. Russell on justification and consecration, which chapters 7-10 show were grossly violated by the nominal people of God. God's nominal people are exhorted to hear the word that God was by Bro. Russell speaking to them (10: 1). He exhorts them not to learn heathen teachings, as many have been doing; nor should they be distressed at heathen signs, which are of Satanic origin, made by him to dismay the heathen, and which have succeeded in distressing them (2). These heathen ordinances are useless; for they are man-made beliefs, idols symbolized by the literal idol-makers who cut down a tree with an axe (3). Thus these false ordinances are made to look as attractive as possible and are given as firm a standing as the

creed-builders can give them (4). While they look righteous, they cannot give forth the Divine plan, and must be constantly defended, because they are non-productive and non-active God's people should not be afraid of these creed-idols gotten from the heathen in the dark ages, since they can neither curse nor bless (5). Indeed, there is none like Jehovah, who is great in wisdom, justice and love, and whose character is full of strength for wisdom, justice and love (6). All will in due time—the Millennium—reverence God as the King of all nations; for majesty belongs to Him, since among all the wise of all nations and in all their kingdoms there is none equal to God (7). But the creed-idols are all brutal, teaching eternal torment, and foolish, since they are erroneous; for these creed-idols are a vain teaching (8). They have some truth, more or less human, interspersed among their teachings and something from God Divinely spread over them, made by the creed builders and makers. There is something of faithfulness and royalty in their character teachings; but after all they are the product of human and devilish wisdom (9). But Jehovah is alone the true and living God, the eternal King. At His wrath society trembles, and the nations will be unable to stand His indignation in the Time of Trouble (10).

Then God charged Bro. Russell to declare to them that their various idols, not having created either the literal or symbolic heavens and earth, shall be destroyed from both kinds of heavens and earth (11). God by wisdom, power and skill made both sets of heaven and earth (12). His command brought from the molten mass the seven earth-girdling canopies, in each of which there was water, increasingly in each successive one. He also made lightning and rain and caused the winds to blow from their depositories (13). Each creed-leader was Satanic in his views, *e.g.*, human immortality, the consciousness of the dead, eternal torment, trinity, absolute predestinarianism, .; and his creed dumbfounded and refuted the creed-maker, whose

creed is error and destitute of God's Spirit (14). They are unprofitable, error-produced and will perish in the day of wrath (15). The Truth that God gave the Church, and that He only worked, differs radically from them; for God made spiritual the people of His inheritance. His character is the blending of dominating wisdom, power, justice and love in the self-existent One (16). God admonished the people to gather their valuables from society (17), since He was about to drive them out therefrom very soon and would make them feel the accompanying distress (18). The nominal people felt the injury very deeply, but determined to bear it (19). Their entire structure of state, church, capital and labor is ruined and lies prone; their subjects have left it and are dead to it; and nobody wilt seek to rebuild it (20). The nominal-church pastors have become earthly-minded, not seeking God, hence they do not prosper and their symbolic sheep are scattered (21). Alarming reports come, and great agitations from good and evil spirits, resulting in desolation to the denominations of Christendom and turning them into wastes (22). Bro. Russell recognized that man is not the source of the Truth for himself, and that even one walking the narrow way could not of himself order his course (23). He prayed God to correct him by the Truth long-sufferingly, lest he go to ruin (24). He prayed that God would expend His wrath on the national and church organizations, which respectively did not appreciate and invoke His character; for it was these that thoroughly consumed spiritual Israel and desolated the Church (25). This ends for a while the discussion of justification and consecration begun with chapter 7; and it proves that nominal spiritual Israel had grossly violated the implications of both, hence had to bear the woes of the day of wrath.

In chapters 11 and 12 the broken covenant is the subject. God gave to Bro. Russell a message (1) which He charged him and the Church to speak to the religious leaders of Christendom and to the members in

the alliance of state and church (2). Particularly Bro. Russell was to declare to them God's message, that the breakers of the covenant were devoted to punishment (3), even the covenant of sacrifice which God gave to His Gospel-Age people on delivering them out of Satan's kingdom of darkness into the Kingdom of His dear Son, even out of the afflictions of the curse,—namely that they give up self- and world-will and take and obey His will. So doing, they would be His people, and He would be their God (4). And this in order to perform His Oath-bound Covenant to give them the sphere of the Truth and its Spirit, wherein were present blessings and sweet hopes of the future, even as the covenant of sacrifice and the Oath-bound Covenant still operated in the Parousia. To this Bro. Russell replied with a hearty Amen (5). Then He charged him to make known among Christendom's denominations and in the concourses of church and state the words of the covenant, and to charge the people to keep them (6). Earnestly had God charged His people throughout the Age at their consecration and deliverance from Satan's empire, even into the Parousia, giving prompt and zealous activity to it, saying, Keep your consecration to fulfill my word (7). But many, very many, consecrators did not fulfill their consecration vows, but lived selfishly and in worldliness, as their evil heart devised. Therefore God said that He would hold in punishment all of the teachings of the covenant given to, and disregarded by them (8). God revealed to Bro. Russell that an agreement to do evil was found to exist among the nominal-church leaders and those who were members in an alliance of state and church (9). These had reverted to the evils of the earlier nominal-church members, who refused to keep their consecration vows, but made them sect and creed idols, as well as church and state idols. Thus both European and American consecrators violated their covenant of sacrifice, which God commended to all spiritual Israel throughout the Age (10). Hence

God determined to bring upon them an unescapable evil, amid which their cries to Him will be unheeded by Him (11). They will then resort to their sect, creed and state and church idols, to whose service they have given their choice human powers; but these shall not deliver them at all in their trouble (12). Each sect has its own creed idol; and each concourse of state and church has its own denomination, as the church by whose encouragement choice human powers are sacrificed to power-grasping and lording in Satan's service, a shameful thing (13). Accordingly, God charged Bro. Russell not to pray for these covenant violators, not even in entreaties and supplications; for God would not hear his or their prayers in trouble (14).

The apostate nominal-church crown-losers were once as Truth servants a part of Jehovah's symbolic wife (Is. 54), but were cast off as not any longer of His house, since they had been guilty of symbolic adultery with many, which defiled their consecrated humanity and made it unfit as priestly sacrifice, they even rejoicing in their wickedness (15). Once their characters were holy dispositions, beautiful and fruitful, but during the day of wrath God subjected their characters to symbolic fire which consumed their dross (16); for God, who gave them the Spirit-begettal, announced for their unfaithfulness and that of the whole less and more favored nominal people of God, by the latters' participation in the formers' evils, all of them have injured themselves, since they provoked God by offering their choice human powers to power-grasping and lording in Satan's service (17). Then Bro. Russell recognized that Jehovah had enlightened him on these matters with assured knowledge, by God's revealing to him their acts (18). But they persecuted him, altogether innocent of their evil designs, even as a lamb or bullock is brought thus to the slaughter, saying of him, Let us disfellowship this great one with his fruitage from among God's people, and thus blot out his remembrance from among them (19). Knowing that God's will for such evildoers was to

destroy by chastisements their fleshly minds, Bro. Russell, recognizing the propriety of God's pertinent course as the Tester of motives and dispositions, asked God to let him see such reformatory chastisements meted out to them; for he presented his case as to them to God (20). Therefore God solemnly averred of these crown-losers who were embarked in devious activities against Bro. Russell to cut him off as to his office, by forbidding him to speak as God's mouth in reality, or they would cut him off from the exercise of his office (21), declaring that He would punish them: the controversialists would be refuted in controversy; and their movements and powers would famish from lack of nourishment (22). Nothing would be left to them of what they had before; for God was determined to bring calamity upon these men of declivitous designs—even the Time of Trouble (23).

As Bro. Russell early in his ministry considered these covenant breakers, he could not understand their seeming prosperity. Therefore, recognizing God to be righteous, though at the time unable to understand His operation in this matter, he pleaded with God for the privilege of communing with Him as to His judgments respecting such evildoers, asking why these wicked ones prosper and the very treacherous ones are happy (12: 1). He recognized that in Spirit-begettal God placed them among His own, that they were being sustained among them, that they abounded and obtained results from their work, that they talked favorably of God, but their motives were not His (2). He knew that God appreciated and observed him and tested his disposition as approved by God. Hence as His faithful one persecuted for that faithfulness he desired that God's will to abase them as sheep for the slaughter and to fit them for the disciplines of the Time of Trouble be fulfilled (3). He asked how long the sphere of the Truth and its Spirit would be in distress, and its growth wither on account of the wickedness of the apostate crown-losers in that sphere; even the antichrists and clericalists are injured by

their course, since they hold that God will not observe and put an end to them (4). If the nominal church in a contest was wearied by the less swift outside enemies, how could she win out in a contest with the more swift, the Truth people; and if in the comparatively peaceful days of the Parousia her assailants overpowered her, what would she experience when, in the Time of Trouble, the curse would reach its climax against her (5) ? God made known to him that brethren of his, children of God, have treated him treacherously. They gave full assurance of loyalty, but he was not to trust them. Cases to the point are A. H. MacMillan, who conspired with A. E. Williamson for a while on ousting Bro. Russell, Clayton Woodworth, who wrote, but refrained from publishing, a pamphlet against him, W. E. Van Amburgh and J. Hemery in the 1908 sifting (6). Hence God forsook obstreperous crown-losers as of His house and heritage and delivered them over to Azazel (7). Thus like destructive and powerful ones they have roared against God as acting in Bro. Russell; hence temporarily God abhorred them (8). It is like an offending clergy against whom men gather and call on antichrists to injure them (9).

Many of the clergy have marred God's field of labor, treading down His people, and making them desolate in isolation (10). They have made the sphere of the Truth and its Spirit a desolation unto its mourning unto God; all of it is desolated and none in the nominal church care (11). Sifters, starting among the Truth people, have spread everywhere and have defiled the sects, for which reason the punishment will consume society from one end to the other, and none shall have peace (12). Their labors shall result in evil, and shall be in vain and unprofitable; and of their seeming gains they will be ashamed, because of God's displeasure in the time of wrath (13). Hence God speaks against all evil ones professing to be friends, that contaminate the Truth and its Spirit, which God gave spiritual Israel to inherit. He will pluck these covenant-breakers out of the sphere of the Truth and its Spirit, and will sever the

nominal Church from among them (14). After casting them out of the Little Flock and its sphere of Truth and its Spirit, God will return to, and have compassion on the Azazel-afflicted crown-losers and return them to that sphere, every one to his place therein (15). God promises that if they faithfully study His ways of truth and righteousness as the ways of His people, and faithfully keep their consecration vows, even as they had mistaught God's people to consecrate to, and fulfill their vows to Azazel as power-grasper and lord, God will build them up in grace, knowledge and fruitfulness in service among His people (16); but if they will not, God will destroy them in the second death.

In chapter 13, under the symbol of a girdle long unused in an untoward condition and thereby marred, God pictures the nominal church, which God appointed to serve Him, but because of unfaithfulness set it aside from His service in a corrupting condition; and in that condition it became very much corrupted. This line of thought God gave by Bro. Russell in tableau, having him symbolize God's taking the nominal church as His serving mouthpiece during the Gospel Age, but not cleansing it during that time (1), which he did (2). Then God had him symbolize God's casting off that church in 1878 and secreting it as such among the corrupting peoples of Christendom (3, 4), which he did (5). Then God, late in the Parousia, called upon our Pastor to symbolize His taking up for examination the nominal church (6), which he did, especially from 1910 to 1916, and it was found, so far as the Divine service was concerned, rotten and useless (7). Then God gives the interpretation to Bro. Russell (8): In this manner, God solemnly averred, He would mar that church, which served Him as His Gospel-Age mouth, its highest glory, even as it had been exercised in Christendom and in alliance with the state (9); for evilly this people refused to heed God's Word, and did according to its own selfish imaginations, conducting itself as false creeds taught, obeying and serving them, hence are a useless servant (10). For as a literal girdle

binding one's loins furthers him for service, so God used His less and more favored people as one furthering Him in service as a serving mouthpiece, that they might be His people for His credit, reputation and honor; but they refused to obey (11). Then God charged him to use a wine-filled bottle as an illustration, *i.e.*, that every bottle would be filled with wine, a thing that the nominal-church people said they understood (12). But they did not understand. Then God charged our Pastor to say that God declared that it symbolized what He would bring upon His nominal people, their movements, which were seated in the Apostles' seat, their chief leaders, the preachers and all who dwell in the alliance of state and church—even the drunkenness of error and the spirit of the world (13). As a result God would pit them against one another in strife, old and young, God averring that He would give them no indulgence, but destroy them (14). Then He charged them to be attentive and humble, since it was God who was speaking to them (15): Let them reflect credit upon God by obedience, lest He allow error to come, and they stumble therein in the error-filled kingdoms, and while they look for Truth, He allow death-dealing and gross errors to overtake them (16). But if they would not hear, God in grief would hide Himself, because of their pride, from them, which grief would be, because God's flock would be carried away captive (17).

Bro. Russell was to exhort state and church to be humble and lie in the dust; for their powers will be brought low, even their high honor (18). Even the best of the sects will be besieged unto a completion; and the nominal church shall be carried into captivity in its totality (19). Let them take note of the evils that the good and evil spirits are bringing upon them. He asked where was the Little Flock, that once was in her midst, even those beautiful in holiness (20). What will the nominal church say when God punishes her? Even if she has put certain ones as leaders as her chiefs, nevertheless sorrows shall overtake her

suddenly, intermittently, progressively, unto a climax (21). If she will ask why these sufferings have come upon her, God will answer that because of her great sins her evils are revealed and her shame is recognized (22). As the heathen cannot make themselves pure and the papacy cannot make white its spots, so God's nominal people as habitual sinners cannot do good (23). Therefore God will scatter them as useless growths whose fruits have been gathered before a war coming out of isolation (24). This is to be her fate, her fit recompense, solemnly averred God, because she gave up God and trusted error (25). Therefore God would publicly cause her evil qualities to be completely exposed, and thus her shame to be seen (26). God has seen her illicit unions with the world, her flirtings, the unchastity of her harlotry, her detestable things in republics and in the world. Miseries come upon the allied state-church. Should she not cleanse herself? When will it ever be (27) ?

Chapters 14 and 15 treat of the famine of the Word of God that has come upon the nominal church and her people. On this subject God made the matter clear to our Pastor, who set it forth in Dawns, Towers, . (1). Churchianity and those that led people into it were famished for Truth; for this they were spiritually diseased; and the cry of spiritual hunger has gone up in the allied state-church (2). Thirsty themselves, their leaders sent humbler ones to the Bible for Truth; they came to its deep pages, but got no Truth therefrom; they returned with no Truth in head and heart, whereof they were ashamed, confused and in disgrace (3). Dried up was the sphere of the Truth, for no Truth was due for this evil society; those who worked upon it to produce food gained none and were ashamed and confused (4). Pastors, unable to give their new converts non-existent food, for lack of Truth, forsook them (5). Roaming evangelists in their stations among the sects, very thirsty, could only snuff up the hot dry air; their eyes of understanding became dim, because there was no spiritual food, in the absence

of the water of life (6). These conditions made the nominal people of God see that their sins witnessed against them; yet they pleaded for the Truth for the Lord's honor, despite their unworthiness through many backslidings and sins against God (7). Appealing to God as the Hope of His people and their Savior in the time of tribulation, they asked Him why He acted as a stranger in the sphere of their teaching and spirit, and as a traveler that turns away from them to tarry elsewhere in trouble times (8). Why, they asked, should He be as one astounded, as a strong one unable to deliver? They pleaded that they are His dwelling place, that they are His chosen, and urged Him not to forsake them (9). In answer God through Bro. Russell said to them that they delighted to err, and withheld not their steps from forbidden paths. Hence God would not accept them; on the contrary, He would now remember their errors and punish their sins (10). Thereupon God again charged Bro. Russell not to ask for blessings upon them (11), declaring that in their self-denials He would not heed their cries, that what they would give as sacrifices allegedly indicative of God's acceptance for Christ's merit and other offerings He would not accept, but would consume them by controversy, drought of Truth and plagues of error (12).

Then Bro. Russell lamented to the Lord, asking Him to note how the preachers were saying that the nominal people of God would not experience controversy nor famine of the Word of God, but that He would give them certain prosperity in their sphere (13). To this God answered that the preachers were teaching deceptions, allegedly in His name; God disclaims having sent them or charged them or spoken to them; that they teach a false plan and doctrines of devils, vanity and their deceitful desires (14). Therefore He solemnly averred of the preachers who allegedly taught in His name, whom He did not send, and who say that controversy and famine of the Word of God shall not be in the sphere of the nominal church's teachings and spirit—that by such controversy and

famine the preachers would be consumed (15). And those to whom they so preach will publicly in the alliance state-church's concourses be cast out as dead spiritually from such famine and controversy, none giving them respect, together with their helpers, movements and powers; for God would pour out on them punishment for their sins (16). He also charged Bro. Russell to tell them of God's continual grief for their sins and punishments, because His people are greatly broken with a severe stroke (17). Without, in the world, God saw those refuted by controversy; within, in the church, He saw those sick because famished for the bread and water of life. Yea, both preachers and chief leaders go into an unknown sphere of teaching and spirit, in exile (18). Therefore the nominal people of God cry out, Has God entirely cast off the (nominal) Church and does He abhor (nominal) Zion? Anxiously they inquire why God has smitten them. Is there to be no healing for them? They assert that they looked for prosperity, but no good came; and for a time of healing and health, but instead trouble came (19). They make confession of their sinfulness and their predecessors' errors; for they have sinned against God (20). They plead that He abhor them not, for His glory's sake; they plead that He do not disgrace His glorious throne; they plead that He remember and break not His covenant (21). They acknowledge that none of heathen vanities can cause the Truth to come, that none of the false powers of spiritual control can give it, that only God, their God, can give it. Hence they will wait upon Him, the Maker of all things (22).

Chapter 15 continues the subject of the spiritual drought. Jehovah averred to Bro. Russell that if Jesus and the Church were to intercede on behalf of His nominal people, His determination toward them could not be changed from casting them off from His favor and letting them depart from Him (15: 1). If its members should ask him whither they should go, then he was to tell them that God solemnly averred that in the trouble time such as were for the Adamic death, or for

the second death, were to go thereto, that those who were for controversy and war were to enter them, and that those who were for spiritual or physical famine were to enter it, and such as were for spiritual or earthly captivity were to go thereto (2). Four evils would God make to come upon them: controversy and war, symbolic and literal partisans—revolutionists, devastators in the powers of spiritual control, and anarchists in secular and ecclesiastical matters (3). God would scatter them among all secular parties, for the wickedness of the anti-infidelistic movement that followed the Bible-spreading movement (4). Who would give relief to the allied state-church or mourn for it, or who would put himself to pains to inquire about it (5) ? Having forsaken God, it has retrograded. Hence God would exercise His power against it for its destruction, since He is weary of changing His procedures in its favor (6). He would publicly punish it with the great tribulation and bereave it of members. He would destroy His nominal people from being His people, since they did not reform (7). The three stages of the trouble certainly will make innumerable widows. Against His nominal people as the mother of the young warriors fighting for it God has brought up sifters during the Parousia. Suddenly have they fallen upon it and caused terror throughout the allied state-church (8). It has developed the true Church in its seven stages, yet comes to anguish and will cease to be. The New Testament became darkened to it in the Parousia time, which put it to shame and confusion. And what is left of her shall be religiously slain by the Truth and later by instruments of physical death, in the presence of her enemies, Jehovah solemnly avers (9). Bro. Russell lamented that the nominal church had developed him into a controversialist and debater throughout society. He had neither used others selfishly, nor allowed himself to be used so by them, yet all of God's nominal people spoke evil of him (10). God, however, assured him that the Little Flock in his care would prosper; for He would truly cause his

enemies to change their attitude, which they did toward the end of his ministry, amid the scenes of the World War, Phase I; for they recognized that he had properly forecast it (11).

Christendom's power would be unable to overcome the powers coming from the spirit powers in the trouble (12). All its possessions would God make to become spoil without payment, because of its sins on all hands (13). God would cause it, in captivity to its enemies, to go into an exiled condition not previously experienced; for God's wrath raised up against it destructively the great tribulation (14). Bro. Russell's persecuted condition appealed to God, who knew the situation, to keep him in mind to help him, to vindicate him against his persecutors, longsufferingly to make him stand, since God knew that for His sake he was reproached (15). He tells the Lord by word and act that he had come to know the truths as due and had appropriated them, which became his gladness and heart's delight, since he was becoming more and more like God in wisdom, power, justice and love (16). He assembled not nor rejoiced with those who derided God's being, character, word and work. He was made isolate because of God's service, since God had filled him with displeasure at the ways of apostates (17). The nominal church inquires why her suffering is so long and her injury incurable, refusing to be cured. Will God really break His word to her, as one who disappoints (18)? God from 1874 to 1878 offered to mend her, if she would return to Him, and let her still officiate for Him; and if she would separate the wheat from the tares, God would make her His mouthpiece still, exhorting her to wait for the return of the fallen, but not to go to them (19). Then God would make her powerful for the nominal people, who would fight her, but would not be victorious against her, since God would be on her side to shield and rescue her, God solemnly averred (20), promising to rescue her out of the power of the wicked during the Parousia and of the terrible ones bringing the great tribulation (21).

Chapters 16 and 17 give a tableau on Bro. Russell's not becoming one with, and fathering movements and powers by the nominal church—nominal-church movements and powers. God charged (1) Bro. Russell not to become one with the nominal church, nor by it to develop movements and powers for it (2); for God solemnly averred of such movements and powers, of those who would develop them, and of those who start them in the nominal church's sphere of teaching and spirit (3), that they would cease to be by wretched extinctions, without any mourning over, or giving them respect, but in society they would be as refuse. They would fall by spiritual controversies and physical war and by spiritual and physical famine, and their possessions would become prey for those who plunder the powers of spiritual control and for religious and secular anarchists (4). God urges His faithful people not to feel distress, grief and sorrow over them, since it is God who has removed prosperity from His nominal people, which, He solemnly avers, means His benefactions and compassions (5). Both the powerful and weak shall pass away in its sphere of teaching and spirit. They will be given no respect, no mourning nor expressions of greatest grief (6). None shall rend his graces for them in grief, comfort the bereaved, nor offer them experiences of comfort to drink for those that started and those that developed them (7). God also charged Bro. Russell not to attend nominal-church banquets and share in its teachings and spirit there (8); for God solemnly averred that in the nominal church, publicly, in the sight of its members and in the days of those that Bro. Russell addressed, He would cause a glad and joyous message, even the message that Jesus and the Church gave in the Parousia, to cease to be heard (9). After he would declare all these teachings to them, and after they would ask why God has sentenced upon them all these great calamities, or what their errors and sins, committed against God, have been (10), he should say to them: Because your predecessors have forsaken God, and have conducted

themselves according to, reverenced and served demons, apostatizing from God and His law (11), and because they had surpassed their predecessors in evil, since they were conducting themselves after the speculations of depraved hearts, to not obeying God (12).

Therefore God would cast them out into a sphere of teaching and spirit unknown hitherto to them and their predecessors, and there they would serve foreign teachings continually; and there God would do them no favors. Certainly, during the Epiphany we see this punishment fulfilling in the ever-multiplying errors coming into the nominal church (13). Therefore God forecasts that the time would come, in the Millennium, when they would no more consecrate themselves to God as having by Gospel-Age justification and consecration delivered His people from the present evil world into the Kingdom of God's dear Son (14); but they would consecrate themselves to Him as the One who will bring Millennial Israel from the Adamic curse in all its spheres whither God has dispersed the race and will bring them into the original condition of Adam and Eve in sinlessness, as pledged to their predecessors (15). He solemnly avers that He will do the first beginnings of this work by the Church in the Parousia preaching restitution, and thereafter by the operators of the great tribulation, which will bring them away from every absolute kingdom and from every limited kingdom and republic and from their refuges in society's strong fortresses (16), since God has been observing carefully their misconduct and errors (17). But before this He would punish their errors and sins by Armageddon and anarchy, because they had defiled the sphere of the Truth and its Spirit, and had filled His Church with their deadly errors and sins (18). Then Bro. Russell by word and act acknowledged Jehovah to be his Power, his Strengthener and his Protector in the Parousia afflictions, and by his sermons, lectures, books, booklets, magazines, tracts, ., set forth the thought that all nations shall approach God, acknowledging that their predecessors had

received errors, harmful and unprofitable things (19). This moved God by His acts to ask, Should one make idols of sin, error, selfishness and worldliness for himself, things that are not really gods (20) ? Therefore He by repetition emphatically declared that He would in the great Time of Trouble cause His nominal people to recognize His power and strength and His character as one of perfect, balanced, dominating and crystallized wisdom, power, justice and love (21).

Chapter 17 continues the discussion begun with chapter 16, *i.e.*, of a misused mouthpieceship. The sin of churchianity is very legibly and finely inscribed; it is by habit very strongly fixed in the dispositions of its adherents and in their powers as a church (17: 1); while their young keep in mind their false churches and heathen spheres of illicit unions under vital leaders in its various states (2). As to God's nominal kingdom in the world, He will give up all its possessions and prerogatives as spoil and its sects for evil everywhere (3). It will cease having its heritage of mouthpieceship, which God gave it; and He will cause it to be a slave of its enemies, in a strange and unknown sphere of teaching and spirit; for its adherents have aroused God's devouring wrath, which shall make perpetual destruction (4). Woe to the man that trusts in a human being and in human strength, whose heart apostatizes from Jehovah (5) ! The nominal kingdom will become a desolated sphere, never enjoying prosperity, but will have a drought-stricken sphere in isolation, in eternal desolation and uninhabited (6). Favored is the one who trusts in Jehovah, whose desire and expectation is Jehovah (7). He shall be a great one planted beside God's truths, having deep and widespread avenues of nourishment at the river of life, who will not experience a destructive temptation, who will make living professions, who will not be worried, if spiritual drought comes, and who will not cease fruit-bearing (8). But the desires of the fallen flesh are very misleading and incurably depraved. Those who have such can understand them (9). Therefore

God examines human hearts and tests their motives, in order to render to each one according to his character and the fruits of his works (10). Like the bird that sits on unvitalized eggs and hatches nothing, so is one who amasses wealth by wrong-doing. He shall lose it before time; and his gain is that of a fool (11). As God's exalted throne His sanctuary exists from its beginning (12). God is the hope of His real people. All who apostatize from Him shall be put to shame; and they will be disposed to earthly things, because of their apostasy from God, the Source of vital Truth (13). Therefore Bro. Russell prayed for Divine healing from his natural depravity, which would insure a real healing, and to be saved from evil unto good, which would make him saved indeed. He said this because God was gracious (14). Unbelievers challenged his interpretations of the Word as error and demanded their fulfilment (15). As for him, he did not hurry to get rid of pastoral duties according to God's mind, nor desire the Time of Trouble, as God knew; for his teachings were true and just. Therefore he prayed that God be not an object of terror to him; for He was his hope in times of trouble (17). He by attitude prayed that his new-creaturely persecutors be foiled, but that he be not nonplussed. Let them, not him, be affrighted; and since they were second-deathers his attitude was in harmony with God's will that they be destroyed (18).

God by His Word, Spirit and providences charged him to take his stand publicly at the gate of justification and consecration, where the Lord's people, small and great, enter into the embryo Kingdom of God (19), and invite the leaders of the embryo Kingdom and all the rest of the real Church who enter it by its entrances to hear God's Word (20). Jehovah solemnly exhorted them to be careful and not to sin against the rest of justification, nor introduce such sins through those admitting into the true Church (21), nor commit any external sin against the rest of justification, nor do any work of the curse, but live in harmony with the rest from the curse, the peace of justification, as God

charged their predecessors (22). But they violated the peace of justification, nor gave a willing hearing to it, but became stubborn unto disobedience, not allowing themselves to be taught (23). But if they would heed and live justly, not violating the rest from sin with the leaders into the true Church, but maintain the peace of justification and not engage in sin (24), then there would enter by leaders of God's people into the sphere of executiveship for Divinely favored movements with leaders acting with God's authority cooperating with Bro. Russell in his work organizationally and teachingly, in these movements, Truth leaders and ledlings being in the sphere of executiveship, and that executiveship abiding to the end of the Age (25). These would come out of the sects, from conditions about the allied state-church, from those already in the Church, but not yet in the Truth, from the low and the high and from some in the world, bringing the evidences of God's acceptance of Christ's sacrifice, their consecrations, services of the deeper truths, their choice human powers and services flowing out of the graces, to the embryo Church (26). But if the people would not heed to keep the rest of justification and avoid sin, even violating justification in the act of consecration, then God would show wrath against such consecrations which would lastingly devour the main teachings of the nominal church (27). Certainly, the lines of teaching in chapters 16 and 17 are in line with the thought of discarding the nominal church as a marred mouthpiece and the taking of the true Church as such.

In chapters 18 and 19 under the imagery of a potter making and unmaking vessels God shows that He can and does make and unmake, according to the responses that His people make to His Word. On this subject God's Word came to Bro. Russell (18: 1), charging him to consider a potter at his work, where God would make known something to him (2). He, therefore, considered a potter's work (3), noting that a vessel was marred in the potter's hand, who accordingly as he chose made the lump into another vessel (4). There

upon God drew Bro. Russell's thoughts to consider certain teachings of the Lord (5). Could not God, the Master Worker, do to His people as the potter had done to his clay? Verily so; for as the potter had power over the clay, so God had power over His people (6). At any time that God would speak of His procedure to uproot, tear down and destroy a people or rulership (7), if that people against which He had so spoken would be converted from their sin, God would change His procedure of punishing it, though He had thought so to do (8). And at any time that God would speak of a people and rulership, to develop and establish it (9), if it should do evil before the Lord, not obeying His Word, then He would change His procedure of blessing it with the promised benefits (10). Then God by His Spirit, Word and providence charged Bro. Russell to deliver a message to His nominal people and to the members of its allied state-church. Solemnly God assures them that He was planning something against them; hence He advised them to repent of their evil course and make their conduct and acts good (11). But they said that there was no hope of amendment, but they would conduct themselves according to their own plans and after the errors that they desired (12). Therefore God said, Inquire among the heathen, if they ever heard of such a thing; for nominal spiritual Israel has done a very abominable thing (13). Will one give up the refreshing waters that are experienced in justification, or forsake the deeper Truth that comes in consecration (14)? Since God's nominal people have put God out of their minds, used their choice human powers for the vain idols of sin, error, selfishness and worldliness, have caused themselves to stumble in their course from the old paths to go in paths not by God constructed (15), making the sphere of Truth and its Spirit desolate and a lasting repudiation, astounding every passer-by unto wagging his head (16), God decided that He would allow the World War in its two phases to scatter them before their enemies, showing them disfavor in their calamity (17).

Thereupon these evildoers encouraged one another to make plans against Bro. Russell; for they felt sure that he was in error, since they were confident that God's Word would not cease to be with their main leaders, nor a true plan with their wise men, nor the true preaching with their ministers. Therefore they encouraged one another to smite him with their knowledge, and pay no attention to any of his teachings (18). This led him to pray by his acts and attitude that God attend to him and heed the words of those who contended against him (19). His attitude asked, Should evil be rewarded for good? His attitude asked this, because they were inventing slanders against him. His attitude asked God to remember that he acted officially before God, working for them the bestowal of good and the warding off of evil from the Lord (20). Therefore he was willing that God's purposed wrath express itself in delivering their ledlings to religious and physical famine, that He take their religious life by controversy and their physical life by the trouble, that their churches be bereaved of members and become widows, that their older ones be put to death as tares and die in the trouble, that their creed-warriors be refuted in controversy (21), that distress be uttered from their churches, when symbolic and literal armies are by the Lord suddenly brought upon them; for they prepared slanders against Bro. Russell, and sought to entrap him into misfortune (22). His attitude told the Lord that He knew all their conspiracy against him to assassinate his reputation by their false slanders. His attitude, being one against second-deathers, appealed to God not to forgive them their errors, nor to blot out their sins from His sight; it was willing that they be overthrown in matters of God; and asked that He so do with them in the time of His wrath (23).

God then charged him to take up the doctrine of eternal torment, an earth- (not heaven-) born doctrine, and attract the attention of elders of His nominal people and elders of the main leaders (19: 1), and to give his thoughts to contemplating the subject of hell, which

is maintained by the creed-makers as eternal torment, and to declare there the teachings that God would reveal to him (2). By quoting pertinent Scriptures he was charging the leaders in the nominal church and the ledlings in the allied state-church to hear God's Word, declaring that God would bring calamity upon the nominal church of such a kind as would burn human ears (3), because they had apostatized from God and perverted the true into the nominal church, and had used up their choice human powers in serving the foreign gods of sin, error, selfishness and worldliness, that neither their predecessors nor the former leaders of God's people had previously recognized, and had consigned saints to eternal torment (4), and had developed sects for power-grasping and lording in Satan's service, to consign members of their churches to eternal torment as sacrifices manifesting God's acceptance of Christ's sacrifice, all however as a service to Satan, things that God neither commanded, spoke of nor devised as a part of His plan (5). Therefore God averred that the time was coming that they would no more call the punishment for sin eternal torment in literal fire and brimstone, nor hell a wailing condition, with the nominal-church idea attached to that term; but it will be called the condition of death by judicial sentence—the condition of the eternally slaughtered (6). God declared that He would make empty the idea of the nominal church and its allied state-church as to this condition, and would cause them to be refuted in controversy thereover by their enemies and by the power of those who would seek their official lives; and the memory of them would be devoured by the scavengers of the powers of spiritual control and the religious and secular anarchists (7). Therefore Jehovah would make the allied state-church desolate and disapproved; to all considering it would be an object of astonishment and disapproval, because of its wanderings into error and punishments (8). In it each sect will consume the substance of its movements and powers and the substance of one another because of the

siege and hardships that this allied state-church will experience from its religious and secular enemies; for those who seek the official life of its great ones will heap hardships upon them (9).

Thereupon God charged Bro. Russell utterly to destroy by Biblical, reasonable and factual arguments the doctrine of eternal torment, publicly before the eyes of understanding of those (v. 1) who considered the subject with him (10); furthermore God charged him to say as God's Word that in like manner God would destroy His nominal people as tares and the allied state-church as such, so that, as one, destroying an earthen vessel, cannot mend and make it perfect again, these broken ones shall be remembered as tares in eternal annihilation (*Tophet, burning*) in vast numbers (11). Thus, God declared, would He make the allied state-church and all tares, as such, as members of it, making it to be eternally in the lake that burneth with fire and brimstone—in eternal annihilation (12). The erroneous teachings of the allied state-church and those of its movements shall be unanswerably proven erroneous, as was the doctrine of eternal torment, because of all of the erroneous doctrines publicly held and publicly used, for which choice human powers were sacrificed in the interests of the erroneous powers of spiritual control, and for which easier teachings were spread in the interests of sin, error, selfishness and worldliness (13). Thereupon Bro. Russell stopped treating of the real and false punishments of sin, on which God had directed him to preach, and took up for discussion publicly matters on justification (14), for whose violations the God of his people told him to declare that upon the allied state-church and all its sects would come all the calamities that God had pronounced upon it, because they had hardened their wills to disobey His teachings (15).

Chapter 20 gives the persecuting reactions of the chief clergy and God's and Bro. Russell's pertinent reactions. The eloquent (Immer), analytical (Pashur) leading clergy took note of the teachings of Bro. Russell

(20: 1) and attacked and made him a gazing stock, restraining him in his services and conduct before those who led the consecrated toward the allied state-church, near God's house (2). Later these higher clerics removed the worst features of such restraints from him. Thereupon Bro. Russell declared of them that the Lord had not given them the office of eloquent analysts, but had given them the office of wrecker of all their surroundings (Magor-missabib), for their course would lead the nominal church to ruin (3). God solemnly averred that they would cause by their course a terror to themselves and to all their familiars, who would be refuted by the Truth; and these higher clerics would experience it; and God would deliver all Christendom to the power of Satan, the god of this present evil world, who would lead them captives in ever-increasing error and would slay them in the trouble time (4). God further declared that He would give up all the allied state-church's power, products and truths and all the valuables of the movements of God's favored people, into the control of its religious and secular enemies, who would despoil them and make them serve greater confusions (5). As for the analytical higher clerics, God said that they and all their followers would become captive in greater than their own confusions and there would pass away officially and vitally, and would be remembered as such with their familiars, to whom they have taught errors (6). Bro. Russell's humanity did not react favorably to his persecutions. It had expected approval for its uses in sacrifice and felt that it had been woefully deceived even by God. In its struggles against being sacrificed it recognized that God by His New Creature was stronger than his flesh and had overcome it; for surely he was daily derided and mocked by everyone of note in the nominal church (7); for from the time of his speaking for God he cried out, yea, he cried out violence and spoliation. This made him reproached for God's Word and derided daily (8). His flesh urged that he no more speak for God, nor speak as His

special representative. But in his New Creature His Word was as a hot fire shut up within his new-creaturely faculties; hence it tired of refraining and stopping to speak it forth (9). His flesh shuddered at many falsely defaming him; all were in fear of him. Some threatened that if he would make disparaging reports of them, they would do so of him. Former friends, now enemies, looked to see him limp unto defeat, hoping that he might be tricked into deception, and they be avenged for their supposed mistreatment from him (10).

His New Creature gave him the assurance that God was on his side as one mightily causing terror and stumbling to his persecutors, who would not and could not overcome him. Instead, great disgrace would befall them and failures would be the result of their endeavors. Eternally would their confusion come up into men's minds (11). He recognized that it was God who was testing the righteous, knowing their motives and dispositions. He asked God to let him see his vindication as against them; for he had truly set forth his case before the Lord (12). He called upon the Truth people to reflect credit upon God by declaring His Word and by showing forth His Spirit, because He had delivered His humble servant from the power of evildoers (13). His humanity under its load wished that the day of his birth be blotted out and not be accounted as a happy one (14). It wished that the man had never lived who announced to his father that a son had been born to him, rejoicing his heart (15). It wished that that man had been and would continue to be as non-existent as the cities of the plain were then non-existent, overthrown changelessly forever by the Lord. If he were not destroyed, Bro. Russell's flesh was willing that distress be his portion on awaking and in the height of his activities (16), because of his not cutting him off at his birth, or from having been conceived after his begettal, or from having come to birth (17). His humanity could see no reason for his birth, in view of its great labor and sorrow and in view of its being consumed by the shame hurled upon him (18).

## CHAPTER VIII

### JEREMIAH—TYPE AND ANTITYPE

MESSAGES ON COMBINISM. ON UNIONISM. ON ISRAEL. ON CHRISTENDOM.

WE NOW COME to a second general line of thought in our study of Jeremiah as a type of our Pastor and of the former's messages as to the nations as a type of those of our Pastor. In Jer. 1—20 Jeremiah's messages type our Pastor's messages to the nominal church and their effects. In Jer. 21—39 Jeremiah's messages to and of the nations in their relation to Judah's kings type those that our Pastor gave as to the nations in their relation to the movements among God's favored people following the evangelistic movement led by Bro. D. L. Moody and typed by righteous Josiah, *i.e.*, the four movements typed by Josiah's three sons: Jehoahaz (called in Jer. Shallum), Jehoiakim, Jehoiakin (usually in Jer. called Coniah and Jeconiah, Josiah's grandson and Jehoiakim's son) and Zedekiah. A careful study of Jer. 1—20 proves that our summary of them types our Pastor's pertinent teachings just summarized, and a careful study of Jer. 21—39 will show that our summary of them, type and antitype, is correct. This bird's-eye view will clarify them and will prepare us better to understand the details of Jer. 1—20 as studied in Chapter VII, and will better help us in the present study of Jer. 21—39. Zedekiah's reign was from April 617 to Oct. 607 B.C., a period of 10½ years; and the parallel period is April 1904-Oct. 1914. The episode of Jer. 21, *i.e.*, Nebuchadnezzar's siege of Jerusalem, was antityped Dec. 1912 to Oct. 1914 (39: 1, 2-9; 52: 30; 41: 1; for details please see E 7, 353, 354). Josiah, as stated above, types the evangelistic movement in which Bro. D. L. Moody was the leading spirit. His son, Jehoahaz (in 2 Kings 23: 31-33), Shallum (in Jer. 22: 10-12),

represents what might be called the consecration movement, in which Bro. Moody was also the main originator. His next son, Jehoiakim, represents the unionistic, *i.e.*, undenominational and interdenominational, movement, in which again Bro. Moody was the main starter, due to the nature of his evangelistic crusades as being un- and interdenominational. His grandson, Jehoiakim, represents the "Student Volunteer Movement" for Foreign Missions, in which Bro. Moody had much to do as its starter. Zedekiah (*justice of Jehovah*), another son of Josiah, represents the unionistic movement *combined* with the state. This was the last movement of God's more favored people.

During the period of Dec. 1912 to Oct. 1914 God gave a message to Bro. Russell, which he embodied in his lecture on The Overthrow of Satan's Empire, when the combinistic movement sent the lower clergy (Pashur, *splitter*; Melchiah, [alleged] *king of Jehovah*) and the higher clergy (Zephaniah, *secret of Jehovah*; Maaseiah, [alleged] *work of Jehovah*, 21: 1), to ask the Lord to make known for it whether Labor, actually Satan, in his religious activities (Nebuchadrezzar, *may Nebo [Mercury] protect*) stirring up the Triple Alliance and the Triple Entente unto World War, Phase 1, might not be by God's miraculous works turned back from its evil purpose (2). Bro. Russell told these clerical messengers to give the following reply to the combinistic movement (3): God declared that He would foil combinism's arms against Labor's, actually Satan's, pertinent designs and those of its, really his, adherents as they were contending against combinism's powers, and would shape matters so that they would triumph in its midst through error mixed with truth (4). Yea, God said that He Himself would fight against combinism with an energetic and strong power, in displeasure, strong feeling and great indignation (5), smiting the supporters of its executorship in its sphere, both human and armorial; and great error would cut them off from supporting it (6). God added

that thereafter He would allow combinism, the chief movement of God's more favored people, its supporters and adherents, who had hitherto escaped crazing error, controversy and lack of truth, to fall entirely into Labor's, *i.e.*, Satan's, power religiously and into that of their opponents. Labor, *i.e.*, Satan, would defeat them in merciless controversy without clemency (7). However, God set before its adherents the alternative of escape or entrapment (8): Whoever would support it would be cut off by controversy, by lack of truth or by gross sifting error; but whoever would give up its defense and accept the terms of Labor, actually Satan religiously, would be spared for further disability as his reward (9), since God had set Himself against the sphere of executorship of God's more favored people for calamity, and not for prosperity, resulting in its falling into Labor's, Satan's, hands for religious purposes; and they would destroy it as such (10). Nevertheless, God gave combinism another exhortation (11) to reformation, calling upon it to practice truth early, deliver the oppressed harvest people from the power of their opponents, otherwise God's indignation would work destructively and unquenchably, because of its sins (12). God declared Himself against all of them, the lowly and the strongly exalted, who claimed that none could come against them or enter their abodes (13). These God said that He would punish deservedly; and among the great ones He would arouse destruction against all their possessions (14).

In chapter 22 the message of Bro. Russell to the combinism movement is continued. God charged him to give his attention to this movement, which was on a lower plane than he was, and to tell (22: 1) it, its supporters and its public adherents to attend to God's message as given to one of God's more favored movements along Apostolic lines (2). Jehovah charged them to practice truth and righteousness, to deliver the downtrodden harvest people from their opponents, not to do wrong or injustice to the Youthful Worthies, the helpless

ones bereaved of their supporters or the churches bereaved of their elders, and not to cut off the consecrated from fellowship with God's people (3). If they would practice these teachings, Apostolic movements of God's more favored people would continue in power into the Kingdom without being overthrown, operating their organizations and presiding as to their teachings, even they, their supporters and their adherents (4); but if they would not obey this message, God most solemnly averred that these movements would cease to exist (5). Jehovah said to this more favored movement that even though it were His consecrated and His justified people, He would, nevertheless, make it an isolation and its denominations without members, if it did not obey (6), and that He would arouse specially armed overthrowers (Labor) against it who would dispossess its finest adherents and destroy them (7). It would be the object of inquiries from restitutionists put to one another as to why God did this to so great a religious government (8). The reply would be given: Because its leaders and ledlings gave up their covenant with God and were subject to and served idols (9). Bro. Russell charged all of them not to mourn over dead movements, but to mourn over the consecration movement that had gone into captivity and would no more return, nor see its sphere of Truth and its Spirit (10). For thus the Lord says of that movement developed by the evangelistic movement, which took its place as the most prominent movement, that it had forsaken its sphere of activity and would no more return to it (11), but would cease to be in the sphere of worldliness into which it went as a captive, and would no more see the Truth and its Spirit (12). Woe to it; for it constructed its edifice with injustice and its offices with sin; it used the harvest people's services without recompense and yielded them nothing for their work; for after benefiting from them it rejected them (13). It claimed to construct a commodious edifice with great offices and large viewpoints, giving the highest places to justified ones

and adorning it with Christ's merit (14). Did it think that doing such things would give it the right to remain the chief movement of God's more favored people, despite its injustices? Did not the evangelistic movement appropriate great blessings, practicing truth and righteousness, for which it prospered (15)? It took the part of the humble and destitute, for which matters went well with it, because it knew the Lord, as He affirmed (16). But the consecration movement's knowledge and affections sought only self-enrichment, cut off the harvest people from fellowship, trod them down and did them injury to gain self-enrichment (17).

And since the unionistic movement, *i.e.*, the movement that sought to combine the churches into one, did these things, God's message as to it, despite its springing out of the evangelistic movement, was that it would not be mourned. Nor would the strong and weak descendants of the evangelistic movement commiserate one another over its demise, nor would they bewail or honor it as their ruler (18). Instead of its memory being honored, it would be disgraced, carried out and rejected, as not fit to be maintained publicly in the sphere of executorship of God's more favored people (19). Let all mourn over the prominent justified ones and the leaders of the nominal people, mourning over their steps, since its loyal adherents are no more (20). While it was prosperous during Bro. Moody's life, God spoke His Word to it through the harvest people, but it declared that it would not obey that message, even as from its early times, from 1868 onward, when Bro. Moody began the movement of setting aside denominational walls for denominational cooperation (21; 2 Kings 23: 36). Theological strife would devour its clergy; its staunch adherents would become captives in confusion, which would surely cause it to be ashamed and nonplussed for its evils (22). Certainly no more would the dwellers in justification who abode in the justified state (without progressing to consecration) be of gracious bearing, when the great trouble would overtake

them in fits and starts (23). Then God turned His attention to the Student Volunteer Movement (Coniah, *power of Jehovah*), the third movement that stemmed from the evangelistic movement, declaring through Bro. Russell that even if it were God's choice means of approval, He would remove it therefrom (24), and that He would deliver it to its intending destroyers, its objects of fear, even into Labor's, Satan's, power as religious ruler and into the power that encroached upon others' spheres of teaching and spirit (25). God would reject it and its fostering teaching, the great commission, into another and foreign teaching and its spirit, where its missionary zeal would cease (26). But to the sphere of the pertinent truth and its spirit, however much they should desire to return to it, they would not return (27). Is this movement a broken creed, an undesirable teaching? Why is it rejected, it and its originated movements, and exiled into the sphere of an unfamiliar teaching and spirit (28)? Let all society hear the reason (29): God's judgment as to it is that it will have no successor movement, that it will not prosper, that it will have no successor movement to use Apostolic powers among God's favored people (30).

A not inconsiderable part of our Pastor's ministry was given to exposing the false pastors of the nominal church, on whom as God's mouthpiece he announced woe for destroying and scattering the Lord's sheep (23: 1). Therefore at his mouth God testified against them as the pastoral misfeeders of His people, declaring that they had scattered and dispersed His sheep and did not truly minister to them. Hence He announced that He would punish them for their wicked deeds (2), telling them that He would collect His sheep out of all the denominations to which the false shepherds had driven them, and bring them in the second Harvest into the fellowship of His people, where they would be fruitful in themselves and others (3), promising that He would set among them true shepherds—that Servant, pilgrims, auxiliary pilgrims and elders—who would

give them the meat in due season, and that His sheep would be without fear, dismay and lack (4). God by our Pastor also forecast that He would exalt to David's throne His righteous Son, who in royalty would have a prosperous reign, setting into operation truth and righteousness (5). During that reign God's Old and New Testament peoples would dwell in salvation and safety; and the office that God would give His Son would be to give mankind righteousness (6). He further forecast, through our Pastor, that the time would come that it no more would be solemnly said of His Old Testament people that He brought them out of literal Egypt, nor of His New Testament people that He brought them out of symbolic Egypt (7); but that it would be solemnly said that God brought and led nominal fleshly Israel out of the countries of Christendom, where it was scattered, and nominal spiritual Israel out of the denominations of Christendom, where it was scattered; and that both Israels would dwell in their own physical and religious spheres (8). Bro. Russell was much distressed on account of Christendom's false teachers. His innermost being was shaken thereby and for a while was dazed, as an intoxicated one, because of God and His pertinent holy Word (9), since he saw that Christendom was full of a union of state with the church, that covenant-breaking made the sphere of the Truth and its Spirit grieve; and that the ecclesiastas that were in the state of isolation were desolate and were turned into an evil way and their power lacked justice (10). For the pulpit orators and the leaders had become secular; yea, in His nominal church God said that He had found wickedness (11). Hence their course would be very slick in error; they would be pushed on and fall therein, since God would bring upon them the time of their punishment (12); for God saw error in the orators of Romanism; they taught in the interest of Satan and of the pope, his representative, and caused Romanists to err (13).

In the orators of the sphere of executorship of God's more favored people God saw abominable things: they join a cooperation of state and church and proceed in errors; they encourage doers of evil against the harvest work, restraining them from repentance. All of these are to God the antitypes of the people of Sodom and Gomorrah (14). Hence God said, through Bro. Russell, that He would give them most bitter disappointments as their food and drink; for they spread secularism throughout their spheres of teaching and practice (15). His message was that the people pay no attention to such preachers, since they make the people worthless. They preach their own hearts' inventions, and not thoughts from the Bible (16). They continue to preach to God's despisers that the Lord promises prosperity; and they tell all who follow their hearts' imaginations that no ill will be theirs (17). But which one of them stood in harmony with God's plan, perceiving and hearing His Word (18)? In God's great indignation will the great tribulation come, even a grievous one. Heavily will it strike the man of sin (19). It will not cease until it shall have accomplished His purpose; it will be fully contemplated in the Epiphany (20). God neither commissioned nor spoke to these preachers, yet they worked and preached (21). Had they abode in God's plan and taught the people His doctrines, they would have led the latter from their wrong doctrines and practices (22). Is not everything everywhere naked and open to God's knowledge (23)? Can anyone, let alone the preachers, conceal himself from God's sight—from the One whose knowledge and power are everywhere (24)? God has taken note of these preachers of errors, claiming them to be inspired teachings (25). How long will this course be that of the preachers of error? They preach their hearts' deceptions (26).

They really seek to make the people forget God's character by their creeds which they tell their friends, acting even as their predecessors who forgot God's character for Satan, the lording one (27). However,

God freely allowed them to preach their creeds, as He desires those who have the Truth to exercise freedom also in declaring it. There is no value in these, the figurative chaff, in comparison to the Truth declarers, as figurative wheat, according to God's declaration (28). Is not God's Word destructive and like instruments that thoroughly break the hardest materials (29)? Therefore God Himself is against the false preachers, who plagiarize the Truth teachings from His servants, and with changes palm it off as their own (30); for God opposes those who preach their own knowledge as God's Word (31), even those who preach false creeds, God avers, and publish them unto deceiving His people with their errors and vanities. God not sending or commanding them, they will be of no advantage to the people, God avers (32). When that people, the preachers and clerical leaders would ask Bro. Russell, What is God's message? he was to ask in turn, What message? It was to be a declaration of God's abandoning them (33). As for the people, preachers and clerical leaders who palm off their imaginations as God's Word, God forecasts punishments (34). Rather, they commune every one with one another as to what answer God has given, and as what He has spoken (35). They were no more to mention theirs as God's message, but were to accept individual responsibility each for his own message, since they have perverted the teachings of the powerful God, even of Jehovah of armies, the God of the faithful (36). He charged Bro. Russell to ask these preachers as to what God answered their questions, and as to what He had spoken to them (37). But since they claim to give out God's message, and since for this very claim God had sent them word through our Pastor not to make such claims (38), therefore God tells them that He will be entirely unmindful of them, will abandon them and the sphere of executorship that He had given them and their predecessors, and cast them away from His

favor (39). He will cause them to bear an age-lasting reproach and disgrace, never to be forgotten (40).

In chapter 24, under the symbology of good and bad figs, the Lord shows that those who went into a certain Satanic captivity with the Student Volunteer Movement were better than those who would go into it with the combinism movement. The Lord set before Bro. Russell before the Church believing and unbelieving Jews as separate companies. This was after the Student Volunteer Movement, the successor of the unionistic movement among God's more favored people, went into Satanic captivity through errors on the Great Commission, together with leaders of God's more favored people, their evangelistic workers and their consecration workers, in confusion (24: 1). In one of these two companies were some believing Jews, much like the Ancient Worthies; but in the second of these two companies were corrupt, unbelieving Jews, so much so that they could not be endured (2). God brought by way of emphasis these two classes of Jews to Bro. Russell's attention, by the query as to what he was considering. His reply was: Jews, the believing Jews as very good, and the unbelieving Jews as very bad, too bad to be endured (3). This was some time after July 10, 1904, when the symbolic captivity of the Student Volunteer Movement set in. Later God revealed something comparative to this matter to Bro. Russell (4), averring, as the God of Spiritual Israel, that as He would acknowledge believing Fleshly Israel, so would He acknowledge those who went into Satanic captivity in confusion with the Student Volunteer Movement from among His more favored people into the sphere of teaching and practice of their invaders (Chaldeans, *encroachers*) for their good (5); for these God would return to the sphere of the Truth and its Spirit after Christendom would fall in Armageddon, would build them up and settle them in the Truth and its Spirit and would no more debase them and root them out therefrom (6), but would give them a heart

understanding the Lord, making them His people and becoming their covenant God, since they would return to the Lord whole-heartedly (7). But like those rejected, because unacceptable, unbelieving Jews, God averred that He would reject combinism as executive of God's more favored people, with its leaders and the rest of the supporters of their executorship still left in the sphere of their doctrines and practices, as well as those who had become secular (8); even these would God cause to be scattered among all Labor, Satan, captured denominations in society, unto their disadvantage, suffering disgrace, made a byword, undergoing ridicule and condign punishment, into whatever sphere God would drive them (9). God would let them suffer from controversy, lack of spiritual food and sifting errors, until they would be driven out of the sphere of the Truth and its Spirit given their predecessors (10).

In Jer. 25 the Lord's Word given through Bro. Russell on the time of trouble from 1874 on to 1897 and summarized in D, published in 1897, is set forth. It was a message concerning God's more favored people, in 1897, the fourth year of the unionism movement as executive (Jehoiakim, *Jehovah raises up*) for the Lord's more favored people, and the first year that Satan in the religious sphere began to rule for captivating God's more favored people along more erroneous religious lines disruptive of them as such (25: 1). This message Bro. Russell delivered to all God's more favored people and those in their sphere of executorship, declaring this (2) from 1874, the 13th year of the evangelistic movement (Josiah, *Jehovah healeth*), which sprang from the Y.M.C.A. movement (Amon, *builder*), until 1897, in the 23rd year of Bro. Russell's ministry to the nations. It was a message that God gave betimes, and that the more favored people of God heeded not (3). Despite God's sending all the pilgrims betimes with this message, the more favored people of God neither heeded nor wanted to hear (4). They exhorted them to give up their wrong teachings and

practices and to abide in the Truth and its Spirit which God had given to them and their predecessors as an eternal possession (5), urging them not to follow their creeds nor to devote themselves to them, and not to displease God with their services, which if done God would bring no harm upon them (6). Despite this, they did not, God averred, heed the Lord, to avert His displeasure at their deeds, to their own injury (7). Because they heeded not His teachings, God averred (8) that He would in punishment allow Labor, Satan, who in this would serve Him, and all his confederates siftingly and militantly to come among them, and against whatever sphere of the Truth and its Spirit that they had and against those abiding therein and against the neighboring spheres of teaching and practice, like autocracy, sectarianism, *etc.*, utterly wasting them unto amazement, disapproval and long desolation (9). Additionally, God would take from them gladdening and happifying messages, the message that Christ and the Church give, the message that their churches give and the light of the Bible (10). Their whole sphere of doctrine and practice would be a waste and an amazement, and all their churches and policies would be captives and servants of Labor, Satan, along new erroneous religious lines unto a completion (11). At that completion God would punish Labor, Satan, his arrangements and his policies for their evils, God averred, and the sphere of doctrine and practice of the despoilers, making them a desolation for 1,000 years (12). God declared in D that He would fulfill His forecasting word against Labor's, Satan's, sphere of doctrine and practice, even all that was written in D, which Bro. Russell forecast against all churches, their arrangements and policies (13). For many parties, organizations and groups will take advantage of Labor, then Satan's empire, in turn; for God declared that He would give it according to its character and works (14).

Jehovah charged our Pastor to take the teachings of His wrath put into D, in other volumes of the Studies

and pertinent Tower and tract articles by his ministry, and to bring them to the study of all classes to whom He was sending him (15); and they would study these, be deeply impressed and become of an unsound mind, because of the controversy that God by them would arouse among them (16). From God by Christ Bro. Russell took these teachings and caused to study them all classes to whom God had sent him (17), namely, the sphere of executorship of His more favored people, Protestant denominations, their movements, to show that they would be reduced to a desolation, an amazement, a disapproval, a slander, as they became, Labor, Satan, as ruler of this present evil world, his underlings, leaders and subjects (19), all unionistic groups, the leaders of power-grasps (*Uz, strength*), the sectarian leaders, the Lutheran Church, Calvinistic Church, Anglican Church, Greek Church (20), Christendom, hierarchs and clericalists (21), Romanist leaders, Protestant leaders and the leaders of the fanatical sects (22), the three groups of the faith-justified (23), the leaders of traitors and the leaders of non-sectarian peoples separate from Christendom's denominations (24), combinationism's leaders, the leaders of Europe's two rival sets of powers (25), all of the kingdoms of Europe, far and near, and all the heathen leaders throughout society, the papacy being the last to drink of this wrath (26). Jehovah charged Bro. Russell to hold this cup to their mouths, error-full, unto their vomiting forth their beliefs and stumbling into the great tribulation, to arise no more, because of the great conflict that God would send among them (27). Any refusing to accept the teachings of D, *etc.*, Bro. Russell was to assure that God had forecast that they would surely accept it (28). If God begins to make the sphere of His most favored people's executorship receive it, would He spare from punishment the others? They would certainly not avoid it; for God aroused this conflict against all those at home in society, He said (29).

Therefore, Bro. Russell was to proclaim all the teachings

of D, *etc.*, saying that the Lord would speak loudly from above and speak out of His Church, mightily making His voice heard from His Abode, the Church, a triumphant One as a wrath-executor against all inhabiting society (30). The agitation would spread even to the limits of Society; for God was waging a conflict with all groups, pleading with the whole race, giving over the wicked to death, averred God (31). Jehovah averred that evil would proceed from nation to nation; a destructive revolution would arise from the lower classes of society—the labor group (32). The dead victims of God's wrath during that period would be throughout society. Hard hearts would not mourn them, gather and bury them, but they would rot on the ground (33). God especially singled out the false pastors and their chief supporters, calling upon the former to howl and upon the latter to roll themselves in ashes, because the days of their slaying and scattering, both by the sword of the Spirit and by the physical sword, have come fully; and they will fall destructively, like a highly prized vessel (34). These pastors will be unable to avoid both forms of slaughter, nor will their chief supporters be able to flee therefrom (35). Bitterly will the cries of these pastors and the howlings of their chief supporters go out to the ears of all, because the Lord has devastated the food that they offered their adherents (36). The churches are cut down, because of the indignation of God against their wrongs of doctrine and practice (37). Like a mighty lion leaving his hiding place has God arisen from His resting place; for all society will be wrecked by Labor's, Satan's, tactics, allowed by God in His wrath against the symbolic heavens and earth (38).

In 1893, during the Chicago World's Fair, by the Congress of Religions, the nominal-church leaders reached a new peak of evil. It was shortly after the unionistic movement as an offshoot of the evangelistic movement started to be the main movement of God's more favored people (April, 1893). Hence God moved

Bro. Russell to make his protest thereon in the Nov. 1, 15, 1893 Towers (26: 1), charging him to take a public position before the nominal church and to speak to all Protestant denominations which assemble in that church to serve in that church the words that He would charge him, without lessening one word (2), to the end that if they would give heed and reform from their wrongs, God would change His procedure as to bringing upon them His threatened and purposed troubles due to their evils (3). Hence he was to declare as God's message that if they would not give heed to conduct themselves according to His Word, which He had made plain to them (4), to obey the words of His public servants, Bro. Russell and the pilgrims, whom He had sent betimes to them, which they did not do, then He would destroy His nominal house, as typed by the destruction of Shiloh, making it a thing devoted to destruction among all nations (6). This declaration of Bro. Russell in the Nov. 1, 15, 1893 Towers came to the knowledge of the clerical leaders, preachers and nominal-church members (7). At the conclusion of their hearing these things that God charged Bro. Russell to set forth, the clerical leaders, preachers, e.g., Major Whittle, who told the Revell Co., Publishers of evangelical literature, to put Bro. Russell's books off their shelves or to put his own off, and all nominal-church members, laying symbolic hands on him, threatened surely to cut him off from public speech (8), requiring of him the reason for his saying in God's name that the nominal church would be destroyed and the sphere of executorship of God's more favored people would be desolated from inhabitants. All of them were publicly gathered against Bro. Russell in the nominal church (9). When the executive leaders of God's more favored people heard of this, they came up from the sphere of the unionistic movement to the nominal church and took their place at the new entrance to the church, not that of repentance and faith, but that of professing unionistic principles (10). The leading

clerics and preachers complained to the executive leaders, accusing Bro. Russell as one meriting cutting off from a public ministry, because he taught against the sphere of executorship of God's more favored people, as such executive leaders had themselves heard (11). Thereupon Bro. Russell asserted that God had charged him to speak against the nominal church and that sphere of executorship everything that they had heard from him (12). Therefore he exhorted them to reform their teachings and practices and to obey God's Word. If so, God would change His procedure as to the calamity that He had announced against them (13).

But as for himself he declared that he was in their power, and they might do to him as they pleased and saw fit (14); but he cautioned them that if they would cut him off as to his public ministry, they would bring great guilt upon themselves, upon the sphere of executorship of God's more favored people and upon its adherents, since surely God had sent him to tell them all these things (15). Thereupon the executive leaders declared to the clerical leaders and preachers that he did not merit cutting off from a public ministry, since he had spoken by God's authorization (16). Certain mature ones, like Bros. Moody, Sankey, *etc.*, spoke to the whole nominal people of God, saying (17) that John Wesley and his collaborators in the days of Bible recensions, printing and distribution work forecast (Mic. 3: 12) that the spheres of executorship and enlightenment and the nominal church would be brought to an overthrow (18), but that that Bible movement did not cut them off from their ministry, rather that in reverence it besought the Lord, who in answer changed His procedure. This showed that evil might be brought upon them in cutting off Bro. Russell from his public ministry (19). These mature ones gave as a warning example the case of that group of independent and prominent Protestants who in view of the gross form of combinationism committed by the bulk of the adherents of God's more favored people in connection

with the Congress of Religions at the 1893 World's Fair, taught against the sphere of executorship and its teachings and practices even as Bro. Russell did (20). When the unionistic movement and its chief supporters learned of this, they sought to cut these off from a public ministry, but these, learning of this, evaded them by taking up secular matters (21). But the unionistic movement commissioned an unclean class of unionistic adherents (Elnathan, *God's gift*; Achbor, *mouse*) with supporters, to make the mental journey to those secular topics (22). They induced them to give up such secular pursuits and return to the unionistic movement, which with its theories cut these off from their public ministry and dishonored them as common people (23). But in opposition to such a course against Bro. Russell, a class of real Protestants more or less contaminated by errors of doctrine and practice (Ahikam, *my brother arises*; Shaphan, *rabbit*) so defended Bro. Russell that he was not given over to the disfellowshipping course of church members (24).

In Jer. 27: 1 the name Jehoiakim by an erring copyist was put instead to the name Zedekiah (27: 3, 12; 28: 1). As Jer. 28: 1 shows, the antitype occurred from April 1907 to April 1908; for antitypical Zedekiah's first year was from April 1904 to April 1905. Therefore during that first-mentioned period God gave Bro. Russell by His Spirit, Word and providence to understand (27: 1) that he was to take up the ministry of proclaiming the operation of principles of subjection that Satan would later use to subject various groups of mankind to his sway (2) and to send the explanation of these principles of subjection to the leaders of Christendom, the leading hierarchs, the leading clericalists, the pope and the Federation of Churches, by messengers who came to the sphere of executorship and to the combinism movement (3), charging them to give the message to their respective chiefs, as one coming from God (4). God, as the Creator of society and the church organizations and the civil powers every

where in society by His omnipotence through Christ, giving the power to rule over these as He wills (5), because of the wickedness of the above-mentioned groups, in a manner and purpose similar to those in which He delivers Azazel's Goat to Azazel, was surrendering over to Labor, Satan, who in this respect acted as a servant of God, all of the spheres of teaching and practice of the above-mentioned groups, as well as the civil powers, for these to be subject to it, him (6). All of these groups were to be subject to it, him through the World War and its aftermath, through the World Revolution and its aftermath and through the World Anarchy and its aftermath. Thereafter the nations of the world, particularly the Christ as Kings, will get advantage from his course (7). If any nation, like the Allies in both phases of the World War, and kingdom, like the League of Nations and the U. N., will not fit into this pattern, they will be severely punished by controversies, lack of mental food and sifting deceptions, until God by Satan will have exhausted and overthrown them (8). Hence God, by Bro. Russell, cautioned these groups not to heed their opposing preachers, forecasters, theory inventors, deceivers and false-doctrine inventors who would charge them not to be subject to arrangements that really come from Labor as representatives of Satan's rule (9), since such teach error which they design to mislead them from their theories and practices, with the result that God would exile and bring them to naught (10). But those groups that will become subject to these restrictive arrangements of Labor, Satan, as a punishment for their sins, these God, He averred, would allow to retain their theories and practices and cultivate them (11).

Bro. Russell by his writings informed the combinism movement of God's more favored people of these teachings, counseling them to be subject to these arrangements and obey them and prosper (12), pleading with them the unreasonableness of their being cut off by controversy, lack of mental food and sifting deceptions,

according to God's Word against the group that would not be so subject (13), cautioning them not to heed the preachers who urge them not to be subject to this arrangement, for they teach error to them (14); for God averred that He did not commission them, but that they preach error, claiming God's authorization therefore, which will result in God's exiling them to their ruin, (9) both the movement and the preachers who so preach to it (15). Bro. Russell likewise told the chief clergy and all their adherents, as from God's mouth, not to heed the preachers who proclaim that the teachings of the consecration movement and of the Student Volunteer Movement, of which Satan possessed himself, would be recovered—a false teaching (16)! He entreated combinism to disregard the preachers and to be subject to the new set of arrangements and prosper; for there was no reason for the sphere of the executorship of God's more favored people to be ruined (17). He further affirmed that if the preachers were true ones, having God's Word, they should pray that the true teachings yet left in the nominal church and in the office of the combinism movement and in the sphere of its executorship go not to utter error under Satan (18). It would be better to keep the still possessed teachings of the star-members (pillars), the Bible (sea), the foundation doctrines (bases) and the doctrinal, refutative, cleansing and ethical teachings (vessels, 19), though somewhat used by Satan for less evils, than that they be totally perverted and put to worse uses; for God's course punitively for the wrongs already done in allowing Satan a limited use of these teachings and practices was to prevent a total misuse of them that Satan would get, if His more favored people would go much farther into wrong; for such teachings still left them Satan did not take when he captured with the main leaders the Student Volunteer Movement, the movement succeeding the unionistic movement, as that of God's more favored people, from the sphere of their executorship to utter confusion (20). But foreknowing the impenitence of the people,

God forecast solemnly that the remaining teachings of the nominal church and of the sphere of the combinism movement in its executorship (21) would be taken to utter confusion by Satan, where they would remain until Satan would be completely bound and cast into the bottomless pit; then God would restore them (22).

In Aug., 1907, the advocates of foreign missions (Hananiah, *grace of Jehovah*; Azur, *helped*) belonging to the nominal kingdom (Gibeon, *hill*) discussed with Bro. Russell his forecasts publicly in the nominal church before the leading clerics and their adherents, saying (28: 1) that God had declared that the hold that Satan had gotten of Christendom He would break (2) after the people would shake off their lethargy as to foreign missions (first year) and would undertake them aggressively (second year). Then, they taught, the doctrinal, refutative, cleansing and good-conduct teachings connected with the great commission, which Satan had captured and perverted into teaching that all nations would be evangelized in that generation and all converted before Christ's return, would be restored to the nominal church (3). They also forecast as of God that the Student Volunteer Movement, successor to the unionistic movement as the chief movement, but in captivity, would be restored to the place of the most prominent movement of God's nominal people, alleging that God had said that He would remove Satan's rulership over that and other movements of God's more favored people (4). Then Bro. Russell said to these foreign missionary advocates before the leading clerics and all their adherents that were in the nominal church (5), even Bro. Russell said, May it be so! I would be glad if the Lord so did, fulfilling their teachings which they preached, even to restore to the nominal church those teachings that have been captured and all the captives in Satan's power (6). But despite his wishes he asked them to listen to the words that he would speak in their and the people's hearing (7). The former prophets of old forecast things against many groups

and alliances as to controversy, calamity, and sifting deceptions (8). When a prophet's forecasts of prosperity were fulfilled, he was recognized as a messenger truly sent by God (9). Thereupon the foreign missions advocates discussed Bro. Russell's teaching to the effect that to be circumscribed by Satan's less evil rule was better than his more evil rule and repudiated it (10).

They thereupon declared before all the nominal-church adherents that God had declared that even as they had repudiated Bro. Russell's teaching, so God would take away the circumscribed power of Satan over Christendom, as soon as the people would repent of their giving up foreign missions and return to an aggressive prosecution thereof. Thereupon Bro. Russell left them (11). After these events God made clear to Bro. Russell that he should (12) proceed to tell the advocates of foreign missions, as a message from God, that instead of weak arguments on the matter of the nominal people's circumscription by Satan, God would make strong arguments, even those of fulfilled facts as to foreign missions, which certainly came through the World War, Phase 1 (13). He then proceeded to show that by the coming trouble this servitude put upon all groups would come as a powerful thing, to the intent that as punishment for further wrongs they would be made more subject to Satanic delusions and uses, and that this would include the secular governments (14). Thereupon Bro. Russell called upon the advocates of foreign missions to hear what he was about to say, namely, that God had not commissioned them, but that they were making the nominal people to trust in error (15). Therefore God averred that he would obliterate them from society, and that amid the effort to arouse the people to repent of their lethargy on foreign missions they would cease to function as such advocates, because they had taught revolutionism against God's Word, which teaches that the present mission of the Church is to gather out the Church and witness to the Kingdom before the world, not to convert

the world and reign over it 1,000 years before the Lord would return, as such advocates claimed (16). The collapse of these advocates began shortly after they began their efforts to stir their people to repentance for their neglect of foreign missions (17).

Bro. Russell sent a message from his sphere of executorship to the remaining captive mature ones, leading clerics, preachers and the rest of those whom Satan had captured for his circumscribed purposes from the sphere of executorship of God's more favored people into a measure of confusion (29: 1). This was after July, 1904, when the captivity of the Student Volunteer Movement, with its doctrine of the great commission (Matt. 28: 18-20), its special supporters, leaders, justification workers and consecration workers had left the sphere of chief executorship (2). He committed this message to the clergy, (Elasah, *God works*; Shaphan, *rabbit*) and theological students (Gemariah, *learner of Jehovah*; Hilkiah, *Jehovah possessed*), whom combinism sent as ambassadors to Federationism, Satan, circumscribed in his rule in his confusion (3). He gave a Divine message to these captives, whom God had exiled from the sphere of executorship to confusion, charging them (4) to make for themselves offices and exercise them, cultivate fields of work and enjoy their fruitage (5), gain helpers, begin pertinent movements and powers, give the former helpers and the latter supporters, that these in turn may begin movements and powers, and thus to multiply and not decrease (6), to seek the prosperity of their circumscribed religious government and to pray for it to God; for in its prosperity would they prosper (7). From the Lord he cautioned them not to allow their preachers and forecasters to delude them, but to turn deaf ears to their imaginations, for which they would ask (8), since they preach error as of God's authorization, yet God sent them not, He averred (9). God assured them that after the great tribulation spent in confusion, He would free them and fulfill His good plan toward them and

restore them to His favor (10); for God cherished for them a plan of prosperity, and not of calamity, to give them His promised future (11). Then would they invoke and pray to Him and He would answer favorably (12); for they would seek and find Him, when the search would be whole-hearted (13). He averred that He would be found by them and that He would free them from Federationism, Satan, gathering them out of all groups and positions whither He had exiled them, and restore them to His favor (14).

They claimed that God had raised up to them preachers in their confusion (15). God desired them to know of combinism, then the chief movement of God's more favored people, of all in the sphere of executorship, and of all the rest of God's nominal people not yet under Labor's, Satan's, full power (16), that God said that He would send controversy, lack of mental food and sifting delusions to them, and would make them like the unbelieving and abhorrent Jews (17), following them thoroughly with these three evils, and would give them up to be scattered to all groups of society, to be devoted to destruction, to amazement, to disapproval and to rebuke among the groups to which God would exile them (18), since they would not heed God's teachings sent them through His servants, Bro. Russell and the pilgrims, betimes, but they would not obey (19). Hence God desired the captives exiled from the sphere of executorship to confusion to hear (20). Solemnly did God speak of the clerical leaders and of the preachers who preached error to these exiles, saying that He would abandon them to Labor, Satan, who would cut them off from their office in the sight of the exiles (21). And all the exiles of God's more favored people would take up a warning proverb of the preachers and leading clergy: The Lord make you like these, whom Labor, Satan, miserably overthrew (22), because they did very evilly among God's people, uniting state and church, and have preached error as of God's authorization, which God did not authorize nor

command. This God knew and witnessed, He averred (23). God sent a message to the strong clergy who were in confusion, declaring (24) solemnly that because they had sent messages on their own authority to all in the sphere of executorship and to the main clerical leaders, as well as to the other clerical leaders, declaring (25) that God had made them chief clerics, as representatives of Jesus, in order that they should be overseers of the Church against every fanatic who claims to be a prophet of God, they should, therefore, restrain and reproach such with severe punishments (26). Why then did they not severely reprove Bro. Russell, who assumes to be a preacher to them (27)? In such assumption, they continued, he sent to the exiles in confusion a message to the effect that their exile would be long, that they should make offices and exercise them, produce increase and partake of it (28). These chief clerics declared this message to Bro. Russell (29). Thereupon came God's Word to him, charging (30) him to tell all of the exiles that God says the following of the preachers in confusion: Because they preached to them and God had not commissioned them, and because they caused them to trust in an error (31), therefore God declared that He would punish these preachers and their followers: They would have no followers that would stay among God's exiles, neither would they experience the good that God would do to His exiled people, for their revolutionism (32).

While in Jer. 1—29 the messages are of God, through Bro. Russell, with reference to nominal Spiritual Israel in the Parousia, in Jer. 30—33 the messages are of God, through him, as to Fleshly Israel; for as "the prophet to the nations" Bro. Russell taught things as to Fleshly Israel, especially of its Parousia and Epiphany experiences and of its return to Palestine and to God's favor. God commissioned him to put His messages to him in writing, which he did (30: 1, 2), because God assured him that He was going to give Israel a second return, after a second exile, to the holy land, even to

the land that He gave to their ancestors, and that they would possess it (3). This is the message that God spoke to all twelve tribes (4), declaring that Israel had been hearing a message of commotion and terror, and not of prosperity (5). Does a man travail in childbirth? If not, why does God see every Israelitish man suffering by fits and jerks, as in travail, and why do all their faces picture dread (6)? Alas! the Parousia and Epiphany day is most unusual, unlike any other period. It is a period of Jacob's trouble in its first phase: from 1881 (when Slavic persecutions set in) to about 1949 (when they will be, in their European bulk, in Palestine); but Israel will be delivered from the first phase of Jacob's trouble (7). In this time Europe's bondage of Israel will be broken off from them; the ties that bind them to Europe will be severed; and Europeans will no more oppress them in their lands (8). They will serve Jehovah and the Christ, their King, whom God is raising up for them (9). Therefore God encourages His servant Israel not to fear or be dismayed, since He will deliver them from afar, and all of them from Europe, where they have been captives. They shall return to the holy land and God's favor, and be in peace and security, and none shall frighten them any more (10). For God promised to be on their side to deliver them. Though He would make a full end of those nations as such among whom He had exiled them, yet He will not blot them out as a nation, but will correct them wisely and will not let them be without chastisement (11). God declared that in the Jewish Harvest their depravity was incurable by Gospel-Age cures; and their corruption was heavy (12).

Under Jewish-harvest conditions there was no one who would appear as their advocate for their relief; no medicines of the Word availed for them in their unbelief (13). All that once favored them forgot them throughout the Gospel Age; they sought them not; for God, turned into an enemy because of their evils, wounded them as such, with the punishments of an

unmerciful one, for their many sins, which continually increased (14). The question is raised as to why Israel weeps for its affliction. Its sorrow is inconsolable, because of its sins. It is because it increased its sins that God has so sorely afflicted it (15). Yet its spoilers shall be spoiled; and every one of its enemies will go into captivity. Its devastators shall be devastated, and its plunderers shall be plundered (16). Yet God will recover it from its religious diseases and cure it of its blows, He avers, and that because others call Israel an outcast, declaring that this was the light-shiner undesired by anyone (17). But God affirms that He will effect its recovery from captivity and be merciful upon its homes, that Jerusalem will be rebuilt upon her ruins and the capitol according to custom (18). And out of it will proceed in gratitude the Millennial message of restitution, and the proclamation of those who are joyous in their blessings. God pledges greatly to increase them, so that their number be not small. He will honor them with the chief place among the restitutionists; and they will not be insignificant (19). Their converts as their children will be as typed; and their assembly will be firmly fixed in God's presence, who will punish all their oppressors (20). The Ancient Worthies as their nobility will be of their own people, and the Messiah as their Ruler will have come from their race. God will give Him access to Himself, and as their Intercessor will He approach God. God will cause the question to be asked as to who He is who thus approaches God (21). And Israel shall be God's people and He will be their God in the New Covenant (22). The time of trouble will go forth in indignation as a long-drawn-out trouble. It will terribly afflict the papacy as the head of evildoers (23). The raging indignation of the Lord will not end until it will accomplish this punishment, and until it shall fulfill God's determined purpose. In the end of the Age the people will meditate upon it (24). All will see that the messages of this chapter Bro. Russell gave forth.

During the Millennium, God avers, He will be the God of all parts of Israel; and they will be His people, as the result of their covenant relations (31: 1). God reminds them of the fact that those who were spared alive in their wilderness journey were favored by Him as He was leading them to Canaan (2). Well might Israel say that God revealed Himself to them, saying that He had given them an age-lasting love; hence with much grace He favorably influenced them toward Him (3). He was determined to reestablish them, and keep them reestablished as His consecrated Israel! and they would again be adorned with the instruments of praise and thanksgiving; and they would go on to exercise themselves in the graces with all rejoicing in God (4). Israel would again make the holy land a fruitful garden, even in the parts once given over to the less favored people of God; agriculturists would ply their work and eat of their fruits in common with one another, a thing now seen in their collective farms (5). The religious leaders of the ten tribes would arise, advocating Zionism and a return to Palestine, as we now see fulfilling, though in the beginning of Bro. Russell's ministry it was a matter of forecast (6); for God charged that joyously some of Israel should proclaim Zionism to others of Israel, and make the proclamation heard in Britain, America and the Slavic nations. Let them make this agitation widely public, rendering praise to God, and pray Him to save Israel from her exile, even those who yet remain of them (7). God would bring them from Russia and the rest of Europe and gather them from even the least parts of society, and with them bring the physically blind, lame, pregnant and bearing women in companies; and an immense multitude would return to the holy land (8). They would return in much sorrow, and in their earnest praying would God lead them. God would cause them to go in the light of His thirst-satisfying Word in a righteous course, wherein they would not stumble; for God would be their Life-giver, and would restore Joseph's descendants to the

firstborn's place (9). God calls upon the nations to hear His pertinent word and proclaim it in the remotest parts of the earth, namely, that He who had exiled Israel among all nations would regather them and care for them with a shepherd's solicitude (10); for He was delivering Israel; and by effecting punishments on the nations He was paying the price for their delivery from nations stronger than Israel (11).

Therefore they will come proclaiming Zionism, even in Jerusalem, and will favorably respond to God's grace, because of the blessings of solid and liquid teachings and of the Spirit, measured even to the capacity of the immature of the low and the high, and thus will be very fruitful in goodness; nor will they have a repetition of their former woes (12). Then will their consecrated rejoice in the practice of the graces, the Youthful and Ancient Worthies cooperating with them; for God is determined to turn their curse woes into restitution joys, comforting and gladdening them in contrast with their sorrows (13). God will more than satisfy the priestly Little Flock with love; and Israel will be content with Jehovah's blessings (14). The cries of lamentation and weeping are heard in Christendom, the motherhood of Israel's firstborn, as a representative of human motherhood, weeping for the slain Israelites, especially in the World War, Phase II, refusing consolation, because of their dead (15). Through Bro. Russell God by forecast bade this motherhood to cease mourning; for its work will be rewarded and its dead will return from the enmitous death state (16). There is, through the ransom, hope for their future awakening and return to their own (17). God certainly heard Israel bewailing itself, telling Him that He had thoroughly chastised it, as an untrained bullock, and pleading for a real return to the Lord, since He was Jehovah its God (18). Certainly Israel after returning to God will have changed its mind, and after being taught the Truth will have greatly lamented, and be ashamed and non-plussed for

its wrong course, since it bore blame for its Jewish- and early Gospel-Age sins (19). Is not Israel still beloved as a son (Rom. 11: 28)? Has it been a pleasing son? Despite God's speaking against it in His disfavor, He has earnestly kept it in mind in much troubled pity, and will yet have mercy upon it (20). God charges that signs on its course of return be set up, even large ones. Let Israel set its desires on a public return, retracing the ways of its leaving God; and thus emphatically let the consecrated of Israel return to the holy land's cities (21). How long will apostate Jews busy themselves against Zionism, since the Lord has brought into existence His new creation—the Church, as Christ's Bride, surrounding Him (22)? God solemnly asserts that yet in the holy land and its cities, after Israel's return there, they will pray God's blessing upon Christ and the Church as the home of righteousness and the kingdom of holiness (23). For there will be among the Jews and their cities symbolic farmers who shall cultivate the soil of Gentile hearts and act as their pastors (24), since God has satisfied every weary Israelite and refilled their sad ones (25). Thereafter, in the Little Season, God will arouse Himself from His long 7,000 years' rest, and that rest will have proved very acceptable to Him (26). All will agree that Bro. Russell gave the messages so far expounded.

Through Bro. Russell God gave the forecasts of the rest of this chapter. Jehovah declares that in the coming Millennium He will give twelve-tribed Israel, not a heavenly, but an earthly inheritance (27); for just as God had been attentive to banish, wreck, overthrow, devastate and punish Israel, so in the Millennium will He be attentive to develop and settle Israel, He avers (28). Then they will no more say that children will suffer for ancestral sins (29); but whosoever dies will die for his own sins; he will suffer for his own sins alone (30). In the Millennium, God affirms, He will make the New Covenant with twelve-tribed Israel (31), not like the Law Covenant made with their ancestors

in the 40 years' period when He laid hold on them in the Exodus, which covenant they broke throughout the Jewish Age [the following comment is made on the correct reading, which is corrupted in the Massoretic text, but is properly corrected by Ginsburg's notes and properly quoted by Paul in Heb. 8: 9: "I regarded them not"]; and God during the Gospel Age cast them off from His favor, God affirms (32). But this is the covenant which God will make with them after the days of their disfavor, *i.e.*, after the Gospel Age, hence during the Millennial Age; for after their disfavor is ended God will by the Christ inscribe His law of love, of love supreme to Him and love equal to the neighbor, in their hearts, as well as give them a clear mental appreciation of it; and He will become their God and they His people (33). As a result none will need to teach his neighbor the Truth, so as to work in him appreciation of God; for all shall appreciate Him from the highest of the Ancient and Youthful Worthies to the lowliest Israelite, Jehovah affirms; for then He will have forgiven them their wrongs, and will no more hold against them their wickedness (34). The God who made the sun, moon and stars and divided the earth into land and water, the Eternal One in character (35), having made these an eternal order, pledges by their eternity the eternity of Israel as a nation (36). He also says that not until the impossibility of measuring the infinity of all the universes could be accomplished by man and that not until the impossibility of exhaustively and detailedly investigating the infinity of gravity as earth's foundation could be accomplished, would He reject Israel for his wrongs (37). God by Bro. Russell forecast that Jerusalem's walls would be rebuilt even beyond their ancient widest extent (38), and that surveyors would survey Jerusalem's places extending to the heights of its surrounding hills (39). And Jerusalem's ancient cemetery, the Valley of Jehoshaphat, as well as all the other fields touched by the brook Kidron, north, east and south,

will be no more defiled as burial places, since restitution will make them empty for God; and Jerusalem will never again be uprooted and overthrown (40).

Some time within April 1913—April 1914 a special word came to Bro. Russell from the Lord (32: 1), while Satan's hosts were besieging the sphere of executorship of God's more favored people, and while Bro. Russell was suffering restraint on account of the adverse jury decision on his suit against the Brooklyn Eagle for its slander of him in combinism's sphere on miracle wheat (2). For combinism had put him through this decision under restraint, because he had announced that the sphere of executorship of combined state and church would fall into Labor's, Satan's, power and possession in the great tribulation (3), because he had said that combinism would not escape these servants of Satan, but would surely fall into the power of Satan through the trouble and would face him and speak with him (4), because he had said that Satan would lead combinism into confusion where it would remain until God would end combinism, and because he had said that it would wage a losing fight with Satan's servants (5). Bro. Russell said that God's Word came to him, saying (6) that a Divinely-favored and avenged class of Jews, the Zionists (*Hanameel, God's favor; Shallum, avenged*), would come to him and by their asking him, a priest sharing in the Sin-offering, to minister on Christian Zionism to them, were in effect going to ask him to share in redeeming the holy land for them as a privilege of his office (7). This was a revived Zionist movement among Truth people, their zeal having somewhat abated from that of the one started in 1910. As God had revealed it to him, so it came to pass; for such Zionists came to him while he was suffering from the aforesaid restraint with what in effect was the aforesaid proposal. This convinced him that God had previously revealed this to him (8). He accepted the proposition, yielding as the price a Divine [the 7 in the 17] service on a human matter [the 10 in the 17] to them,

his services on Christian Zionism (9). He agreed, and had brethren witness to the agreement, and gave the service (10). As evidence of the transaction he by his to them known and to them secret course according to the word rendered the service (11), and put it in charge of his pertinent colaborers, especially of Bro. Driscoll, his publicity man, publicly to the knowledge of these Zionists and of the witnessing brethren who cooperated in the transaction publicly before such Christians as were in similar restraint (12). Then he charged his pertinent colaborers, especially Bro. Driscoll (13), to take his services, as the evidence of the transaction, both the secret and the known features, and describe them in pertinent literature, *i.e.*, both the advertising and reporting literature, *i.e.*, write-ups of the lectures in newspapers, that the record may be long preserved (14); for God averred that Palestine would be again highly developed in homes, farms and vineyards, and that because of the Sin-offering (15).

Following his instructions to his pertinent colaborers, Bro. Russell in his Zionist lectures, which in God's sight were prayers, incense ascending to God, unfolded the thoughts contained in vs. 17-44 as his own Divinely-given thoughts (16). He extolled God as the powerful and all-efficient wise Creator of the universe (17), exercising love to many, and justly punishing through the laws of heredity parental sins in descendants, as the majestic and powerful God, the self-existent wise, powerful, just and loving One in character (18). Very wise in plan, mighty in work, fully cognizant of human ways to render to all their deserts as to faith and practice (19), who wrought types and wonders in both Egypts until the present, both among Jews and Gentiles, and has gained fame until the present (20). Further, he declared that God had delivered Israel from Egypt with types and miracles, with a powerful and helpful Agent, amid dreadful events (21), giving them the holy land guaranteed by His oath to their patriarchs as a richly endowed land (22). But after entering and

taking it in possession they disobeyed God's Word, not conducting themselves according to His Law Covenant, doing imperfectly in all God's commands, for which God brought upon them much punishment (23), both in the Jewish and Gospel Ages, through the typical and antitypical Babylonians, resulting in the two overthrows of Jerusalem and in the troubles of the Gospel Age, including those of its ends, by literal and symbolic sword, famine and pestilence, things fulfilled (24). The same Jehovah charged Bro. Russell to partake in the redemption of the holy land, in the sight of witnessing brethren, since another taking of Jerusalem would occur through the remnants of anarchists from all nations (25). In connection with his Zionistic work God gave him more insight into the subject, to the effect (26) that Jehovah was the God of the entire race and that He can do whatever He designs (27); accordingly He would give Christendom into the hands of its encroachers, invaders of warriors, revolutionists and anarchists, under Satan's instigation, who would conquer it (28). These invaders would fight against Christendom and destroy it and all its spheres of executorship, where prominently they had sacrificed in power-grasping and lording to Satan and proclaimed teachings in the interests of others than the true God, unto displeasing Him (29); for both Israels have continually wrought unmixed imperfection from early times onward, provoking His displeasure by their works, God averred (30); for both Jewry and Christendom have been a provocation and indignation to Him from the time each was developed up to the present, causing Him to remove both from before Him (31), because of their sins committed unto angering God—they and their most prominent ones, leading ones, leading clerics, public speakers in His favor and executorship (32).

They have disfavored, not favored God; despite God's timely teachings they learned not His lessons (33). They even set abominable things in His temple, in which He placed His office, character, honor and

Word, unto its defilement (34). They formed sects of power-grasping and lording service, even teaching typical and antitypical Molech worship, in torment of their own, a thing that God had never commanded, nor had it entered into His Word—this they did as abominations, to make His favored people sin (35). But God said of each Jerusalem that it should be delivered over to each Babylonian king for punishment, severally, by both kinds of swords, famines and pestilences (36). But God would gather both Israels from all conditions into which He had exiled them in His anger, indignation and ire, and bring them severally to their respective Jerusalem's and give them safety (37). And both nominal Israels will become God's people and He their God (38). God will give both Israels one will and teaching, that they may reverence God everlasting, for their and their children's good (39). He will enter into an eternal covenant with them, in order never again to forsake them, but to do them good; for God will put reverence for Him into their dispositions, lest they ever forsake Him (40). God will be joyous over them, be their Benefactor, and will settle them certainly in their land, whole-heartedly and whole-souledly (41). For God averred that like as He brought this great calamity upon them, so will He bring them His promised good (42). Fields will be bought, Bro. Russell told his Jewish audiences, in Palestine, of which it was said that it was given over to the typical and antitypical Chaldeans and was desolate of man and beast (43). For in it fields would be bought for money, deeds sealed and witnessed in all parts of Palestine, particularly in Benjamin, in the vicinity of Jerusalem, on all sides in the cities of Judah, in the mountains of Ephraim, in the cities of the Valley of Jezreel and in the south country's cities; because God would cause His captive Israelites to return to the holy land (44).

In Jer. 33 Bro. Russell's message as to Israel still continues to be given in the antitype. This special part of that Divine message was given to him while still in

the restraint that came upon him as a result of the decision in the Eagle case, saying (33: 1) that God was the Maker and Former of Israel to set it up, whose character is the self-existent wise, powerful, just and loving eternal One (2). He invited Bro. Russell to invoke Him, promising him a favorable answer, revealing to him large and powerful things hitherto not known to him (3). The true God said of offices of the sphere of executorship of Israel and of the offices of its chiefs, which were overthrown by the fortifications of the Chaldeans and Romans and their wars (4), that while Israel entered into war with them, it merely resulted in filling those symbolic houses with the dead whom God in wrath slew, on account of whose wickedness God kept back His favor from Israel (5). But God would change His procedure, by bringing them effective reinvigoration and healing, would exercise toward them overflowing prosperity and right teaching (6), would restore the exiles of the twelve tribes, and prosper them, as typed by their former good estate (7). He would cleanse them from all sins against Him, and would forgive all their unrighteousness in which they had trespassed and transgressed against Him (8). From this God would obtain a reputation of joy, appreciation and honor throughout all nations of society, who would hear of all God's benefactions to them, with the result that they, too, would be in reverence and cautiousness for all the benefits and enrichment that He will give them (9). God promised that in the holy land, which had been called desolate and without human and beastly dwellers, even in its cities, and particularly in Jerusalem's concourses, long desolated and bereft of human and beastly dwellers (10), would be heard the message of happy and joyous restitution, even the message of Christ and the Church, as the Second Adam and Eve, and the message of those who set forth Jehovah's glorious attributes of person and character, that express themselves in beneficences and Age-lasting compassions and of those that bring the Divinely-pleasing

sacrifices of the graces in the Christ as God's Temple; for God would free the land of Israel from the curse upon it, even as typed in times of old. This God solemnly promised (11). Furthermore, He promised that in desolated Palestine, without Israelitish persons and animals, and in all its cities, would there be houses where dwell true pastors, even Christ and the Church, the Ancient and Youthful Worthies and the Great Company, who would care for their symbolic sheep, those which are Christ's other sheep (12). Throughout the holy land's mountains, the cities of Jezreel's and Jordan's vale, and of the south, of Benjamin and of Judah, shall these symbolic sheep come under the ministry of these describing shepherds (13).

God averred that in the coming Millennium He would bring into fulfilment the restitution blessings that He had promised all Israel (14). In those times He would exalt the perfect son of David to be exalted into the Millennial King of kings and Lord of lords, who will set Truth and justice into operation in the holy land (15). In those days would the Millennial earth and antitypical Jerusalem, the Church as God's religious government and foundation of peace, be in perfect safety; and this would be the office that God would give her to be and to effect: righteousness for the entire restitution world (16); for in fulfilling the Davidic Covenant God declares that great David would never lack his greater Son to occupy the Israelitish throne (17). Neither would there be lacking to the antitypical priests the World's High Priest to offer evidences of God's acceptance of the sacrifice of the Christ, to cause Truth proclamations to be made and to offer the people's consecrations throughout the Millennial Age always (18). A further word came from God to Bro. Russell, in which God solemnly, in corroboration of His covenant with Noah, averred (19) that as impossible as it was for man to change the orderly procession of day and night, so impossible would it be to break the Davidic Covenant, with the

result that he would lack the Messiah to reign on his throne, and so impossible would it be for Him to break His covenant with the antitypical priests, the highest of the antitypical sacred tribe, as His servants (21); and that as impossible as it is to number the stars or the grains of sand on the sea-shore, so impossible would it be to number the multiplied Royal and Priestly Christ class's children brought into existence Millennially on earth and post-Millennially in the planets of all the solar systems throughout the universes of God (22). Again the word came from God to Bro. Russell, asking (23) whether he had not studied what unbelieving people were saying, to the effect that the two branches into which the Jews anciently were divided, though once God's elect, are eternally rejected by God. Thus they belittled God's fleshly Israel unto an eternal non-existence as a nation in their presence (24). To this God said that if His eternal covenant with day and night and with the arrangements of heaven and earth be not a fixed thing, but will be broken (25), then would He cast off fleshly Israel eternally, and would reject His Christ from being the Davidic Seed, to be rulers over the descendants of the three patriarchs. For God would deliver His exiled fleshly and spiritual Israel in His differentiated forms of mercy toward them (26). Here end God's messages by Bro. Russell on Israel.

The antitype now turns back to Christendom. It begins with the message that God gave Bro. Russell during the antitypical siege of antitypical Jerusalem and its subject churches and nations, *i.e.*, sometime between Dec. 17, 1912 and July 28, 1914 (Jer. 39: 1, 2; 52: 4, 5; see P'42, 25, top of first col.), when Satan with all forces at his command made a master assault on Christendom as the sphere of executorship of combinism (34: 1). In this message God charged that Bro. Russell tell combinism, as the chief movement of God's more favored people, as God's message that God would give its sphere of executorship to the outpourers of wrath (Satan in reality) for its destruction (2). This

message is contained in the April 1913 B.S.M., entitled, The Battle of Armageddon, and in the Jan. 1914 B.S.M., entitled, The End of the World in 1914 Not the View of Pastor Russell or of the I.B.S.A.; and thus it comes well within the time of the antitypical siege. It declared that combinism would not escape Satan's destructive power, but would be captured and given up to his power, resulting in his dupes' seeing and communing with him in his representatives, and going into his confusion (3). He called its attention to the Word, in which God declared that it would not pass out of existence in controversy (4), but in comparative prosperity, and would be elaborately mourned, like the other movements of God's more favored people, heartfelt grief being experienced over its demise—this was God's pronouncement over the case (5). These were the teachings of our Pastor as to combinism, the movement of God's more favored people then acting in its sphere of executorship (6), at the period when Satan's forces, Labor, battled against the sphere of executorship and against all the Protestant denominations, only those which were firm (Lachish, *stubborn*) and evangelistic (Azekah, *tillage*) still standing (7).

The following is the message of God that came to Bro. Russell after combinism had agreed with all the consecrated who as crown-losers were in the sphere of executorship, to free (8) their New Creatures, unknowingly in Azazel's hands, from his bondage, by ridding themselves of their Great Company uncleanness completely (Epiphany Studies In The Scriptures, XI, 370-371 [Ex. 21: 1-6] ), and by no more seeking selfish and worldly indulgence at the expense of their New Creatures (9). When the chief leaders and the common people ("laity" brethren) who had entered into this agreement learned that such freedom should be made as to great and small and that selfish and worldly advantage of new creatures should not be taken, they performed the cleansing work necessary for such freedom from Azazel's bondage (10); but later

they entered again into selfishness and worldliness, which brought them again into bondage (11).

Therefore God's message emphatically came to Bro. Russell, saying (12) that He had made an agreement with His Gospel-Age people when they came out of the slavery of sin, error, selfishness and worldliness in this present evil world, to the effect (13) that when the humanity of crown-losers had ended its Azazelian bondage by the new creatures cleansing themselves from that bondage, Azazel and their humanity should let them have their liberty thus acquired; but predecessors of combinism's subjects through their flesh and Azazel's temptations in many cases failed to carry out this agreement, by not hearing and heeding it (14). Then the Lord by Bro. Russell commended the course of these crown-losers in agreeing to rid themselves of the sin, error, selfishness and worldliness that brought them into Azazel's and their flesh's bondage, an agreement that they had publicly made before God's nominal church; especially was this done in testimony meetings, in Lenten services and in the week of prayer (15). But alas! they soon turned back to the service of sin, error, selfishness and worldliness, and thus enslaved their New Creatures to the flesh, and especially to Azazel (16). Therefore, through Bro. Russell the Lord proclaimed that, since they did not persevere in keeping their New Creatures free from the dominion of evil, but again brought them under bondage of the flesh, and especially of Azazel, He would give to them the freedom of controversy, lack of spiritual nourishment and sifting delusions, and would scatter them hither and thither, away from the sphere of executorship of God's more favored people, and from the sphere of their measure of Truth and its Spirit (17). And as to those who transgressed this agreement, not fulfilling it, which they publicly made as to matters pertaining to the Lord on the basis of a fully made consecration (18), even the main leaders of God's more favored people, the leaders of their sphere of

executorship, their specially devoted ones, the main clerical leaders and the common run ("laity") of church members, all of whom had entered this solemn agreement (19), God was determined to give them into the power of their enemies, Satan and his supporters, even into the power of those who had designs on their New Creatures; and their memories would be for mental food for unclean religious prayers and for rapacious governments (20); even to such would God surrender combinism as the chief movement of God's more favored people and its leaders, which meant a delivery to Azazel's underlings, who for a little while had given them a rest from besiegement (21); but this cessation, which would have been perpetual, had they kept their agreement, was only temporary; for with their return they would fight against the sphere of executorship, capture it and destroy it; and God would desolate all nominal churches, making them no more inhabited (22).

In Jer. 35 Bro. Russell's presentation of certain truths to Jews for their acceptance or their rejection of them, with their resultant blessing, are set forth. By His providences God charged Bro. Russell between 1893 and 1904, while the unionistic movement was the main one of God's more favored people, one of the movements growing out of the evangelistic movement, saying (35: 1) that he should mentally journey to the sphere of the Jews, both by his writings, *e.g.*, in C, and by speech, and mentally bring them to the sphere of the Church in its missionary office and offer them certain Christian doctrines for them to accept (2). This he undertook to do as to the orthodox Jews (*Jaazaniah, listener of the Lord; Habaziniah, lily of Jehovah*), their various branches and their offshoots, in fact entire orthodox, conservative and reformed Jewry (*Rechabites, riders, drivers*; 3). He mentally conducted them to the sphere of the Church, into the office work of colporteur and volunteer activity (*Hanan, gracious; Igdaiah, he magnifies*

*Jehovah*), which was a neighbor of the office work of the leaders of combinism, which presided over the work of evangelists (Maaseiah, *work of Jehovah*; Shallum, *recompensed*), the tenders of those who led people into justification (4). Bro. Russell presented these Jews with the doctrines of man's fall, Christ's ransom, Messiah's kingdom and restitution, in Vol. III and Old Theology Tracts, inviting them to partake of these truths (5). But they said that they would not accept such teachings, because the Talmudists (Jonadab, *Jehovah is noble*), the main class of the Jewish Gospel-Age teachers, taught them and their descendants not ever to accept the doctrinal products of the sphere of Christian teaching and practice (6). Moreover, they had prohibited them from erecting spheres of religious work, from doing proselyting work, from developing the sources of religious teachings in such sphere of teaching and practice and from having any there, and to be merely sojourners there, in order that they might long prosper among Christians, where they were foreigners (7). Accordingly, they and their helpers, movements and powers have obeyed the teachings of the Talmudists, their religious leaders, in all their charges—never to accept Christian teachings (8), but to act as sojourners in Christendom (9); and they have obeyed and practiced what the Talmudists taught (10).

But since trouble was brewing threatening great evils from what struck them as of Satanic origin, they decided that it would be safer for them to sojourn within the sphere of the executorship of the more favored Christians, since they were afraid of the encroachers and radicals in Christendom. Hence they came in thought to that sphere (11). Thereupon the Lord caused Bro. Russell to see that he should tell (12) the more favored people of God and those of the sphere of executorship that they should learn to obey the Lord's teachings (13). He called their attention to the fact that the teachings of the Talmudists given to their disciples, not to accept Christian teachings, were

fulfilled; for by the Jews throughout the Age to its end they accept no such teachings, but obey the Talmudists' teachings; yet despite God's teaching His more favored people betimes, they did not hearken to Him (14). Additionally, God had sent to them His servants, Bro. Russell and the pilgrims, betimes, exhorting them each to return from his wrong ways and to reform his conduct, not going after the idols of sin, error, selfishness and worldliness, promising that, if they so did, they would continue long in their sphere of teaching and practice, given by Him to their predecessors; but they were not favorable, nor did they obey (15). Since the Jews had obeyed the Talmudists, their teachers, as they charged, but God's more favored people had not heeded Him (16), God, even their God, said that He would punish His more favored people and the adherents of their executorship with all the evils which He had threatened against them, since He had charged them; and they had not obeyed His charge, and He had called to them; and they had made no favorable response (17). Then Bro. Russell told the believing Jews by the Word of the Christians' God that since they had been obedient to the Talmudists' charge, had kept their ordinances and had done according to all their injunctions (18), God, the very God of the Christians, solemnly declared that the Talmudists would not lack having disciples in matters pertaining to God.

The fourth year of the unionistic movement, which sprang out of the evangelistic movement and which began April 1893, was April 1896—April 1897. It was in this year that at God's direction Bro. Russell (36: 1) was preparing the part of Vol. IV that treated of God's teachings on what was coming against God's less and more favored people, in fact upon all classes, even the things that God told him from the period of the most flourishing days of the evangelistic movement to 1896-1897 (2), God doing this to give them an opportunity through hearing of these evils of God's purpose toward them to return to the Lord from their

evil course, in order that God might forgive them their wrongs and trespasses (3). Bro. Russell called upon his colaborers to proclaim, as pilgrims, colporteurs, volunteers and conversationalists, the Lord's teachings which they would get, especially from Vol. IV, also from other volumes of the Studies, kindred articles in the Tower and tracts, as the Lord had revealed them to him (4). He told these that he was under such restraint as prevented his appearance in the midst of the nominal church (5). Hence he charged them to expound the things set forth in Vol. IV, *etc.*, which they had learned from his teaching, even the pertinent truth, in the audience of all in the nominal church, during especially solemn and self-sacrificing times, and also to expound them to all who belonged to the various denominations (6). This might move them earnestly to pray to the Lord and to return from their evil course, since great is God's displeasure and indignation that He has expressed against these people (7).

The pilgrims, colporteurs, volunteers and conversationalists, from Vol. IV, *etc.*, as their textbooks, did as Bro. Russell as God's mouthpiece had charged, expounding from their contents the pertinent teachings of the Lord among God's nominal people (8). In Dec. 1897 special self-denial was preached by Bro. Moody and his colaborers, in seeking to arouse the church members to fulfill their consecration vows. This preaching was not to the unconverted, but to church members, to whom Bro. Moody, *etc.*, had been devoting themselves since 1893. It came to a climax in Dec. 1897, aimed particularly at all adherents, at the executorship of God's more favored people and at all of all denominations who supported this executorship (9). The Truth colaborers expounded the pertinent teachings from Vol. IV, *etc.*, in the office of the unclean scholars (Gemariah, *teacher of Jehovah*; Shaphan, *rabbit*), taking the position of justification as their post of vantage in connection with unionism as a new way of entering the nominal church, whence they spoke to the people

(10). When the clergy (Michaiah, *Who is like Jehovah*), the disciples of the unclean scholars, had heard the entire message of God on the subject, The Day of Vengeance (11), they betook themselves to the sphere of the unionistic movement into the offree of the scholars; and they saw that all the movement's leaders were there at their work, even the scholarly representatives of the five chief Protestant denominations: Methodist, Baptist, Lutheran, Presbyterian and Episcopalian—all leaders in the unionistic movement (12). Then the clergy told them all the teachings that they had heard when Bro. Russell's colaborers declared these things to unionism's adherents (13). Then these leading scholars sent as messengers certain evil supporters, praised as of God's gift, vindictive in evil hearts (*Jehudi, praised; Nethaniah, Jehovah's gift; Shelemiah, Jehovah's recompense; Cushi, black*), to the aforesaid colaborers, asking them to bring Vol. IV, *etc.*, and their message, explained before the adherents of the unionistic movement, and mentally accompany them. These complied (14). The chief members of the unionistic movement requested them to expound the message to them, which they did (15). On hearing of it, they all became afraid, declaring to these colaborers that they would report it to the movement (16).

They asked these to tell how they came to expound all these things of Bro. Russell's teachings (17). They answered that he taught them these by word of mouth and by writings, and they thus learned to expound them (18). They then warned them to seek with Bro. Russell concealment in entire secrecy (19). Then they, leaving Vol. IV, *etc.*, in the charge of Methodist scholarly leaders, rehearsed the matter to the unionistic movement (20). Thereupon that movement sent the same set of supporters who brought the aforesaid colaborers to the leading scholarly leaders to bring Vol. IV, *etc.* They took them out of the charge of the Methodist scholarly leaders and reported on its contents to the movement and to its main leaders who stood

by in support of the movement (21). The movement was seeking protection from sharp trials, and was in a measure succeeding therein (22). But when the supporters had expounded a little of the writings, the movement rejected their message by its theory of things and destroyed the literature containing it in its sphere of work by its means of overcoming its sharp trials (23). But this sacrilegious act did not stir up fear or repentance in either the movement or in its helpers who had listened to Vol. IV's, *etc's.*, message (24), despite the protesting entreaties of the Lutheran, Baptist and Presbyterian scholars made to the movement not to destroy the literature with that message.

But it disregarded their just pleas (25). Furthermore, the movement charged the civil rulers (*Jerahmeel, God is merciful; Hammeech, the king*), the aristocrats (*Seraiah, prince of Jehovah, Azriel, help of God*) and the clergy (*Sheleemiah, recompense of Jehovah, Abdeel, servant of God*) to use their several powers to restrain the collaborators and Bro. Russell, whom God protected against their efforts (26). Thereafter God charged Bro. Russell (27) to send forth reprints of Vol. IV, *etc.*, sacrilegiously destroyed by the movement, with additions, and still later with the addition of the Armageddon chapter, added as an introduction to Vol. IV (28). God charged Bro. Russell by His Spirit, Word and providences to tell the unionistic movement as the chief one among God's more favored people, that as it had destroyed copies of Vol. IV, *etc.*, on the plea that they had stated that Satan by his supporters would surely come and destroy its teachings and practices and make it destitute of churches and governments (29), therefore he as God's messenger was to tell it that it would have no successor movement of its own origination to be any fair length of time that of God's more favored people; and that it as a carcass would be cast out without respect, exposed to alternating shame continually (30), God saying that He would punish it and its originated movements and supporters for their

sins, affirming that He would bring upon them and the supporters of the executorship of God's people and upon their entire favorers all the calamities that He had forecast; but even this did not move them to give heed (31). Then Bro. Russell fulfilled God's charge on reissuing and enlarging Vol. IV, *etc.*, destroyed by the movement, with elaborations in Towers and tracts, putting them into the charge of the pilgrims, colporteurs and volunteers to expound and spread (32).

The time setting of the beginning of Jer. 37 was after Dec. 15, 1912 and before Jan. 29, 1913, when the Eagle case was most unjustly decided against Bro. Russell (v. 4), after the siege was raised temporarily by the threat of Satan's worldly powers against his religious powers (v. 5). It was Satan as propagandizer of error mixed with truth who caused combinism to displace the Student Volunteer Movement, the product of the unionism movement, as the main movement of God's more favored people (37: 1). But neither combinism nor its supporters, nor the common run of the nominal people gave heed to God's messages given through Bro. Russell (2). Combinism sent political (Jehucal, *mighty is Jehovah*; Shelemiah, *recompense of Jehovah*) and the main ecclesiastical leaders (Zephaniah, *secret of Jehovah*; Maaseiah, *work of Jehovah*) to Bro. Russell as teacher of the nations, asking him to pray to God for antitypical Israel (3). It was at a time when he had freedom of movement, since he had not yet been put under the restraint coming from the Eagle case decision (4). It was also at the time that Satan's secular supporters showed opposition to his supporters religiously, which act of the former moved the latter to leave off the siege of the sphere of executorship of God's more favored people (5). At this juncture came God's verbal answer to Bro. Russell's prayer, to the effect (6) that His solemn response as the God of antitypical Israel was that he should say to combinism, which sent him to God to inquire for Divine information, that Satan's secular supporters that advanced

to help it would retreat to the sphere of secular things as their proper sphere (7), and that Satan's religious encroachers would return to the siege to fight against its sphere of executorship, take and destroy it (8). The Lord cautioned it and its supporters not to delude themselves with the assertion that Satan's religious supporters had departed for good; for such a thing would not be the case (9). Even if they would largely refute them all in their views, and in their sphere there were only partially refuted controversialists left, these all would re-arise to the controversy in their office and destroy the sphere of executorship of God's people (10).

When the attacks of Satan's confused religious supporters ceased to be aimed at this sphere of executorship, for fear of his secular supporters (11), Bro. Russell sought to leave that sphere to give attention to other religious matters in his own sphere of activity away from the affairs of God's nominal people (12). When he was amid such new activities, that group of the clergy that made it their business to restrain anyone whose activity they opposed (*Irijah, fear of Jehovah; Shelemiah, recompense of Jehovah; Hananiah, grace of Jehovah*) falsely accused Bro. Russell, in his official capacity as a prophet to the nations, of deserting to the encroachers as Satan's religionists, an accusation that seemed to them true, because of his many rebukes of and prophecies against them. This episode occurred in connection with the Eagle case (13). He denied the charge as false; but they heeded not his denial and delivered him to the leaders of combinism, who were oppositionally active throughout this trial, and (14) who were very angry with him; and by their influence in the case they secured his loss of it and its consequent restraint, by slanderous writers, secular and religious (*Jonathan, gift of Jehovah*). After he had entered into the restraint of slanders in its many false phases, and had been there a long time (16), combinism, as the chief movement among God's more favored people, interviewed him secretly, in its sphere of executorship,

as to whether the Lord had revealed anything on the present situation. To this he replied affirmatively, to the effect that God had said that combinism would come into Labor's, Satan's, control in grosser error (17). Additionally, Bro. Russell asked combinism wherein he had offended against it, or its supporters, or its adherents, that these had put him into such slanderous restraint (18). He also asked in what standing its preachers were who had taught for it that Satan in Labor would not come religiously against it and its sphere of teaching and practice (19). Since it was apparent that he was innocent of the charges, he petitioned that he be not caused to suffer such restraints at the hands of the religious and secular writers, lest his reputation be entirely destroyed (20). Both the political and ecclesiastical parts of combinism charged that the slanders be lessened and that the inimical writers cease their slanders; moreover it charged that he be given refreshment as much and as long as possible, in the sphere of its executorship, which made his restraint more bearable (21).

Then the theological professors (Shephatiah, *Judgment of Jehovah*; Mattan, *Gift*), the chiefs of the flocks as hair-splitters (Gedaliah, *he magnifies Jehovah*; Pashur, *splitter*), the judiciary (Jucal, *mighty is Jehovah*; Shelemiah) and the hair-splitting clergy (Pashur, *splitter*; Malchiah, *messenger of Jehovah*) heard Bro. Russell's teachings spoken to combinism's adherents, to the effect (38: 1) that God declared that whoever would continue to defend its sphere of executorship would lose his standing by controversy, by lack of mental nourishment and by sifting delusions; but that whoever would desert to Satan in Labor in his time-of-trouble delusions would escape such a fate, gaining his pertinent existence (2); since the Lord had said that the sphere of combinism's executorship would be given over to Labor's, Satan's, control in his warriors, who would capture it (3). Such an unpopular forecast angered combinism's leaders, who pleaded with it to

cut Bro. Russell off from all ministry, since, they charged, he was discouraging the defenders of its sphere of executorship and all its adherents, by declaring such teachings, since evidently, they charged, he was seeking, not the prosperity, but the injury of its adherents (4). Combinism, as the chief movement of God's more favored people, surrendered him to their power, since, it claimed, it could do nothing against its chief leaders (5). These put him into the foulest condition of slander that certain executives of the clergy could invent (Malchiah, [alleged] messenger of Jehovah; Hammelech, *the king*), in public restraint, and by their strongest arguments they lowered him into the pit of slander, where there was no refreshment, but unmitigated slander, resulting in his sinking deeper and deeper into the filth of misrepresentation (6).

Certain unjustified servants of combinism, especially newspaper men (Ebed-melech, *servant of the king*; Ethiopian, *black*) thoroughly devoted to it, serving in its sphere of executorship, learned of these foul slanders—combinism occupying itself with Truth people's servants (7), these unjustified servants of combinism betook themselves mentally out of their sphere of service and spoke to combinism, to the effect (8), and in very respectful ways, that his persecutors had done wickedly in every detail of their dealings with Bro. Russell as prophet to the nations, most falsely slandering him, leaving him to be cut off without any refreshment or mitigation in that condition, since there was no more refreshment in its sphere of executorship (9). Combinism then charged these unjustified supporters, especially newspaper men, to take as many and as complete a number of helpers as needed to defend by facts Bro. Russell's reputation as good, before his reputation would be irreparably ruined (10). These unjustified, *i.e.*, worldly, supporters of combinism, taking such helpers with them, went to the sphere of combinism's executorship among its stores of records and took out of them cast-off and musty arguments,

and gave them to Bro. Russell in his condition of slander (11), and told him to use them for his protection in a subordinate position to the factual arguments that they would use to vindicate him from these slanders. This he did (12). For examples of such defenses of him please see B.S.M., Vol. 5, No. 9, pages 2, 3. Then they began a newspaper defense of him that vindicated him and thus rescued him from his slanderous condition; yet he continued in restraint (13).

Then combinism, as chief movement, mentally had Bro. Russell brought to the witnessing subjects of the Truth people, and stated that it desired his candid and open expression thereupon (14). Distrustful and accusatory, he asked if he should declare it to it, would it not certainly have him cut off from his office, and if he should advise it, would it heed him (15). Combinism, as the chief movement, most solemnly and secretly assured him to the effect that by the life of Jehovah, who gave all existence, it would not have him cut off from his office, nor would it deliver him to the power of those who sought so to cut him off (16). Thereupon he assured it by the Word of Jehovah, the Christians' God, that if it would surrender to the new purposes of Satan in his leaders, *i.e.*, surrender to the demands of Labor, then it would continue to exist and its sphere of executorship (17). But if it would not submit to Labor's demands, which were really a new set of demands of Satan, the sphere of its executorship would be given over to encroaching Labor, which would destroy it and capture combinism (18). Combinism declared to him that it feared its subjects that had already espoused Labor's cause, really Satan's changed tactics, dreading their surrendering it and mocking it in Labor's control (19). He sought to dissuade it from such fears as unfounded, pleading with it to heed his counsel as God's pertinent Word, which would result in its prospering and its continuing to exist (20), but warning that, if it disobeyed, the Lord's Word on the subject was as follows (21): The churches that were left

in its sphere of executorship as the chief movement of God's more favored people would be captives of Labor, really Satan changed in form; and they would say that it was incited to its course by its friends, who overcame its judgment and led its course into disaster and then forsook it (22). Thus would they surrender its helpful churches and its movements and powers to encroaching Labor, and it would not escape from their control, but would be captured by Satan's power, making it responsible for the destruction of its sphere of executorship (23). Combinism told him to tell no one of his message, and he would be spared (24); but if combinism's leaders would learn of their interview, and ask him to tell them without hiding it on what they had talked, even if they promised him safety from cutting off from his ministry (25), he should say that he had made petition before it not to be caused to be returned to the sphere of slanderous writers, to be there cut off from his ministry (26). True enough, combinism's leaders demanded this of him, and he answered as combinism had advised (27). Thus he continued in public restraint until the outbreak of World War, Phase I, whereby Satan struck a death-blow to Christendom as the sphere of executorship of God's people; and was in that sphere until it was captured by Satan (28).

Sometime between about Dec. 8, 1912, and Jan. 6, 1913, Satan as respects the nations enkindled strife between the two rival alliances of Europe, over the question of Herzegovina and Bosnia, seized by Austria, the actual date being Dec. 17, 6 P.M., to 18, 6 P.M.; see P '42, 25, top of first col. (Jer. 52: 3, 4), which events became an actual beginning of the siege of the sphere of combinism's executorship (39: 1). And by 6 P.M., June 30, to 6 P.M., July 1, 1914, the Triple Alliance at a meeting of the German and Austrian general staffs decided on war at Vienna, which broke the powers of combinism's sphere of executorship (2). It should be here remarked that the difference of the viewpoints of Jer. 39 and 52, which treat of the same

general lines of thought, is the following: In Jer. 39 the effect upon combinism is that which the civil powers brought upon it, and in Jer. 52 the effect upon it is that which both the civil and ecclesiastical powers brought upon it. And the three powers of each of the two rival European Alliances took their positions publicly at the main entrance to the sphere of its executorship: three nations of the Central European powers: Germany (Nergal-, *Mars*; sharezer, *prince of the treasury*), as the chief supply of armaments, Austria, (Samgar, *mighty overthrower*, nebo, *Mercury*) and Italy (Sar-, *prince*; sechim, *eunuchs*) and three nations of the Triple Entente: Russia (Rab-, *great*, saris, *eunuch*), France (Nergal-, *Mars*; sharezer, *prince of the treasury*), as the chief supply of armaments, and Britain (Rab-, *great*, mag, *magi*), and with them their several satellite allies (3). When the chief movement, combinism, and its warriors perceived these, they retreated from the field of conflict and left the sphere of executorship at night, *i.e.*, after 6 P.M., the beginning of the 10th of the fourth month, through the fertile projects of combinism, by an exit between the civil and ecclesiastical powers, taking the easiest way of escape (4). The encroacher warriors pursued them by their tactics in diplomacy, leading on to the outbreak of World War, Phase 1, and overtook combinism in the easy ways of Christendom. Thereafter they took it to the war activities, *i.e.*, actually to Satan in confusion, to very fertile (Riblah, *fertility*) and strong (Hamath, *fortress*) conditions for Satan, wherein Satan decided combinism's fate (5), cutting off from service its subordinate movements in its presence, as well as cutting off from office functions the chief leaders of God's more favored people (6), blinding it to the real conditions and securely holding it in its power, in order to bring it into Satan's newly formed confusion (7). Satan's servants destroyed its sphere of executorship, all its other spheres and powers of executorship (8).

Satan's chief spiritual warriors (Nebuzar-adan, *Mercury the chief ruler*) deceived the captive nominal Christians unto confusion, even those who remained in the sphere of executorship of God's more favored people, and those who had given it up before it fell, accepting Satan's new condition, and all those who remained outside of the sphere of its executorship (9). However, these left uncaptured the Lord's Truth people, who had nothing of the nominal church's theories and practices in their own sphere of the Truth and its Spirit, and allowed them to have spheres of cultivation of the graces, while they led away the captive nominal people of God (10). Satan, by God's hindering and overruling providences, was compelled to charge his chief servants as to Bro. Russell, to the effect (11) that they see to it that he was allowed to prosper in harmlessness and that they let him do as he willed (12). Therefore these, charged by circumstances of their needs, and the Central powers, and Russia, France and Britain and all their satellites by fulfilling his forecasts that the trouble would begin in 1914 (13), liberated him from his restraint and let him come into the care of those of a changed and friendly public, which was made so by the fact that it recognized that he had truly forecast the trouble as coming in 1914 (*Gedaliah, Jehovah is great*), made so by his unjustified supporters (*Ahikam, my brother stands*; *Shaphan, rabbit*), to rehabilitate him, and thus he was at home among the public (14). But while he was yet suffering restraint God made it clear to him (15) that he should tell certain of his unjustified helpers, *e.g.*, editors, certain statesmen, lawyers, *etc.*, that the true God of His people was going to bring upon the sphere of executorship of His more favored people what He had forecast of evil, and not good, assuring them that in due time they would be fulfilled in their sight (16); but pledging them deliverance at that time and their immunity from capture by those whom they feared (17), emphasizing the fact that He would certainly deliver them, that they

would not be overcome in controversy, but would have their public lives as their booty, because they had shown a measure of faith in God in protecting His mouthpiece, Jehovah solemnly averred (18).

Rejoice, rejoice, believers!  
And let your lights appear;  
The evening has advanced,  
The darker night is here.  
The Bridegroom has arisen,  
And now hath He drawn nigh;  
Up! pray, and watch, and wrestle,  
At midnight came the cry.  
See how your lamps are burning;  
Replenish them with oil;  
Look now for your salvation,  
The end of sin and toil.  
The watchers on the mountain  
Proclaim the Bridegroom's here;  
You've met Him, He advances,  
With hallelujahs clear.  
Oh! wise and holy virgins  
Now raise your voices higher,  
Till in your jubilations  
Ye meet the angel-choir.  
The marriage-feast is waiting;  
The gates wide open stand,  
Up, up, ye heirs of glory,  
The Bridegroom's holy band.  
Our hope and expectation,  
Jesus doth now appear;  
Arise, Thou Sun so looked for,  
O'er this benighted sphere!  
With hearts and hands uplifted,  
We plead, O Lord, to see,  
The time of our redemption,  
And being then with Thee!

## CHAPTER IX

### JEREMIAH—TYPE AND ANTITYPE (Concluded)

TREACHEROUS CLERICALISM. MESSAGES TO CROWN-LOSERS.  
FORECASTS ON THE OVERTHROW OF SATAN'S EMPIRE IN ITS  
VARIOUS PARTS.

IN CHAPTERS 40-44 the Lord describes various of Bro. Russell's experiences as the Lord's prophet to the nations following the outbreak of World War Phase I, and after Labor as Satan's then chief agent in its religious aspects (*Nebuzar-adan, Mercury chief warrior*, 40: 1) had freed him, now exalted, from his abasement (*Ramah, height*), from restraints on his service (chains . . . hand, 1, 4), in which it had found him among the captive nominal people of God (among . . . captive . . . Judah), then being led captive into confusion (captive unto Babylon). Labor having been apprized, through Bro. Russell's writings in sermons, among other papers, appearing in the Labor Tribune, tracts and books, of his forecasts as to the time of trouble, by word and act showed to him that it viewed the trouble upon their sphere of executorship as having come as God had through him announced it (said, The Lord . . . pronounced this evil upon this place, 2). It averred, repeating the same thought, by word and act that God had caused it (brought it, 3) according to His word pronounced through Pastor Russell (as he hath said), because God's nominal people in rank and file had transgressed and not obeyed God (sinned . . . not obeyed); hence, it averred, the trouble came (therefore . . . come upon you). It by word and act freed him from the restraint upon his service (loose . . . chains . . . hands, 4) and gave him the liberty of going into captivity with God's nominal people in confusion (seem good . . . into Babylon), in which case it would care for him, or not so to do (seem ill . . . forbear), but to

remain in the sphere of the Truth and its Spirit and do there as he pleased (good and convenient . . . thither go). Before he put his decision into effect (not yet gone back, 5), it encouraged him to associate himself with the non-Truth party which had become favorable to features of the Truth and its Spirit (Go back also to Gedaliah), and which Satan was forced by circumstances to make take a leading roll toward features of the Truth and its Spirit (whom the king . . . governor . . . Judah), and to associate himself with the people in harmony with that party (dwell . . . people). It also gave him liberty to do anything else that he preferred (or . . . convenient). It privileged him to have whatever was needed for his work (victuals; literally, for the way) and as a reward increased favor on all hands (reward) and let him do as he pleased (let him go).

Bro. Russell associated himself with the aforesaid non-Truth party (unto Gedaliah, 6), which was carefully watching matters (Mizpah, *watchtower*), and associated with such as were sympathetic with it and in harmony with him (among the people . . . land). When the leading warrior groups among Truth people and their adherents (captains of the forces . . . fields . . . men, 7) and certain clericalists (Ishmael) learned that Satan by Labor (heard . . . Babylon) was forced to give power to the above-mentioned non-Truth party sympathetic with features of the Truth and its Spirit (Gedaliah . . . governor in the land), leaving in its care all sorts of Truth people who were not made captives in confusion (captive to Babylon): the strong (men), the weak (women), the immature (children) and the spiritually destitute (poor), they approached (came, 8) this party in watchfulness (Gedaliah to Mizpah), first of all nominal-church clericalists (Ishmael, *God hears*; Nethaniah, *gift of Jehovah*). At that time, known to God, but not yet manifested, there began to come to the fore through their uncleanness the prominent leaders of the five groups of crown-losers in America. So marked was their uncleanness that Bro. Russell between Oct.,

1914, and June, 1915, said to the Bethel family: "If 10% of you gain the kingdom, I will be surprised." These groups later became manifest as (1) Societyites and (2) Standfasts bereft of Truth and its Spirit (Johanan [*Jehovah is gracious*] and Jonathan [*Jehovah gives*] the sons of Kareah [*baldness*]), (3) the Dawnists (Seraiah, *prince of Jehovah*; Tanhumeth, *comfort*), (4) the Kohathites (sons of Ephai, *fainting*; Netophathite, *dropping*), and (5) the P.B.I. (Jezaniah, *Jehovah hears*; a Maachathite, *depressed*, in allusion to their being one of the groups displaced from the chief prominence as the first born of the Levites). The pro-Truth group sympathetic with features of the Truth and its Spirit solemnly assured these six groups (Gedaliah . . . sware, 9) that they could undismayed be subservient to the encroachers (serve the Chaldeans). They encouraged these six groups to continue in as much of the sphere of the Truth and its Spirit as they had (dwell in the land) and cooperate with Labor, really Satan, in the changed order of affairs (serve the king of Babylon), promising them prosperity (well with you).

This group assured these six groups that it would be very watchful while subservient to the encroachers (dwell at Mizpah . . . Chaldeans, 10) who would be active among them (come to us). It encouraged them to gain simpler truths (wine), graces growing amid toward experiences (summer fruits) and the Spirit of understanding (oil), putting them in their minds, hearts and wills (vessels), and to be active in their particular developing groups (cities . . . taken). Crown-losers, the Lot class (Jews, 11), that were in autocratic Romanism (Moab), in clericalistic Protestantism (Ammonites), in the symbolic field (Edom) and in all sects (all the countries), learning that Labor, really Satan (king of Babylon), had permitted real Truth people to have Truth privileges (remnant of Judah) in the charge of the non-Truth party that was sympathetic with features of the Truth and its Spirit (Gedaliah), even all these as antitypical Lot came in among Truth people, especially

between Oct., 1914, and Nov., 1916 (Jews . . . came . . . Judah, 12), to that group, all of them watching carefully the signs of the times (Gedaliah unto Mizpah), and gained much of the simpler truths (wine) and the graces developed amid favorable conditions (summer fruits). Those who were developing into the Societyite group of leaders among Societyite Levites as losers of more and more of the Truth and its Spirit (Johanan . . . Kareah, 13) and all the other leaders of the other four developing Levite groups who were fighting in Truth campaigns (captains . . . fields) watchfully (Mizpah) approached the watchful group of non-Truth people who sympathized with features of the Truth and its Spirit (came to Gedaliah), declaring positively (said, 14) to these that the clericalist leaders (Baalis [*lordly*], king of the Ammonites) had charged their clericalist confederates (Ishmael) to refute them in their pro Truth stand (slay thee). But these refused to believe the leaders in the five developing Levite groups on this subject (believed them not). Thereupon the leaders (Johanan, 15) of the developing Societyite Levite group privately (secretly) asked these earnestly (I pray thee) to permit them to refute these clericalistic confederates (slay Ishmael) in a way that would not become public (no man shall know it), reasoning with them that there was no reason to allow such to refute them (wherefore should he slay thee) unto the dispersion of the supporting Truth people (Jews . . . scattered) and the perishing of the faithful (remnant in Judah perish). They charged the leaders of the developing Societyite Levites (Gedaliah . . . said unto Johanan, 16) not to do it (not do this thing), adding that they were misrepresenting these clericalistic confederates (speakest falsely of Ishmael).

The clericalistic confederates who were close to the last favored movement of God's people (Ishmael . . . son of Elishama [*my God hears*] . . . royal . . . king, 41: 1), on Sept. 21, 1914, the beginning of the seventh lunar month, supported by partisans in each of the ten

Protestant denominations (ten men with him), took an oppositional but hypocritical stand toward the watchful non-Truth people sympathetic with features of the Truth and its Spirit (Gedaliah . . . Mizpah). They hypocritically accepted their sharing with them their features of the Truth (eat bread). Thereupon these clericalistic confederates and their supporters in the ten denominations (Ishmael . . . ten men, 2) made a fatal attack with their theories on their hosts (smote Gedaliah with the sword), completely refuting them in their weak hold on the Truth (slew him), whom Satan by Labor had given executorship as to the Truth and its Spirit (king . . . governor over the land). Not only did they refute these, but all the newcomers of the watching Lot class that supported them (Jews with him . . . Mizpah, 3) and the encroaching warriors (Chaldeans . . . there . . . war). This refutation work was so secretly done that even on the next day none knew of it (second day . . . no man knew it, 4); for on that second day there came from the Federation of Churches (Shechem, *shoulder*, 5), Romanism (Shiloh [*peace*, in allusion to Romanist unity]) and the civil power (Samaria, *guard*) justified ones (fourscore [10 X 8, *i.e.*, reckonedly perfect ones in the eighth 1,000-year day; for faith justification reckons one as living beyond the Millennium, in the eighth 1,000-year day], in deep mourning over the evils that World War Phase I had wrought in the sphere of the Truth and its Spirit, illy affecting their views, graces and persons [beards . . . clothes . . . cut themselves]). These were contemplating consecration (offerings) and the yielding up of their choice human powers (incense) among God's people (house of the Lord). The clericalistic confederates came from the condition of watchfulness (Ishmael . . . Mizpah, 6) to greet them (meet them), pretending that they also were deeply grieved by the same calamities (weeping . . . went). At their greeting of those justified ones (met them) they invited them to fellowship with

the non-Truth party that sympathized with features of the Truth (Come to Gedaliah).

Coming into the condition of watchfulness (came . . . city, 7), the clericalistic confederates refuted them in their weak hold on the Truth (Ishmael . . . slew them), putting them into the condition of slander (into the pit), even they and their supporters so did (he . . . with him). But certain ones from each of the ten Protestant denominations (ten . . . them, 8) pleaded for mercy (Slay us not), alleging that they held to the doctrine and practice of the nominal church (treasure in the field), richer (wheat) and poorer (barley) Truth with the Spirit of understanding (oil) and joyous hopes (honey). This moved the clericalistic confederates to spare (forbear) and not refute them (slew them not). The slanders into which they put the refuted ones (pit . . . dead bodies, 9), refuted because of their sympathy with antitypical Gedaliah (slain . . . Gedaliah), were those with which the Unitarian movement (Asa, *physician*) in fear charged the Calvinistic movement (Baasha, *bravery*)—blasphemies against God, Christ and the Spirit. The clericalistic confederates made these slanders replete with the refuted ones (Ishmael . . . filled . . . slain). Thereupon they made all of those who had fellowshipped with antitypical Gedaliah in watchfulness captives, by convincing them of the truth of their errors (Ishmael . . . captive . . . people . . . Mizpah, 10), even the powers of combinism (king's daughters) and the other watchful ones (people . . . Mizpah), given by Labor to antitypical Gedaliah (Nebuzar-adan . . . committed . . . Ahikam). These the clericalistic confederates made captives (captive) and started to lead them over to Protestant clericalism (departed . . . Ammonites). But when the leaders of the developing Societyite Levites (Johanan, 11) and the leaders of the other four sets (captains) of armed developing Levites associated with the former and all their supporters heard of the wrongs that the clericalistic confederates had committed (heard . . . evil . . . done), they gathered all their

supporters into a campaign, in their temporary part in smiting Jordan, against the clericalistic confederates (fight with Ishmael, 12) and came upon them among the many peoples (great waters) in the nominal church as the nominal kingdom of God (Gibeon, *hill*). When the clericalistic confederates' captives recognized (saw Johanan . . . all . . . forces . . . him, 13) the purposes of these, they rejoiced (were glad).

These captives of the clericalistic confederates (people . . . captive from Mizpah, 14) turned away from them (cast about) and returned to their faith associates (went unto Johanan). But the clericalistic associates eluded (escaped, 15) the leaders of the developing Societyite Levites (Johanan), together with associates from all Protestant denominations, except the Unitarians and Fanatical sects (eight men), and went over to the clericalistic Protestants (Ammonites). Thereupon the leader group of the developing Societyite Levites and the four leader groups of the other developing Levite groups (Johanan . . . captains, 16) associated with the former (with him) took the delivered captives (remnant . . . recovered from Ishmael), after the clericalistic confederates had refuted antitypical Gedaliah (smitten Gedaliah), even warriors (men of war) and weak (women) and immature (children) and servile (eunuchs) ones, whom the leader group of developing Societyite Levites had recovered from the nominal church (brought again from Gibeon). These left that set of experiences (departed, 17) and entered into an experience of sorrowing (dwelt . . . Chimham, *pining*) near the sphere of the Bible (Bethlehem, *house of bread*), purposing to enter into selfish and worldly matters (into Egypt). This they sought to do because of the encroachers (Chaldeans, 18), whom they feared (afraid of them), because the clericalistic confederates had refuted antitypical Gedaliah (Ishmael . . . slain Gedaliah), who had by Satan through Labor been put into executorship of features of the Truth and its Spirit (governor in the land).

Jer. 42 treats of the crown-losers, leaders and led, double-mindedly desiring to know the Lord's will at Bro. Russell's mouth as to whether to occupy themselves with the Truth and its Spirit or to occupy themselves with selfish and secular things. The setting will become clearer, if we keep in mind the thought that the first smiting of Jordan was in progress and that antitypical Elisha drew back from it into selfish and secular matters or double-mindedly gave up smiting to do gleaning work and thus drew back from the progressive Truth and its Spirit as exercised by antitypical Elijah. Jer. 42 ignores antitypical Elijah and refers to the crown-losers' part in the premises. All the crown-lost leaders (captains, 42: 1), especially those who became leaders of the developing Societyite and P. B. I. crown-losers (Johanan . . . Jezaniah, Hosaiah, *salvation of Jehovah*), and all the crown-lost ledlings (all the people . . . least . . . greatest) drew near (came near) to Bro. Russell (said unto Jeremiah, 2) in his office as teacher to the nations (prophet), entreating him to entertain their petition acceptably (supplication be accepted), namely, to pray for all of them (pray for us), now reduced to a few (remnant . . . few of many), even as he knew (eyes do behold us). They requested that the Lord show them as to how they should conduct themselves (shew us . . . we may walk) and what they should do (we may do). Bro. Russell after hearing them (I have heard, 4) promised to do as they asked (I will pray . . . your words), assuring them that if the Lord would make it known to him (what . . . answer you), he would tell it them (declare it) without withholding any of it from them (keep nothing back). Thereupon all of them declared to him (said to Jeremiah, 5) that God would be a truthful and loyal witness as between them and Bro. Russell (true and faithful witness), if they would not do according to all God's message to them through him (do not . . . all things . . . God shall send thee to us). Regardless as to whether it were good or bad (good . . . evil, 6), they promised to

obey the Word of God (obey the voice . . . God), to whom they were sending him (send thee), in order that they might prosper (well with us) as they obey the Lord's Word (obey the voice . . . God). In the fulness of time for natures lower than the Divine the Lord's answer came to Bro. Russell (after ten days that the word . . . came unto Jeremiah).

Thereupon by Towers, sermons, table talks, *etc.*, treating of the Great Company, he called the leaders of the developing Societyite crown-losers (called he Johanan, 8) and the leaders of the other four developing groups of crown-losers cooperating with them (captains . . . with him) and all the other crown-losers without exception (people from the least . . . greatest), declaring Jehovah's pertinent message (said, Thus saith . . . God, 9), as from the One to whom they had sent him with their earnest request (whom . . . to present your supplication), telling them if they would continue in the Truth and its Spirit (abide in this land, 10) God would strongly develop them in grace, knowledge and service (build you) and not take from them the Truth, its Spirit and its ministry (not pull you down), would nourish them with the advancing Truth (plant you) and not remove the Truth from them (not pluck you up), since He would change the procedure used against His people (repent . . . evil . . . done unto you). By Bro. Russell He exhorted them not to fear Satan working through Labor (Be not afraid . . . Babylon, 11), whom they did fear (are afraid). Jehovah repeated the exhortation not to fear him (be not afraid of him, saith the Lord), because He was on their side to rescue and deliver them (with you to save . . . deliver) out of his power (from his hand), since He will exercise kindnesses to them (shew mercies unto you, 12), with the result that Satan in Labor would be kind to them (he may have mercy upon you) and let them return to the Truth, its Spirit and its ministry (cause you to return . . . land). On the contrary, through Bro. Russell in Towers, sermons, table talks, *etc.*, as to the

Great Company, God said that if they will not live in the Truth, its Spirit and its ministry (not dwell in the land, 13) nor obey the word of their covenant God (neither obey the voice . . . God), declaring by word or act to this effect (No, 14), but by word or act showing that they would become selfish and worldly (go . . . Egypt), as very many of them did after Oct., 1914; [e.g., J. F. Rutherford went back to the practice of the law, many colporteurs took up selfish and secular pursuits, many Bethelites did the same; and the most of the rest of them left off smiting Jordan and did gleaning work], believing that thus they would escape spiritual warfare (see no war), and calls to it (not hear . . . the trumpet), not lack Truth as food (hunger of bread), but thus be safe and comfortable (will we dwell), to such God called to hear His pertinent message (hear the word of the Lord, ye remnant, 15). Jehovah's pertinent word as their covenant God (Thus saith . . . God of Israel) was to the effect that if they were determined to become and remain selfish and worldly (set . . . enter into Egypt . . . sojourn there), then the warfare which they feared (sword . . . feared, 16) would involve them (overtake you . . . Egypt), and the lack of Truth as food, which they feared (famine. . . afraid), would pursue them (follow close after you) in selfishness and worldliness (in Egypt), and there would they cease to be of the Little Flock and fall into the Great Company (there ye shall die).

This would be the lot of all who are determined to go back into selfishness and worldliness (So . . . all . . . set . . . go into Egypt, 17). Spiritual warfare, famine and siftings would make them cease to be in the Little Flock (they shall die by . . . pestilence). None of such would continue in the Little Flock (none . . . remain) or escape from the three aforesaid evils that God would see would overtake them (escape . . . I will bring upon them). Solemnly did God declare (thus saith . . . the God of Israel, 18) that as His anger and wrath had been expressed in those three evils upon the

supporters of the sphere of executorship of His favored movement, combinism (poured . . . inhabitants of Jerusalem), so would His wrath be expressed in those three evils against those new creatures who would become selfish and worldly (when ye shall enter into Egypt). To the enlightened faithful they would become abhorrent (execration), a disagreeable surprise (astonishment), objects of cutting-off (curse) and of censure (reproach) and would no more be in the sphere of the Little Flock in Truth, Spirit and service (see this place no more). God by Bro. Russell's ministries exhorted concerning these (concerning . . . remnant of Judah, 19) that they become not selfish and worldly (Go ye not into Egypt) and asked them to be fully assured that He had during the lapping time of the Parousia into the Epiphany (this day) solemnly warned them (admonished you). God further declared to them that they had in their hearts acted hypocritically (ye dissembled in your hearts, 20) when they requested Bro. Russell to seek from God the needed information as to their course (Pray for us) and promised to do all that God would say, and that he accordingly would declare to them (according . . . we will do it). Summing it up, Bro. Russell said that he had in that lapping period (I have this day, 21) told them God's will (declared it); he charged them with disobedience to God's Word (not obeyed the voice of . . . God) and his teachings given him by God to bring to them (nor any thing . . . sent me unto you). Therefore he gave them sure proof to their certain knowledge (therefore know certainly, 22) that they would cease to be of the Little Flock and fall into the Great Company (ye shall die), and that through controversy (sword), lack of Truth as food (famine) and crazing sifting errors (pestilence) in the sphere of selfishness and worldliness which they crave to inhabit (place . . . go and to sojourn). Surely the Epiphany has witnessed the fulfilment of Bro. Russell's warnings against the crown-losers' becoming selfish and worldly; for they have been

refuted by the Epiphany Truth in controversy (sword), lacked the advancing Truth and lost much of the Parousia Truth (famine) and have been spiritually crazed by sifting errors (pestilence).

The foregoing teachings our Pastor gave orally and in writing; for he both spoke and wrote much on the Great Company's privileges and shortcomings during the lapping of the Parousia and Epiphany into each other. As he finished each feature of such teachings on and to crown-losers (end . . . words . . . God, 43: 1), since it was God who sent him to declare all of these teachings (God had sent . . . these words), the leaders of the developing Gershonites in Britain and America (Azariah [the father of Jezaniah, 40: 8] *help of Jehovah*; Hoshiah, *saved by Jehovah*, 2) and the leaders of the developing Societyite Merarites (Johanan) and all the other self-exalting crown-lost leaders (proud men) by acts, not by words, charged Bro. Russell with false teaching on the subject, by their acts declaring that God had not charged him to counsel them not to turn to selfish and worldly matters, which they claimed they had to do under the then existing circumstances (not sent thee . . . not into Egypt), to busy themselves therein (sojourn there). On the contrary, they charged that his (faithful) helpers (Baruch . . . Neriah, 3) stirred him up to oppose them (setteth thee on against us), in order to betray them into the hands of the encroachers (deliver . . . Chaldeans), to make them die as Little Flock members (put us to death) and to make them captives in confusion (captives in Babylon). Accordingly, the leaders of the developing Societyite Merarites and the leaders of all the other developing Levite groups (Johanan . . . all captains, 4) and all the rest of the crown-losers (all the people) disobeyed the words of God (obeyed not the voice), to remain faithful in the Truth, its Spirit and ministry (dwell . . . Judah). But the leaders of the developing Societyite Merarites (Johanan, 5) and the leaders of all the other developing Levite groups (captains) took all the rest of the

crown-losers and unfaithful Youthful Worthies, delivered as they had been from all denominations (returned from all nations) in which they had been scattered (driven), in order to dwell in the Truth, its Spirit and ministry (land of Judah), namely, strong (men, 6), weak (women) and immature (children) ones and the powers of combinism (king's daughters), even everyone whom Labor, as chief agent of Satan in his new order (Nebuzar-adan), had committed to the care of non-Truth people sympathetic with features of the Truth and its Spirit (Gedaliah); yea, they even in their minds took Bro. Russell (Jeremiah) and the faithful pilgrims, colporteurs, volunteers and conversationalists (Baruch) along with them; and these latter went not with them as seekers of self and the world, but as seekers to help the crown-losers. Those leaders misled the crown-losers in a selfish and worldly course (came. . . Egypt, 7). In this they disobeyed God's counsel, given them through Bro. Russell, to be faithful to the Truth, its Spirit and its ministry. Accordingly, they took up with the higher forms of selfishness and worldliness (Tahpanhes, *head of the land*).

The Lord charged Bro. Russell with a pertinent message while mentally he was studying those who were acting out the higher forms of selfishness and worldliness (word . . . Jeremiah in Tahpanhes, 8). God charged him to take large truths (great stones, 9) and to mingle these with counterfeit living stones, *i.e.*, crown-losers (clay) whom God was about to give Great Company flesh-destroying afflictive experiences (brick-kiln) in the beginning of the sphere of Azazel's work (Pharaoh's house) operating through their higher forms of selfishness and worldliness (Tahpanhes), and to do this orally and in writing in the sight of the crown-lost ones (sight . . . Judah). Furthermore, he was to declare as God's pertinent message (Thus saith . . . God, 10) that He would cause Azazel, the ruler of confusion (Nebuchadrezzar . . . Babylon), who in this matter would render God a service (my servant), to

establish his authority (throne) over these truths as they would be misused by the Great Company in their uncleanness, *e.g.*, on militarism, clericalism, Babylon, *etc.*, and by them establish a false church as a part of the visible phase of his kingdom (spread his royal pavilion over them); that when Azazel would engage in these activities (cometh, 11) he would afflict the sphere of selfishness and worldliness (smite Egypt) and give over unto second-death conditions second-deathers (deliver . . . for death to death), crown-losers unto Azazelian captivity (for captivity) and those who are to be refuted in controversy to controversy, by giving them error to defend which Truth teachers would refute (for the sword to the sword). The Lord would arouse destructive measures against the sects of false teachers in the sphere of selfishness and worldliness (fire . . . gods of Egypt, 12) and would destroy them (burn them) in Armageddon and deliver those teachers into captivity (captive). And Azazel would invest himself with authority over the sphere of selfishness and worldliness (array . . . Egypt), as a feeder and tender of followers invests himself with authority over them (as a shepherd . . . garment), and would prosper in this work to a completion (go forth . . . peace). Through the unclean Great Company he would utterly refute the doctrines of the Romanist Church (break . . . Beth- [*house*] shemesh [*sun*, in allusion to the papacy as the counterfeit sun, 13]), which is in the sphere of selfishness and worldliness (land of Egypt), and the sects of the great Protestant leaders (houses . . . gods . . . Egyptians) he would destroy in Armageddon (burn with fire).

In Jer. 44 Bro. Russell is typed as giving his messages from God (word . . . Jeremiah, 1) during the lapping of the Parousia into the Epiphany. This message concerned all the crown-losers who had turned to the sphere of selfishness and worldliness (Jews . . . Egypt), particularly in their three prospective groups: the antitypical Merarites (*Migdol, tower*), Gershonites (*Noph [dwelling of Vulcan, the artificer]*, in allusion to

their forming corporations]) and Kohathites (Pathros [*region of the south*, in allusion to their being nearer the symbolic sun, the New Testament, than the other two groups]) and the self-exalting leaders of these three groups (Tahpanhes). God by Bro. Russell called their attention as witnesses (Ye have seen, 2) of the calamities that God had brought upon the sphere of His favored people's executorship (evil . . . Jerusalem) and upon their denominations (cities of Judah), reminding them of their desolation and bereftness of inhabitants (desolation . . . therein). Next he pointed out their sins as the reason for this evil (wickedness, 3), sins that had aroused God's displeasure (provoked me). These sins consisted in their yielding their choice human powers and services (incense . . . serve) to the idols of selfishness and worldliness (other gods), which neither those powers and denominations nor the crown-losers while yet in Babylon nor their predecessors in the beginning recognized (knew not, neither they . . . fathers). Despite these sins, God betimes sent them star-members and their special helpers (my servants, 4) with the entreating message (saying) not to do the abhorrent things hateful to God (do not . . . hate). But none of these listened nor desired to listen (hearkened . . . ear, 5) to give up their evils (turn . . . wickedness) in yielding their choice powers to the idols of selfishness and worldliness (burn . . . gods). As a result God's wrath and displeasure were exercised (fury . . . poured forth, 6) and were aroused against the denominations of His favored people and upon the teachings of His sphere of executorship (cities of Judah . . . Jerusalem). Hence these made them ruins and wrecks (wasted and desolate) unto the time of His speaking (this day).

God expostulated with the crown-losers (saith . . . God, 7), asking why they were so greatly sinning against their existence (great evil against your souls), which must result in cutting off from among them strong (men), Weak (women), immature (child) and infantile (suckling) ones from the Little Flock (Judah),

unto none of them remaining therein (none to remain), since they enwrathed Him (provoke me to wrath, 8) by their selfish and worldly works (works), devoting their choice human powers to the idols of self and the world (other gods) in the sphere of selfishness and worldliness (Egypt), to which they had given themselves up to practice (gone to dwell), with the result that they were being cut off from the Little Flock (cut yourselves off), and that they were objects of condemnation and blame (curse and reproach) amid all parties in society (all nations of the earth). God asked them, through Bro. Russell's talks and writings, whether they had forgotten the sins of their predecessors (forgotten . . . fathers, 9), of the movements of God's more favored people (kings of Judah), of the latter's supporters (wives) and their own violations of their covenant of sacrifice (own wickedness) and those of their supporters (your wives), which they had committed in the sphere of God's favored people (land of Judah) and in the teachings of God's sphere of executorship for His favored people (streets of Jerusalem). God reminded them that they had not yet abased themselves (humbled . . . day, 10), nor exercised reverence (feared), nor kept duty and disinterested love (law), nor His doctrines (statutes), which God had made known to them and their predecessors (set . . . before your fathers). God emphatically (Behold, 11) declared (saith . . . God) that He would oppose them (face against you) and cut them off and all their kind from the Little Flock (Judah). He declared that as to the rest of His favored people (remnant of Judah, 12) who were giving themselves over to live a life of selfishness and worldliness (go . . . Egypt to sojourn), He would lay hold on them (take) and deliver them over to the destruction of their fleshly minds (consumed), by controversy (sword) and by lack of spiritual food (famine); and they would all die from the Little Flock (die), from the least to the most influential (least . . . greatest), by controversy (sword) and lack of spiritual food.

(famine); and they would be most evilly cast off (execration), a cause of disagreeable amazement (astonishment) and objects of cutting off and blame (reproach).

God declared that He would stripe (punish, 13) such living in selfishness and worldliness (dwell . . . Egypt), even as He striped the sphere of executorship of His favored people (Jerusalem), by controversy (sword), lack of spiritual food (famine) and sifting errors (pestilence). This would result in none of such gaining exemption (escape, 14) or continuing in the Little Flock (remain) or being reinstated therein (return . . . Judah), regardless of how they would long for it (desire to return to dwell there); for none of them would return to the Little Flock, the only ones remaining in the Little Flock being the faithful—those who were saved from going into the sphere of selfishness and worldliness (none . . . escape). All of the leaders (men, 15) who knew that their supporters (wives) had yielded their choice human powers in sacrifice to the idols of self and the world, and all the weak ones (women) who heard this message of God by Bro. Russell (stood by), even very many selfish and worldly livers (dwelt in . . . Egypt), even the developing Kohathites (Pathros), by their course responded to Bro. Russell that his Divinely-given teachings (spoken . . . name of the Lord, 16) they would not heed (not hearken), affirming by their acts that they would surely fulfill their expressed views of things (do whatsoever . . . our mouth, 17), *i.e.*, use their choice human powers to serve a mingling of religion and self and the world (incense . . . heaven) and speak on the simpler things of such combinationism (drink offerings unto her), even as they, their predecessors, their movements and their leaders in the sects of Christendom and in the teachings of the sphere of executorship (streets of Jerusalem) had done, alleging by their course that in those times they had had an abundance of supplies (plenty of victuals), had prospered (well) and hid experienced no calamity (saw no evil). Falsely by their conduct

they alleged that since they had ceased to use their choice powers, *i.e.*, left the nominal church and its ways, for such combinationism (left off to burn incense . . . heaven, 18) and to speak simpler things in its favor (pour out . . . her), they lacked everything (wanted all) and had been devoured by controversy (sword) and by lack of spiritual food (famine). By their course they asked whether when they thus served the nominal church in its combinationism (burned . . . poured out unto her, 19) they presented its deeper and simpler teachings (cakes . . . drink offerings) without the cooperation of their leaders (without our men).

Their conduct giving Bro. Russell such answers, he replied, orally and in writing, *e.g.*, in the article on The Hour of Temptation, in Z '16, 327; Reprints VII, 5981, (said to all the people, 20) to the leaders (men), their supporters (wives) and all others so replying (given him that answer), in questions as to whether God did not recall (remember) and bring to memory (came . . . mind) their choice human powers that they had offered in the sects of Christendom, *i.e.*, before coming into the Truth (incense . . . Judah, 21) and in the teachings of the sphere of executorship of God's favored people, as well as those of their predecessors (fathers), their movements (kings), their leaders (princes) and the unofficial brethren (people of the land). Such memories brought it about that God could no more endure (no longer bear, 22) their wicked acts (evil of your doings), their abhorrent works (abominations . . . committed). Hence He drove such out of the sphere of the Truth, its Spirit and its ministries (land a desolation), an object of disagreeable amazement (astonishment), a cutting off (curse), and bereft of inhabitants up to the present (without . . . day). God repeats the crown-losers' wrong-doings committed while they were still in Babylon (burned incense . . . sinned . . . not obeyed, 23), since they conducted not themselves according to duty and disinterested love (law), true doctrine (statutes) and Bible histories and types (testimonies),

which resulted in the calamities that befell the favored people, whose evil course the crown-losers in principle were then imitating (evil . . . you . . . day). Additionally Bro. Russell asked all the people, including those favored ones and the weak ones (people . . . women . . . Judah, 24), to give attention to the Truth (Hear the word), even those of them who had turned to a life of selfishness and worldliness (Egypt).

God's message (Thus saith, 25) to them was that they (Ye) and their supporters (wives), having by word (mouths) and act (hand) promised to keep their vows, saying that they would certainly execute their pledges (surely perform our vows), even to use up their choice human powers in serving a combination of religious and selfish and worldly things (burn incense . . . heaven) and set forth easier teachings in their interests (drink offerings unto her), delivered into Azazel's hands, would undoubtedly execute their pledges unto a completion (surely . . . vows). Solemnly (I have sworn . . . name, 26) God declared His word as to all such (Judah . . . Egypt), that His Word (name) in the Little Flock Truth would no more be declared by them in deed and truth (Judah . . . Egypt), in making it exhibit the God of wisdom, power, justice and love as His due truth exhibits it (the Lord liveth). Emphatically (Behold, 27) God declared that He would give them attention only for punishment (evil) and not for blessing (not good). All such would be deprived of Little Flockship (Judah . . . Egypt shall be consumed), by controversy (sword) and lack of spiritual food (famine), until they would no more exist as Little Flock members (an end of them). Yet the few that are delivered in controversy (escape the sword, 28) would go back to the sphere of the Truth, its Spirit and ministry (Judah) from the sphere of selfishness and worldliness (Egypt). And the remnant of God's people that gave themselves up to selfishness and worldliness (Egypt to sojourn) would recognize what word would abide—the Truth or error (mine or theirs). God gave

them a token (sign, 29) that He would punish them in their sphere of selfishness and worldliness (punish . . . place), to the end that they would know that His Truth would surely abide against them in calamity (stand . . . for evil). Another work would He do: He would deliver (give, 30) Satan (Pharaoh- [king] hophra [*priest of the sun*]) in his capacity of ruling in selfishness and worldliness in the world empire (king of Egypt) into the power of inimical religious forces who would successfully seek to overthrow him in that empire (enemies . . . seek thy life), even as God had delivered combinism (gave Zedekiah [*righteousness of Jehovah*] king of Judah) into the power of Satan as ruler in religious confusion (Nebuchadrezzar king of Babylon), its mortal enemy (enemy . . . life).

Bro. Russell as God's mouthpiece (Jeremiah, the prophet, 45: 1) gave a message to the faithful pilgrims, colporteurs, volunteers and conversationalists (Baruch, *blessed*; Neriah, *light of Jehovah*) who had spread the message of the time of trouble (written . . . book) as they learned it from him (mouth of Jeremiah) in 1897, when the unionistic movement was the chief movement among God's more favored nominal people (Jehoiakim [*Jehovah makes stand*]; Josiah [*Jehovah heals*] king). The message was the following (saying): God Himself as the covenant God of His people (God of Israel, 2) gave a special message to these pilgrims, colporteurs, volunteers and conversationalists (saith . . . unto thee, Baruch). The message reminded them that they had said that sorrow was their portion (say, Woe is me, 3), since Jehovah had added sorrow upon mourning to them (added grief to my sorrow). They had also said that in their expressions of sorrow they became discouraged (fainted in my sighing) and that they found no peace (find no rest). Hence God charged Bro. Russell to tell them (Thus shalt thou say, 4) that the more favored movement of His people, the sphere of its executorship and their share in its sphere of Truth, its Spirit and its ministry, which God had established

(built), He would tear down (break down); and what God as a symbolic Gardener had sowed He would pull up, even the dwellers in these spheres, naming the container for the things contained (whole land). The Lord then by Bro. Russell cautioned these against self-exalting ambitions (seekest thou great things for thyself ? 25). He exhorted them not to do so, but to abase themselves (seek them not). The great things were among that movement and its sphere of executorship. These should not be sought, because they must suffer much trouble when the great tribulation would afflict all flesh (evil upon all flesh), as God had forecast (saith the Lord). But God gave the faithful pilgrims, colporteurs, volunteers and conversationalists as a faithful class a special promise amid the troubles—their New Creatures would be preserved alive in all conditions and experiences that would fall to their lot (life . . . prey . . . goest). None of the faithful would perish!

From Jer. 46 to 51 God types the messages that Bro. Russell as His prophet to the world would deliver to and on the various parts of Satan's visible empire (word . . . to Jeremiah the prophet against the Gentiles, *nations*, 46: 1) . It will be recalled that all through his ministry to the public, 1874-1916, he forecast evils to come upon every part of that empire in its visible phase. But it will also be recalled that this was especially done from Sept. 21, 1914, to Oct. 24, 1916, in his lectures, sermons and B. S. M.'s, as some of his subjects show: Why Financiers Tremble; The Overthrow of Satan's Empire; Clergy Ordination Proved Fraudulent; The Day of Vengeance; Distress of Nations Preceding Armageddon; The World on Fire; Earthquakes in Prophecy; Babylon's Doom, *etc.* Perhaps it is because of his special emphasis on these subjects from Sept. 21, 1914, to Oct. 24, 1916, that God placed the types of his announcing the overthrow of the various parts of Satan's visible empire at the end of the book of Jeremiah; but this is not to be understood as meaning that he did not announce these things before; for

the first part of Jeremiah prophesies many things typical thereof, as we have seen in our study of those parts of Jeremiah. These prophecies begin with the type of Bro. Russell's forecasts of the overthrow of the secular features of Satan's empire (*Against Egypt*, 2), particularly in that feature of it in which Satan's political and financial warriors (army of Pharaoh- [*king*, or sun] necho [*conqueror*]) met defeat in a strong, disastrous struggle (*Carchemish, fort of burning*) among the peoples of Christendom (*Euphrates, stream*; Rev. 16: 12; 17: 15 ), in an encounter with Satan as the ruler of religious confusion (*Nebuchadnezzar, whom Mercury protects*), which struggle began in 1897 and continued for years (fourth year of Jehoiakim . . . Judah). Bro. Russell, forecasting the conflict between the secular and religious mighty ones, told of the respective leaders, charging their warriors to arm themselves with protective theories (buckler and shield, 3) and thus enter the fray (draw near to battle), and to prepare their theories (Harness the horses, 4), whose propagandists were to advocate these with protected views (helmets), with well-written controversial pen-products and with protection for their vital points (brigandines—coats of mail). Bro. Russell forecast the thoughts of the defeated secularists exposed in the crookedness of their financiers and politicians, as they seek a reason for the trouble (dismayed, 5) of the secular warriors and their retreat (away back) and their being crushed (beaten down) and in flight (fled apace), without even turning to look at their opponents (not back) in their fear of further exposures made by the "muckrakers" (fear was round about). Even the swift in debate cannot get away (flee away, 6), nor the strong in controversy deliver themselves (escape), but shall be tripped and fall into one sharp but Divine exposure after another (stumble . . . north) in the presence of the peoples (*Euphrates*).

People ask, Who is this that advances with overspreading devastation (cometh . . . flood), whose peoples

are advancing overflowingly (waters . . . rivers) ? It is the grasping politicians and financiers that seek overflowingly to devastate (Egypt . . . flood, 8), whose peoples are advancing overflowingly (waters . . . rivers). They say that they will advance and cover society (go . . . cover the earth) and overthrow the religious government (destroy the city) and its people (inhabitants). Let their theories enter the fray (Come up, ye horses, 9); let their organizations boast (rage; literally, boast themselves); let their warriors enter the fight (mighty men come forth). Let those black with sin (Ethiopians) and oppressors (Libyans, *oppressors*) who act defensively (shield) and the less sinful (Lydians, *swarthy*) who act aggressively (bow) enter the fight, since this is the day of Jehovah (day . . . God, 10), a time of recompense (vengeance) for Him to punish His enemies (avenge . . . adversaries), and controversy will destroy (sword shall devour); it will be satisfied (satiate) and surfeited with their gore (drunk with blood), because Jehovah is preparing a slaughter near the borders of confusion (north country) in the presence of the peoples (Euphrates). Many will agitate reform measures for healing the politicians and financiers (Gilead, *heap of witness*, and take balm . . . O . . . Egypt, 11), but these will all be useless (vain . . . many medicines), because their political and financial ills are incurable (not be cured). The exposures of the disgrace of the politicians' and financiers' crookedness have been published among the nations (nations . . . shame, 12), and the secular order's consequent lamentations fill society (filled the land). Its warriors have contradicted one another in their defense measures (mighty . . . mighty) and have alike been refuted (both together).

Bro. Russell at God's charge also forecast how the confused religious feature of Satan's empire would fight against its secular feature and defeat it (word . . . Jeremiah . . . king of Babylon . . . smite . . . Egypt, 13). It would be that it should be told in the latter feature (Egypt, 14), among politicians (Migdol, *tower*) and

scheming financiers (Noph, *dwelling of Vulcan*), yea, even among the most prominent of these two (Tahpanhes, *head of the land*), that they should hold their ground (Stand) and ready themselves (prepare thee); for controversy would work injury among them (sword . . . about thee). If one should ask why the secular warriors were utterly refuted (Why . . . swept away? 15), the answer would be that they could not maintain their position (stood not), because the Lord put them to flight, inasmuch as the religious warriors used Divine ethical principles in denouncing their crookedness (Lord did drive them). God caused many of them to be refuted (made many to fall, 16), they even refuting one another (one fell upon another). They agitated that they retreat from the field of battle, hiding themselves in their own spheres (go again . . . people), and to their natural spheres (land of our nativity), since the controversy trampled them down (oppressing sword). They proclaimed that Satan in his secularists is desolated (Pharaoh [*king*, or *sun*] . . . a noise [literally, a desolation], 17), that he has caused the time of his prosperity to pass away (passed the time appointed). God pledged (I live . . . Lord, 18) that as surely as the Kingdom of God will stand in its heavenly phase (Tabor, *height*) and in its earthly phase fruitfully minister to the rebellious race (Carmel, *fruitful*, by the sea), so these troubles will overtake the secular phase of Satan's empire from its religious phase (he come). The secularists should ready themselves to go into restraint (Egypt, furnish thyself . . . captivity, 19); for the financiers shall come to ruin all through plunder (waste), poverty (desolate) and loss of their supporters (without an inhabitant). Satan's secular order had many good qualities and accomplishments (very fair heifer, 20); despite this an overthrow was coming upon it from his religious order (destruction . . . north). Its hirelings were prosperous (hired men . . . like fatted bullocks, 21), but they were to be made to retreat from the battle (turned back) and to flee as one company

(fled away together). The reason why they could not maintain their ground (not stand) is that the predicted time of trouble and vengeance overtook them (day of their calamity was come . . . visitation). Its proclamation (voice, 22) spells death like a serpent (like a serpent); for the religious sphere of Satan's empire shall proceed like trained warriors (march with an army) and attack the secular phase destructively (with axes, as hewers of wood). Its great ones they shall utterly refute (cut down her forest, 23), God affirmed (saith), however widespread they are (cannot be searched), since they are more numerous than locusts, yea, not to be counted (more than . . . innumerable).

The secularists will be refuted (daughter . . . confounded, 24). They will be surrendered to the erroneous religionists (delivered . . . north). God as the perfect One of His covenant people declared (God of Israel saith, 25) that He would strike the many that were at home in secularism (No, *abode*) and Satan and his secular order (Pharaoh and Egypt), their mighty ones (gods) and rulers (kings), even Satan in his secular order and all that confide in it (trust in him). God would see to it that they would be given into the power of their destroyers (deliver . . . hand . . . lives, 26), even into the power of Satan working through confused religion (hand of Nebuchadrezzar) and into the power of such religionists (servants); yet these secularists would in the Millennium (afterward) inhabit the new secular order of the new earth (inhabited; Is. 19: 22-25), even as the garden of Eden was once inhabited by sinless Adam and Eve (as in the days of old), God affirmed (saith the Lord). Amid these circumstances God exhorts Fleshly Israel not to be in dread (fear not . . . Jacob, 27) and spiritual Israel not to be daunted (dismayed, O Israel), for God would deliver Fleshly Israel from their world-wide dispersion (from afar off) and Spiritual Israel from symbolic Babylon's captivity (thy seed . . . captivity). Fleshly Israel will surely return to Palestine (shall return) and find God's favor

Millennially (be in rest and at ease) and none will then cause them dread (none . . . afraid). Again God exhorts believing and obeying Fleshly Israel to be no longer in dread (Fear thou not, O Jacob my servant, 28), promising them His favor (for I am with thee). He assures them that He will completely destroy as nations those peoples among whom Israel was dispersed by God (full end . . . driven thee); but He promises not to destroy them as a nation (not make a full end of thee), though He will reprove them with doctrine (correct thee in measure, *i.e.*, literally, doctrine), nevertheless God will not entirely acquit them, but give them needed punishment (not leave . . . unpunished).

Jeremiah 47 types Bro. Russell's teachings, given him by God as His mouthpiece, against sectarians (word . . . Jeremiah . . . Philistines, *villagers*, 1), before Satan in the secularists (Pharaoh) refuted sectarian Protestantism (Gaza, *strength*). Jehovah forecast that peoples would come from the religious powers (waters . . . north, 2) and would be a devastating flood, devastating the sphere of sectarianism (overflow the land), the sectarian religious government of sectarianism (city) and those who abide therein (dwell therein). Then sectarian leaders would lament (men shall cry) and the ledlings would cry aloud (inhabitants . . . howl). At the agitation of the warlike threatenings (noise of the stamping, 3) of the foundations of confused religion's strong doctrines (hoofs . . . horses), at the course of its organizations (rushing of his chariots) and at the menace of its means of progress (rumbling of his wheels) winners to sectarianism would not interest themselves to rescue their winlings (fathers . . . back to their children), because of their weak powers (feebleness of hands). This was on account of the coming of the day when all sectarians were to be plundered (day . . . spoil all Philistines, 4), even to be cut off from its mercenary helping neighbors (cut off from Tyrus [*rock*, Romanism as proselyter] and Zidon [*fisher*, Protestantism as proselyter]), and every other

surviving helper (helper that remaineth); for Jehovah would plunder the sectarians (spoil the Philistines) as the remnant of the sphere of reigning ones (Caphtor, *crown*). Bereftness of the Truth and its Spirit has come to Protestant sectarianism (Baldness . . . Gaza, 5). Wholly cast off has Catholicism become (Ashkelon [*balance*] is cut off), with the rest of their depressed ones (remnant of their valley). They ask how long these will injure themselves (cut thyself). They cry out as to God's controversy (sword of the Lord, 6), When will it cease (how long . . . quiet)? They plead that it may come to an end in quietness and silence (put . . . scabbard . . . still). But Bro. Russell and his supporters asked how it could cease, since God had charged it to work against Catholicism (Lord . . . charge against Ashkelon, 7) and against those living close to rebellion against God (sea shore). As to these God had appointed this controversy (appointed it).

Moab and Ammon as descendants of Lot and his daughters were more nearly related to the Israelites than most other of their neighboring nations. As the Romanist hierarchy and priesthood and the Protestant clergy were nearer related to spiritual Israel than most others of the nominal people of God, we understand Moab to represent Romanist autocracy, particularly as exercised by its hierarchy; and we understand Ammon to represent Protestant clericalism. Accordingly, Jer. 48 types Bro. Russell's forecasts of the evils coming upon Romanist autocracy, especially as exercised by the Romanist hierarchy. It will be seen that 27 proper nouns occur in this chapter pertinent to places and things in Moab. Evils are in this chapter pronounced against Moab in these 27 places and things. These 27 we understand to represent the 27 countries and conditions in which the Romanist hierarchy has exercised its autocracy and in which it was forecast to come to grief and woe. Ten of these are the ten language nations of Europe, three of them are Canada, U. S. and Latin North America and ten of them are the ten Romanist

South American countries. The other four are certain of their teachings, *i.e.*, (1) eternal torment (Chemosh, *burning*), (2) the Romanist Church as having certain good qualities (Sibmah, *fragrance*), (3) it as being the teacher of the world (Kir-heres, *city of the [counterfeit] sun*), and (4) human immortality (Jazer, *helped*). We are unable in every case with certainty to identify these 27 types with their antitypes. Rev. 17: 16 tells us that the ten language nations of Europe will greatly afflict the Romanist Church and hierarchy. We have seen that Mexico has been doing the same; and certain South American countries are beginning a fight on hierarchical autocracy. Before Armageddon is over this passage, Jer. 48, will have reached its fulfilment in every one of these countries and conditions, in the complete overthrow of Romanist autocracy, particularly that of its hierarchy. With these preliminary remarks we are ready to begin the explanation of Jer. 48.

God Himself speaks against Romanist autocracy, especially in its hierarchy (Against Moab thus saith . . . God, 1): Woe to it in its relation to Spain, its forecast of better things (Nebo, *prophet*), because in its hierarchy it is plundered (spoiled). The hierarchy in the Austro-Hungarian Empire (Kiriathaim, *double city*) is nonplussed (confounded) and the hierarchy of Germany (Misgab, *high tower*) is nonplussed (confounded) and in terror (dismayed). In part this has already had a fulfilment in the last fifteen years; but in Armageddon it will be completely fulfilled. Instead of the hierarchy's being in honor, it will be in disgrace (no more praise, 2). In the Slavic nations (Heshbon, *device*) they have been plotting injury against the autocratic hierarchy (devised evil), encouraging its satellites to cut it off from being a compact order (let us cut it off . . nation). Its Scandinavian hierarchy shall be overthrown (cut down, O Madmen, *dungheap* from Rome's view, in allusion to its being almost wholly Protestant) and controversy shall hostilely follow it (sword shall pursue thee). The English and Scottish

hierarchy (*Horonaim, double cave*, 3) shall lament (voice of crying) its spoliation and great ruin (spoiling . . . destruction). In Armageddon the autocratic Romanist hierarchy shall be utterly destroyed (*Moab is destroyed*, 4); its "laity" are in great lamentation (little ones . . . a cry to be heard). As it for years has sought exaltation in France (*Luhith, abounding in boards* [corruptible humanity], 5), so continual crying has it uttered (continual weeping); and in the degradation that it will experience in Britain (going down to *Horonaim*) its foes have listened with relish to its cries over the destruction of its powers, privileges and prerogatives (enemies . . . cry of destruction). Its members urge one another to betake themselves to flight to preserve their existence (flee, save your lives, 6) and to hide themselves in out-of-the-way places (heath . . . wilderness). Since this autocratic hierarchy has relied on its activities (trusted in thy works, 7) and wealth (treasures), it shall be captured (taken). Its doctrine of eternal torment (*Chemosh, burning*) shall fall a captive in the hands of its attackers (into captivity), together with its sacrificers and leading proponents (priests and its princes). The plunderer shall invade every country in which the autocratic hierarchy is (come upon every city, 8); none of them will escape this invasion (no city shall escape). Its oppressed laity shall fall off from it (valley also shall perish) and the higher laity shall cease from its control (plain shall be destroyed), even as God has forecast (spoken). People will advocate that help be given the autocratic hierarchy to escape by flight (give wings . . . away, 9); for the countries that favored it will be overthrown in Armageddon and left unpopulated (desolate).

This hierarchy is under a special curse (cursed be he, 10), because it has taught error, whereas it claimed to do God's work in truth (deceitfully). And he who withholds his controversial weapon from fully refuting it will be devoted to punishment (cursed . . . sword from blood). This hierarchy has had an easy time from

shortly after it had arisen, *i.e.*, from the time of Constantine onward (ease from his youth, 11). It has rested on its errors (settled on his lees). It has not been undergoing changes from doctrine to doctrine (from vessel to vessel), nor fallen into the hands of enemies as their captive (gone into captivity), which resulted in its continuing to retain its ambitions and reputation (taste . . . scent is not changed). Therefore God in due time (days come, 12) will arouse errorists (wanderers) to lead it ever into deeper errors (cause him to wander), and these will show the emptiness of its teachings (empty his vessels) and refute its doctrines (break their bottles). This hierarchy will be ashamed of its doctrine of eternal torment (ashamed of Chemosh), even as Protestantism has been ashamed of sectarianism (Israel . . . Beth-el), in which it trusted (confidence). Its enemies ask it how it can boast that its members are strong and powerful controversialists (mighty . . . war, 14). This hierarchy shall be plundered (Moab is spoiled, 15) and compelled to recede from its union of state and church (out of her cities). Its choice controversialists have gone down into defeat (chosen . . . down to the slaughter), a declaration of Jehovah of armies (saith . . . Lord of hosts). Bro. Russell declared the nearness of this hierarchy's fall (calamity . . . near, 16), and that its troubles would come speedily (affliction hasteth fast). Let all its special supporters lament it (all . . . bemoan him, 17); and let all who recognize its real character (know his name) cry out: How is this strong support (strong staff) and beautiful power (beautiful rod) overthrown (broken)! Let those who are in Italy (Dibon, *pining*, 18) come down from their honorable station and be athirst (in thirst); for the plunderer of the hierarchy shall invade them (spoiler . . . thee) and will devastate their forts (destroy thy strong holds). Let the hierarchy of Paraguay (Aroer, *ruin*, 19) take their station and watch (stand . . . espy). Let them inquire of fugitives and delivered ones (fleeth . . . escapeth) as to what has occurred (What is done?).

The hierarchy is nonplussed (confounded, 20); for it is crushed (broken down). Let it lament and shout (howl and cry). Let even Venezuela be told of it (Arnon, *murmuring*), that this hierarchy is plundered.

Condemnation has come upon the republics (plain country, 21); the hierarchy in Colombia (Holon, *stronghold*), in Latin North America (Jahazah, *down-trampled place*) and in the U. S. (Mephaath, *splendor*), in Italy (Dibon, 22), in Spain (Nebo) and in Greece (Beth-diblathaim [*double cake*, in allusion to Greece changing from a monarchy to a republic, and *vice versa*] ); upon it in Austria-Hungary (Kiriathaim, 23), in Canada (Beth-gamul [*weaned child*, in allusion to its non-dependence on the United Kingdom]) and in Ecuador (Beth-meon [*house of dwelling*, in allusion to their security] ); also upon it in Chile (Kerioth [*city*, in allusion to its being a compact people under the influence of Democracy, 24]) and in Turkey (Bozrah [*sheepfold*, in allusion to its containing Christians, Jews and Mohammedans]), even upon the hierarchy in all its 23 countries in Europe and in the Americas and in certain heathen lands where it is established (all the cities . . . far and near). This hierarchy's power (horn, 25) is overthrown (cut off); its priests (arm [the agents of the hierarchy]) are made powerless (broken). This God forecast (saith the Lord). People are exhorted to give it experiences, such as flattery, prominence and favor that would make it intoxicated as to its position (drunken, 26), because it exalted itself against God in His person, character, word and works (magnified . . . Lord). It shall be made filthily to repudiate many of its claims (wallow in his vomit) and be an object of mockery (in derision). This is because God's true people have been objects of mockery to the autocratic hierarchy, as the history of Romanist persecutions proves (Israel a derision unto thee, 27); for real Spiritual Israel was not an evildoer, though the hierarchy treated it as though it had been (found among thieves). Whenever this hierarchy spoke of it, it shook itself in derision

(since . . . skippedst for joy; literally, shook thyself with excitement, *i.e.*, wagged the head). The subjects of this hierarchy have been exhorted to leave it in its relations to the countries (leave the cities, 28) and take their refuge in Christ (dwell in the rock) and be like those filled with the Spirit who dwell in the secret place (dove . . . nest . . . hole's mouth; Ps. 91: 1). All have heard of this hierarchy's arrogance (heard of the pride of Moab, 29), which is very great (exceeding proud), and of its self-exaltation (loftiness), pride (arrogancy), haughtiness (pride) and superciliousness.

God declares that He knows its vindictiveness (I know his wrath, 30), which shall cease (not be so), its devices, which are erroneous (lies). Therefore the people shall howl for it (I howl for Moab, 31), for every bit of it (all Moab), and lament for the great ones (men) of the Romanist Church, the counterfeit sun, doomed to annihilation (Kir- [*city*] heres [*sun*]). As the counterfeit of the true Church as the true vine, the Romanist Church (Sibmah, *fragrance*, 32 [fragrant to her own, as the vine of the earth] ) will illicit the weeping of her members, with the sorrows that the doctrine of human immortality (Jazer, *helped*) has had over it. It has spread everywhere among the rebellious race (plants . . . over the sea), even to the human rebellion on immortality (Jazer). The plunderer has seized the tender growths of her immature ones (summer fruits) and her winlings (vintage). Happiness and rejoicing (joy and gladness, 33) are taken away from her large sphere of work (plentiful field) and from her hierarchy (Moab). God has caused the simpler truths to fail from her theological and catechetical schools (winepresses); none shall seek to extract them with delight (tread with shouting), which shall cease (no shouting). From Russia, the planning sphere (Heshbon, *device*, 34), even to the highest of Argentina (Elealeh, *ascent to God*) and Bolivia as oppressed ones (Jahaz, *trampled-down place*), their lamentation has gone forth. From Uruguay (Zoar, *little*) even to the United Kingdom (Horonaim)

their voice has gone forth (uttered their voice) as a well developed cow (heifer of three years); for the peoples of Brazil (waters of Nimrim, *clear waters*) shall be bereaved of the autocratic hierarchy (desolate). Additionally God will cause to cease the priesthood of the hierarchy that offers the mass in the Romanist churches (offereth in the high places, 35) and the one who yields his choice human powers for its creeds (incense to his gods). God's will, will cause messages to go out as to this hierarchy (heart . . . Moab like pipes, 36) and as to the great ones of the Romanist Church (men of Kir-heres), because the wealth thereof is destroyed (riches . . . perished). The Spirit of the Truth will be lacking (bald, 37), as well as the Truth itself, to these (beard clipped). Their works will be devastated (cuttings) and their services in mourning (sackcloth).

Bitter wailings shall be everywhere the portion of the prominent ones of this hierarchy (lamentation . . . housetops, 38) and of their lowly ones (streets thereof); for God has destroyed this hierarchy as an undesired instrument (vessel . . . pleasure), as He said (saith the Lord). People shall lament (howl, 39), mourning over its overthrow (How is it broken down), exclaiming over its retreat in disgrace (turned the back with shame). Thus it will be mocked (a derision) and be an object of chagrin to all its supporters (dismaying . . . about him). God declared that its enemies with power and sharp sight will busy themselves with it (fly as an eagle, 40) and spread out their secular and religious views over it (spread his wings over Moab). This hierarchy in Chile is captured (Kerioth [*city*] is taken, 41) and its strongest positions are unexpectedly attacked (strong holds are surprised). And the courage of the mightiest hierarchs will be in terror, like that of a travailing woman (hearts . . . as the heart of a woman in her pangs). This hierarchy shall be utterly annihilated (destroyed . . . people, 42), because it exalted itself against Jehovah (magnified . . . Lord). Terror (fear, 43), slander (pit) and deceived hopes (snare)

shall be the portion of the hierarchy (shall be unto thee . . . Moab), God declares (saith the Lord). Those avoiding the fear-spreading objects shall become involved in slander (fleeth . . . fall into the pit, 44) and those who arise above slander (getteth out of the pit) shall cherish disappointing hopes (taken in the snare); for God (saith the Lord) is determined to bring upon the autocratic hierarchy the great tribulation (bring . . . year of visitation). The fugitives were in danger from the Slavic countries (fled . . . shadow of Heshbon, 45), because of force (force). A destruction shall come forth from the plotting Slavic nations (fire . . . Heshbon), even from Peru (flame . . . Sihon, *rooting out*), and shall destroy this autocratic hierarchy among their outposts (devour the corner of Moab) and the royal authority of the pope, the head of this unruly hierarchy (crown . . . tumultuous ones). Woe comes to this hierarchy (Woe . . . O Moab, 46); the people held by the fear of eternal torment cease to be (people of Chemosh perisheth); the strong (sons) and weak ones (daughters) are captives (taken captives). But in the Millennium God will free them from this captivity, as well as from that of sin, error, death and the grave (bring again the captivity . . . latter days, 47). God affirms it (saith the Lord). Thus has the fate of the Romanist hierarchy been forecast (thus . . . judgment of Moab).

The fourth class against whom God by Bro. Russell gave woeful forecasts is Protestant clericalists (Concerning Ammon, *of [my] people*, 49: 1). God asks whether Spiritual Israel had no warriors (Israel no sons?) and whether it had no one, a star-member, who was heir to the mouthpieceship of the Truth (no heir?). Why then did the eternal torment theory (Melcom [see margin; Molech], their king) become heir of God's Protestant people (Gad, *happy*), and the eternal torment advocates control the Protestant denominations (dwell in his cities)? In view of the blasphemies coming upon God by that theory God will raise up a sharp controversy against Protestant clericalism, which entrenched

itself within that doctrine (war . . . in Rabbah [*great*] . . . Ammonites, 2), and with that doctrine clericalism shall become an uninhabited ruin (desolate heap); and the clericalistic sects shall be destroyed (daughters . . . fire). Then, in the Millennium, Spiritual Israel shall inherit their members (heir . . . his heirs), God affirms (saith the Lord). Let the clericalists as plotters (Heshbon, 3) roar in their anguish (howl), for the eternal torment theory is overthrown (Ai [*ruin*] is spoiled). Let the supporters of clericalism (daughters of Rabbah) put on mourning as a garment (cry . . . sackcloth). Let them mourn as they make mental flights hither and thither amid the pertinent but misinterpreted passages on the wages of sin (run . . . hedges); for Melcom (Molech, the eternal torment doctrine) shall be captured by the Truth teachers on sin's penalty (their king . . . captivity) and its sacrificers and leading exponents with it together (priests . . . together). Why did its advocates glory in the people that it oppressed by it (gloriest . . . valleys, 4), its means of oppression (flowing valley), even after they were forced to give up that doctrine (backsliding daughter)? They trusted in it as in a great store of wealth (trusted . . . treasure), denying that any could successfully attack them thereon (Who shall come unto me?). God forecast (saith, 5) that He would cause them dread (fear upon thee) from their attackers (that be about thee) and that they as defenders of clericalism and eternal torment would all be put to rout (driven . . . right forth), none would be able to rally unto the controversy the erring fugitives (gather . . . wandereth). But in the Millennium (afterward, 6) God will deliver these supporters of clericalism and eternal torment (bring . . . Ammon), as He affirmed (saith the Lord).

The fifth class or group of whom God made woeful forecasts through Bro. Russell is Christendom (Concerning Edom [*red*, in allusion to the bloodguiltiness of Christendom], 7). God charges that wisdom is lacking in statecraft (Teman, *desert*) and that wise plans are

lacking in those claiming to be discreet (counsel perished . . . prudent). One asks whether their knowledge has ceased (wisdom vanished). Capitalists (Dedan [*low*, as to their crookedness], 8) are prophetically bidden to flee their former ways (Flee), to reform their ways (turn back) and to lay deep, firm foundations in integrity (dwell deep); since God was going to bring the great tribulation (calamity) upon Christendom, antityping that upon Israel (Esau, *red*), even the time of trouble (time . . . visit him). As grape-gatherers leave some gleanings (grape-gatherers . . . gleaning grapes, 9), so will the tare-binders leave God's people out of their bundles; but when the revolutionists and anarchists (thieves) come upon Christendom they will destroy unto completeness (destroy . . . enough). God will make Christendom naked by His exposures of its evils (Esau bare, 10). Even its most shameful acts will be made public (uncovered his secret places), against which it will be unable to defend itself (hide himself). Its products are plundered (seed is spoiled) and its dependent (brethren) and independent countries (neighbors) of heathendom. Yet God promises to preserve its orphans (fatherless children . . . alive, 11) and urges that its bereaved groups trust in Him (widows trust in me). God says that those who had determined (judgment, 12) not to undergo the woeful experiences of the great tribulation (drink of the cup) will certainly undergo them (assuredly drunken). Should wicked Christendom go unchastised (go unpunished)? Not so (not go unpunished)! It will surely experience that trouble (surely drink); for by Himself has God solemnly given His word (sworn, 13) that churchianity (Bozrah, *sheepfold*) shall become without inhabitant (desolation), an object of blame (reproach), a ruin (waste) and one denounced as punishable (curse); and all its sects will pass eternally out of existence (wastes).

God's people have heard a report from God (heard a rumor, 14), and the Congress of Religions at the Chicago World's Fair in 1893 sent a message to heathendom,

which in effect invited them to prepare to gather and send attackers to fight churchianity and pervert her members to their views (ambassador . . . heathen . . . against her . . . battle). God forecast that He would abase Christendom among the heathen (small . . . heathen, 15) and make it to be disregarded by the people (despised among men). The terror that it had aroused and its pride misled it (deceived thee . . . pride, 16). Christendom has dwelt in great heights and power sustained by God (dwellest . . . the rock), the mightiest and most exalted part of the present order (height of the hill); yet though exalted to the highest heights (high as the eagle), God will debase it thence (bring thee down), Jehovah affirms (saith). It shall come to ruin (desolation, 17), to the astonishment of all passers-by (goeth by . . . astonishment), who shall hold it in sharp disapproval because of its evils (hiss . . . plagues thereof). Its ecclesiastical overthrow will be the antitype of Sodom's (*consuming*, 18) overthrow, and its secular overthrow, that of Gomorrah's (*submission*) overthrow, whose neighboring cities' overthrow types the overthrow of Christendom's heathen dependencies (neighbor cities). None shall inhabit it after this overthrow, as none inhabited its types (no man . . . son of man dwell in it). With lion-like strength and courage (like a lion, 19) will conservative labor come up on account of the threatening pre-Armageddon masses of the race under the curse (swelling of Jordan, *descender*), assailing Christendom's strong position (habitation of the strong); but by its outbreak in Armageddon will God make Christendom beat a sudden retreat (suddenly make him run away). God raises questions as to whom He has chosen as the commander of His army (chosen . . . appoint over her). Who is like Him (like me) ? Who will set limits of time to God (appoint me a time) and whom will God make His representative shepherd (shepherd . . . before me) ? Except to the question as to who would give God a time limit, the answer to all these questions is: Our

returned Lord. God desires the people to hear His pertinent plan against Christendom (hear the counsel . . . against Edom, 20) and His designs against Christendom's state and capital (inhabitants of Teman). The least member of the Christ beyond the veil will lead them into a trap (least . . . draw them out) and will bring ruin upon Christendom's state, church and capital (habitations desolate). Society will be in great commotion at their overthrow (earth . . . noise of their fall, 21) and at the cry of their fall destruction itself will be effected (cry . . . heard in the Red sea). Our returned Lord will come against Christendom in a mighty course (come . . . eagle, 22), and give His special adverse attention to the nominal church as the sheepfold (wings over Bozrah); and in that period, the Epiphany, the courage and strength of the great warriors of Christendom (heart . . . men of Edom) will be fearful, like that of a woman in birth pangs (heart . . . pangs).

Against a sixth thing God made forecasts through Bro. Russell: Radicalism (concerning Damascus, *activity*, 23). Its strong ones (Hamath, *fortress*), even to its weakest ones (Arphad, *border*), are ashamed (confounded; literally, ashamed), because they have heard an evil report as to Radicalism (heard evil tidings), which has discouraged them (faint-hearted). Distress is upon its rebellious ones (sorrow on the sea) and they cannot be pacified (cannot be quiet). Radicalism has become weak (waxed feeble, 24) and turns to flight (turneth herself to flee), as can be seen in the Axis and will later appear in Russia and her satellites. Terror (fear), distress (anguish) and griefs (sorrows) have captured it (seized . . . taken), as a woman in birth pangs (woman in travail). Radicals cry out, How is praiseworthy Radicalism forsaken (city of praise not left, 25), the party of our delight (city of my joy)! Her youths give up in their teachings (young . . . streets, 26) and her warriors are overthrown in the time of trouble (cut off in that day), God declares (saith). God says that He will work destruction to Radicalisms powers

(fire in the wall of Damascus, 27) and completely destroy the theories of a reformed Radicalism (palaces of Ben-[son] hadad [*honor*]).

The seventh group against which God by Bro. Russell made forecasts is the European nations, especially Britain (Kedar [*dusky*, in allusion to Europe's sinfulness] and the kingdoms of Hazor [*court*]). Kedar, the second son of Ishmael, primarily symbolizes the ten-tribed kingdom of Israel, and Nebaioth (Is. 60: 7), his firstborn, primarily symbolizes the two-tribed kingdom of Judah; Kedar also symbolizes, secondly, the European nations, typed by the ten-tribed kingdom of Israel, and Nebaioth secondly symbolizes America, typed by the two-tribed kingdom of Judah. Hence we consider vs. 28-33 to be a prophecy with reference to the European nations, with special references to Britain, concerning which our Pastor often wrote, as prophesied in this section. Kedar was a tribe of Arabia, and the kingdoms of Hazor were Arabian kingdoms. Satan, reigning in confusion, has by the two phases of the World War smitten Europe (Nebuchadrezzar king of Babylon shall smite). God charged that an invasion should be made against Europe (go up to Kedar) and that the British commonwealth of nations be plundered (spoil . . . east). Their spheres of activities (tents, 29) and their subjects are to be led away (taken away). Their attackers will take away their protections (take . . . curtains), their theories (vessels) and their organizations (camels). These nations will be in distress (cry) and dismay everywhere (Fear is on every side). They seek in flight to avoid the trouble (Flee . . . far off, 30), and exhort one another to work out deep schemes (dwell deep), since Satan has planned against them (king of Babylon . . . against you) and formed a plot against them (conceived a purpose). Variously they seek to get Britain on their side, some by alliances, others by conquest (get you . . . wealthy nation, 31), which is safely situated (dwelleth without care), not having fortifications other than their surrounding seas (gates nor bars),

being thus separate from continental Europe (dwell alone). Their organizations will become prey (camels . . . booty, 32) and their great wealth plunder (spoil). God will completely dissolve their empire and its possessions, on which the sun never sets (scatter into all winds . . . utmost corners), and will bring misfortune upon it from all sides (calamity from all sides). This we see started after World War Phase I, in making that empire a commonwealth of nations, instead of an empire. Now we see it working in India, Palestine, Egypt, *etc.* This mighty empire will become utterly uninhabited (dwelling for dragons and desolation, 33). None shall be its citizens (no man . . . dwell).

The eighth group against which God by Bro. Russell made forecasts is the nominal Protestant Church (against Elam, *age*, 34), especially after April, 1904 (beginning . . . Zedekiah). God forecast that He would break the nominal Protestant Church's offensive weapon, its creeds (I will break the bow of Elam, 35), which were her chief strength (chief of their might). God would bring upon her four great controversies: (1) on eternal torment; (2) human immortality; (3) consciousness of the dead and (4) probation limited to this life (four winds, 36), striking her in the four great parts of the symbolic heavens (four quarters of heaven). By all these controversies she would be put to disorderly flight (will scatter them to [literally, by] all those winds) and her outcasts will find no sect where they would not seek a refuge (no nation . . . outcasts of Elam shall not come). God was determined to cause the Protestant Church to be affrighted before her opponents, the Truth people (dismayed before their enemies, 37), and before those who seek to destroy her—infidels (seek their life), and to bring calamity upon it (evil upon them), even His displeasure (my fierce anger), and to send controversy to them unto their overthrow (sword . . . consumed them). God would establish His authority among them (set my throne in Elam, 38) and would cut off from them their ruling

power and leaders (destroy . . . king and the princes), He declares (saith). But in the Millennium (latter days, 39) He would restore them to favor out of their captivity (bring again the captivity of Elam).

In Jer. 50 and 51 we have a ninth group of which God made forecasts by Bro. Russell, even symbolic Babylon (word . . . spake against Babylon . . . Chaldeans by Jeremiah the prophet, 50: 1). By Babylon here, not literal, but symbolic Babylon is meant, as can be seen from a comparison of parts of this prophecy with Revelation, written prophetically long after literal Babylon was overthrown, e.g., Jer. 50: 15; Rev. 18: 6, 7; Jer. 51: 6; Rev. 18: 4; Jer. 51: 7; Rev. 17: 4; Jer. 51: 9; Rev. 18: 5; Jer. 51: 13; Rev. 17: 1; Jer. 51: 45; Rev. 18: 4; Jer. 51: 48; Rev. 19: 1-3. Moreover, many of its sayings are parallels of Isaiah's prophecies of symbolic Babylon. While mystic Babylon primarily represents the Romanist Church (Rev. 17: 1-6, 15, 16, 18), it is also a family name including her daughter systems, the Protestant sects (Rev. 17: 5); and in this wide sense the entire nominal church under the name of Babylon in Jer. 50, 51 is discussed prophetically. Jehovah charged that the widest publicity should be given to the fact that the nominal church as Babylon would be captured (Declare . . . publish . . . conceal not, say, Babylon is taken, 2). God's people are charged to set forth the pertinent truth as a flag (set up a standard). The pope (Bel, *i.e.*, Baal, *Lord*, representatively) is nonplussed and confounded and the entire hierarchy will be utterly destroyed (Merodach [*death*, in allusion to its forecast annihilation; 2 Thes. 2: 8] ). Her creeds (idols) are nonplussed (confounded) and her erroneous teachings will be utterly refuted (images . . . pieces). For out of the religious sphere Spiritual Israel will arise against her in controversy (north . . . nation against her, 3), which will utterly refute her teachings, spirit and service (land desolate), which will finally become without inhabitants (none shall dwell therein).

These will leave (remove . . . depart) her Antichrist systems (man) and secular governments (beast). In

that period, the Parousia and the Epiphany (days . . . time, 4), the Great Company (children of Israel) and the Little Flock (Judah) with much sorrow (weeping) will come into the Truth (come . . . together), seeking the Truth as God's manifested presence (go, and seek . . . God). They will inquire how to win out in the high calling (ask the way to Zion [*sunny*, in allusion to its being the light of the world in this and in the next Age; Is. 60: 14], 5), with their favor (faces) given to her (thitherward), exhorting one another to become one with God (join . . . Lord) in a faithfully and eternally kept covenant (perpetual covenant) never to be forgotten (not be forgotten). Scattered in the various wards of Babylon God's people have indeed been a wandering flock (lost sheep, 6). Their pastors there taught them false doctrines and practices (caused . . . stray). They turned them astray into the kingdoms of this world (turned them . . . mountains), resulting in their going from kingdom (mountain) to republic (hill) as their abiding place, forgetting the Millennial Kingdom as their real abode (forgotten their resting place). All the pastors who won them as sheep ruined their hearts and minds like wolves (found . . . devoured, 7). Their persecutors considered themselves guiltless (offend not), under the delusion that these were heretics who deserved persecution, having sinned against God (sinned against God), who is the personification of righteousness (habitation of justice), even God, who was the hope of their predecessors (hope of their fathers).

God bade them to leave the nominal church's precincts (Remove . . . midst of Babylon, 8) and the sphere of the encroachers' teachings, spirit and service (land of the Chaldeans [*encroachers*, in allusion to the nominal church's warriors encroaching on the sphere of the Truth, its Spirit and ministries]). And let them consider God's people thus leaving them as stubborn, self-willed ones among their adherents (he goats before the flocks). God's determination was to bring against the nominal church conglomerations of hostile groups

(against Babylon . . . nations, 9), *i.e.*, Socialists, Communists, Syndicalists, Anarchists, Infidels, Skeptical Scholars, Spiritualists, Christian Scientists, Heathen Propagandists, as well as Truth people, all of whom will busy themselves with nominal-church teachings and practices (from the north country). These will enter into hostile teachings against her (array against her) and as a result of these hostilities she will be captured (shall be taken). Their sharp sayings will be those of expert controversialists (arrows . . . mighty expert man) and none of these will return from the controversy without damaging her and gaining booty (return in vain). Her sphere of teaching, spirit and practice will become plunder (Chaldea . . . spoil, 10) and her plunderers will be content with their efforts (spoil . . . satisfied). Because Babylonians were full of joy (glad . . . rejoiced, 11) when spoiling God's people (destroyers of mine heritage), were enriched (fat . . . heifer at grass) and gloried over their feats (bellow as bulls); those that mothered them will be greatly nonplussed (mother . . . confounded, 12) and disgraced (ashamed), since God will make Babylon the most backward of the systems, an isolated one (wilderness), an unproductive one (dry land) and an uninhabited one (desert). God's wrath will make her uninhabited (not inhabited, 13), and she will be wholly peopleless (wholly desolate). All who contemplate her (goeth by Babylon) will be astounded and will deride her for her evils (hiss at all her plagues). God sets attackers in rank against her (in array against Babylon, 14) on all sides (round about). Let all who can shoot sharp sayings (bend the bow) utter them against her (shoot at her). Withhold no sharp saying (spare no arrows), because she sinned against God (against the Lord).

God charges her enemies to attack her on all sides (Shout against her round about, 15). She asks for mercy (given her hand). The bases (foundations) of her positions, her perverted Scriptural explanations have been overthrown (fallen). Her powers are

overpowered (walls are thrown down), because of God's vindication of His character, person, plan and work (vengeance of the Lord). Be avenged upon her (take vengeance). Let God's people do to her as she did to them (as she . . . do unto her). Frustrate the efforts of her proselyters (Cut off the sower, 16) and her intakers (handleth the sickle) when increases of members are sought (time of harvest). For fear of the arguments of the controversialists (fear of the oppressing sword) each one deserts the field of battle for refuge (turn . . . people) and goes to his congenial sphere (flee . . . own land). Spiritual Israel is like sheep driven hither and thither (scattered sheep, 17). Strong ones have driven it from its pasture (lions . . . away). First the papacy consumed it (Assyrian, *steps*) and finally Satan by confusion has severed its members from one another (king of Babylon . . . bones). Hence the God of Spiritual Israel declared (saith . . . God, 18) that He would punish Satan as the ruler of confusion and his sphere of teaching, spirit and service (king . . . land), as He punished the papacy (as the king of Assyria); and God would bring Spiritual Israel again to the Truth, its Spirit and service (bring Israel . . . habitation, 19); and it would feed again in fruitfulness (Carmel) and richness (Bashan, *their soil*); and its very being would be contented with the two-phased Kingdom (Ephraim, *doubly fruitful*) and the Oathbound Covenant (Gilead, *heap of witness*). In the Parousia and Epiphany (those days . . . time, 20) the Great Company's error will be sought (iniquity . . . sought), but it will be free therefrom (none); and the sins of the Little Flock (sins of Judah), but they shall not be found (not be found); for God will pardon His remnant (pardon . . . reserve). An exhortation will go out to invade the teaching, spirit and service of the Great Company in the Truth as guilty of double rebellion, once in the nominal church, then in the Truth (Go . . . Merathaim, *doubly rebellious*, 21), and against the exposed ones (Pekod, *opened*). God charges that

these spheres be utterly destroyed (utterly destroy after them) and that they keep His pertinent charge (all . . . commanded thee). There is the evidence of controversy in the sphere of Babylon's teaching, spirit and service (in the land, 22) and of great ruin (great destruction). As the oppressor of all society (hammer . . . society, 23) the nominal church is divided and severed (cut asunder and broken). She has become uninhabited among all groups (desolation . . . nations).

God has prepared a trap for her (laid a snare, 24) and she has been caught therein (taken). She knew it not (wast not aware) and was captured (found), because she fought against God (striven . . . Lord). God caused His controversial weapons to be available against her (opened his armory, 25), and brought them forth to the combat (brought forth the weapons) in His displeasure (indignation); for this is the occupation of God in the sphere of His enemies' teaching, spirit and work (work . . . God . . . land of the Chaldeans). God gathers against her foes from afar (Come . . . utmost border, 26). Break open her treasures (open her storehouses). Make her piles of ruin (as heaps) and annihilate her (destroy her utterly). Reduce her to nothing (nothing . . . left). Kill all her powerful men (slay all her bullocks, 27); bring them down to slaughter (down to the slaughter). Distress is theirs (woe unto them); for the day of their punishment has come (day . . . of their visitation). The proclamation of those that fled and escaped from her teachings, spirit and work is heard (voice . . . flee and escape . . . land of Babylon, 28), announcing in the true Church God's vengeance for His true Church (declare in Zion . . . vengeance of his temple). Let the shooters of sharp sayings gather against the nominal church (call . . . archers against Babylon, 29), even all who shoot out sharp sayings (bend the bow). Besiege her on all sides (camp . . . about). Let them allow none to escape (none thereof escape). Give her retribution as she deserves (according to her work . . . that she hath done, do unto her);

for she has dealt in pride against Jehovah (against . . . Israel). Therefore her youths shall be slain in her teachings (young . . . fall in the streets, 30) and her warriors shall be overthrown in the day of the Lord (that day), God affirms (saith). God emphasizes (Behold, 31) the fact that He is her Opponent (against thee) in her great pride (most proud); for her time of punishment has come (thy day . . . time . . . visit thee). Her proudest, the pope and his hierarchy, will be trapped into a fall (most proud . . . fall, 32). Nor will any one lift them up (none shall raise him up). God will raise up destruction in their national churches (fires in his cities), destroying everything on all sides (devour . . . about him).

God declared (saith, 33) that the Great Company (Israel) and the Little Flock (Judah) were trodden down together (oppressed together). Their captors held them tightly (captives held them fast), refusing to liberate them (refused . . . go). Their Deliverer is powerful (Redeemer is strong, 34). Jehovah is His character (Lord . . . name). He will detailedly defend their case (thoroughly . . . cause), that He may give the Truth, its Spirit and its work prosperity (rest to the land), but disturb Babylonians (disquiet . . . Babylon). A controversy is upon the oppressing Babylonians (sword . . . Chaldeans, 35), God declares (saith), and upon all other Babylonians (inhabitants of Babylon), upon her leaders and counselors (princes . . . wise men). It is upon her teachers of error (liars, 36); and they shall become foolish (dote), upon her warriors (mighty men), and they are terrorized (dismayed), upon their teachings (horses, 37), upon their organizations (chariots) and upon their mixed multitudes (mingled people . . . midst of her). They shall become fearful like women (become as women). A controversy is upon her stores (sword . . . treasures), which will be stolen (robbed). She is getting no new truths (drought . . . waters, 38) and her old teachings have evaporated (they shall be dried up); for they are merely the

sphere of the creeds (land of graven images). They are of an unsound mind for their creed idols (mad . . . idols). Bereft of human accepters, only unruly but destroyed monarchies (wild beasts of the desert, 39) and unruly destroyed republics (wild beasts of the islands) shall be with her in destruction. Dim memories (owls) that inhabit wastes, but no humans, will ever be there (no more inhabited). Nor will any feel at home in her forever (neither . . . dwelt in . . . generation). Antitypical of God's overthrowing Sodom and Gomorrah and the neighboring cities, which have remained without inhabitant, will be the overthrow of the nominal church and the governments of Christendom and of heathendom, which will remain uninhabited (no man abide there, 40), nor shall any feel at home there (son of man dwell therein); for God's Parousia and Epiphany people shall come from the religious sphere (from the north, 41), even a great people, as God views matters (great people), and many movements, like Socialism, Communism, Syndicalism, Anarchism, Infidelism, etc., from the lower spheres of society (many kings . . . coasts of the earth). They will shoot sharp sayings (bow, 42) and pen-products (lance). Cruel will they be (cruel) and without pity (not shew mercy). Their message will shout rebellion (roar like the sea); they will set forth teachings (ride upon horses) and be prepared for controversy (put in array), like men for battle (like . . . battle), against the nominal church (daughter of Babylon).

Satan has heard tell of them (king . . . report of them, 43), and resultantly his powers became weak (hands waxed feeble). He was seized with deep distress (anguish took hold of him) and intermittent pains, like birth pangs (pangs as . . . travail). The returned Christ in great power (like a lion, 44) will come upon her from the aroused race under the curse (swelling of Jordan) in an attack upon strong mystic Babylon (habitation of the strong). God will make her attackers in both phases of the World War retire from her temporarily

(suddenly run away from her). The returned Christ is God's choice to become her conqueror (chosen . . . appoint over her), the One like God (like me). None can limit God in time (appoint me a time). Christ is the real Pastor, who will officiate on God's behalf (shepherd . . . stand before me). God's plan (counsel, 45) and designs (purposes) against the nominal church (Babylon) and its sphere (land of the Chaldeans) of teaching, spirit and work, is to use the least of the brethren beyond the veil to drag them out of their place (draw them out) and to make their place without inhabitant (habitation desolate). At the tumult of the nominal church's capture (noise . . . Babylon, 46) society is affected (earth is moved) and the clamor is heard among the sects (cry . . . nations).

God by Bro. Russell had so much to say against the nominal church and her coming destruction that the subject overflows into and through chapter 51. Hence he forecasts that He would arouse against her (raise up against Babylon, 51: 1) and her members (dwell in the midst), as enemies of His, a destructive war (destroying wind), that He would send against her such as would arouse this war (fanners, that will fan her, 2) and despoil her sphere of teaching, spirit and works (empty her land); for in the time of trouble they would oppose her (day of trouble . . . against her) on all sides (round about). Let the shooter of sharp sayings (archer, 3) shoot his against hers (bendeth) and her armored ones going forth to combat (lifteth himself . . . brigandine). God charges that these shooters of sharp sayings spare not her fighting youth (young men), but utterly refute them and all others (destroy ye utterly all her host). Thus the refuted will fall (slain shall fall, 4) in the sphere of the oppressors' teachings, spirit and work (land of the Chaldeans), together with those who are pierced through by her teachings (thrust . . . streets); for God has not abandoned (forsaken, 5) His mistreated crown-losers (Israel) and crown-retainers (Judah), despite the fact that

their sphere of Truth, its Spirit and its work had many faults against God (filled with sin . . . Israel). God invited them to come out of her (Flee out . . . Babylon, 6) and rescue themselves from her punishment (deliver . . . soul), urging them not to suffer severance from Him in her sin and error (not cut off in her iniquity), since this was the time of God's recompense (Lord's vengeance). He was intent on punishing her (recompense). She was a Divinely appointed mouthpiece of Christ (golden cup . . . hand, 7), but she intoxicated all society with error (earth drunken). Every church and governmental system drank of her error (drunken of her wine), which made them insane (nations are mad). She suddenly fell in 1878 from her mouthpieceship (suddenly fallen, 8) and will be destroyed in Armageddon (destroyed). Make loud lamentations for her (howl for her). Let reformers seek to heal her malady, if possible (balm . . . pain, if . . . may be healed). Reformers sought to cure her (would have healed, 9), but she did not respond to curing efforts (is not healed). Incurable, let her be deserted by all who would seek their own sphere (forsake . . . go . . . own country); for her condemnation cries to God for punishment (judgment reacheth unto heaven), even sky-high (to the skies). God has vindicated His faithful (brought forth our righteousness, 10). These encourage one another to tell among the faithful His Word and work (declare in Zion the work . . . God). Prepare sharp sayings (Make bright the arrows, 11) and defensive arguments (gather the shields); for God has enthused the opponents of Babylon (raised up . . . kings of the Medes); His purpose is to destroy mystic Babylon (device . . . destroy it), because it is the recompense of the Lord for His people as His Temple (vengeance . . . temple).

Let Babylonians set up their creeds as their flag upon their powers (Set up the standard . . . Babylon, 12) and strengthen their guards (watch strong) and lay ever so many traps (ambushes); for God has planned and will perform His purpose against them (devised)

and done . . . spake . . . Babylon). Though sustained by many peoples (dwellest upon many waters, 13), and abounding in wealth (abundant in treasures), Babylon's limit has been reached (end is come) and the limit of her avarice (measure . . . covetousness). Solemnly by Himself has God pledged (sworn by himself, 14) that He will fill her with attackers as devourers (fill thee with men . . . caterpillars) and they will mightily agitate against her (shout against thee). He organized society on pertinent strong principles (made the earth by his power, 15) and in principle the present order in knowledge (world by his wisdom) and the powers of spiritual control by wisdom (heaven by his understanding). When He made known His word (uttereth his voice, 16) there was much Truth in the powers of spiritual control (waters in the heavens). He caused vestiges of Truth to come forth from society, e.g., in some of its laws (vapors . . . ends of the earth). He caused flashes of Truth to come with His Word (lightnings with rain); and from His store of Truth He brought forth controversy (wind out of his treasures); but the increase of knowledge has made all the unregenerate cruel (brutish by his knowledge, 17); and every doctrinal inventor is nonplussed by his creation (founder . . . graven image); for the creeds are erroneous (image is falsehood); and they have no life in them (no breath in them). They are empty (vanity, 18), the product of untruth (work of errors), and in the time of controversy they will cease to stand (visitation they shall perish). Fleshly Israel's teachings are quite unlike theirs (portion . . . not like them, 19); for God is the Creator of all things (he . . . all things); and Spiritual Israel is His inheritance (rod of his inheritance) and His character is Jehovah (his name). The returned Jesus is His instrument of battle and His weapon of war (battle axe . . . war, 20); for by Him God will utterly overthrow the sects (break in pieces the nations) and destroy the governments (destroy the kingdoms).

By Christ will God utterly refute erroneous doctrines and teachers (horse and his rider, 21) and all Satanic organizations and their directors (chariot and his rider). By Him will God utterly destroy the antichrists and false churches (man and woman, 22), the wise (old) and immature (young) and the young leaders and ledlings (young man and maid). By Christ will God utterly overthrow the false pastors and their flocks (shepherd and his flock, 23), the grower of fruits and his assistants (husbandman . . . oxen) and leaders and rulers (captains and rulers). And by Christ will God recompense (render, 24) the nominal church (Babylon) and all supporters of the oppressors (inhabitants of Chaldea) for all the wrongs (evil) that they have committed in the true Church (Zion) in the sight of God's people (in your sight). This is a solemn declaration of God (saith). Emphatically (Behold, 25) did God declare His opposition to the destructive kingdom of Satan (against thee, O destroying mountain), which undermined all society (destroyest all the earth). He will stretch Christ out against it (stretch out mine hand), will cast it down from its strong positions (roll thee down from the rocks) and make it a destroyed kingdom (burnt mountain). Nothing shall be taken from Satan's kingdom for a corner stone (stone for a corner, 26), nor for a foundation stone (stone for foundations) for Christ's Kingdom; but every feature of that kingdom will lie desolate (desolate for ever). God proclaims that His people should set up the Truth as a standard throughout society (Set . . . standard in the land [literally, earth], 27). Issue forth the message (blow the trumpet) everywhere (among the nations). Arouse the peoples against the nominal church (prepare the nations against her). Prepare Socialism (Ararat, *highland*), Communism (Minni, *portion*) and Anarchism (Ashchenaz, *fire that spreads*) against her. Make one a leader against her, even the returned Christ (captain), and cause teachings (horses) to attack her as destroyers (as rough caterpillars). Let the pertinent

groups be prepared (Prepare against her the nations, 28), with the main pilgrims of the Church in the flesh (kings of the Medes, *middle land*), auxiliary pilgrims (captains) and elders (rulers, *i.e.*, chairmen), with every truth, its spirit and work (all the land of his dominion). Society (land [earth], 29) shall quake and grieve (tremble and sorrow), because every design of the Lord will succeed (purpose . . . performed) against the nominal church (Babylon), in order to desolate her teachings; spirit and practices (land . . . desolation without an inhabitant). Her warriors have refrained from the controversy (mighty . . . forbore to fight, 30), hiding in their retreats (remained in their holds). Their power to fight for their creeds has ceased (might hath failed); they have become weak (as women). They have destroyed her creeds as resting places (burned her dwelling places). Her doctrines and practices are wrecked (bars are broken).

One news-carrier shall hasten to meet another (post . . . meet another, 31) and one herald to meet another (messenger to meet another), to announce to Satan (shew the king) that his religious government is on its religious side captured (city . . . end). Its weak supporters are captured (passages are stopped, 32), the weak obstacles are put aside (reeds . . . fire) and the warriors are in terror (men of war are affrighted). God declared (thus saith, 33) that the nominal church is like a threshing floor (Babylon . . . threshing floor). The time has come by hard trials to sever the wheat from her straw (time to thresh her). It is not long until her harvesting will be undertaken (time . . . come). The true Church complains that Satan (Nebuchadrezzar, 34) has consumed her (devoured me), trodden her down (crushed me), poured out all her contents (me an empty vessel), obliterated her voraciously (swallowed . . . dragon), gorged himself with her good things (belly with my delicacies) and driven her out (cast me out). The true Church (Zion, 35) will wish that the wrongs done her New Creatures and her humanity

be vindicated upon the nominal church (violence . . . be upon Babylon) and the murder of her leaders be vindicated upon her sphere of teaching, spirit and practice (blood . . . Chaldea). This will Zion leaders also say (Jerusalem say). To the true Church God answered (saith, 36) that He would take her part (plead thy cause) and vindicate her (vengeance for thee) and would end Babylon's rebellious people (dry up her sea) and her teachings (springs dry). The nominal church will become ruins (heaps, 37), a desolation (dwelling place for dragons), an object of disagreeable surprise (astonishment) and of disapproval (hissing), bereft of all her members (without inhabitant). Her sects will rage fiercely (roar like lions, 38) and howl angrily (lions' whelps). God will make them feast in their anger (heat . . . feasts, 39) and will fill them with misunderstandings (drunken) in their hilarity (rejoice), that they may be eternally annihilated (sleep, and not wake). Their weak (lambs, 40), strong (rams) and stubborn (he goats) ones will God lead to their death (slaughter). Miserably is the nominal church captured (Sheshach, *abasement*, 41). Once praised throughout society (the whole earth), she is dumbfounded (praise . . . surprised). She is an object of disagreeable amazement among all groups (astonishment . . . nations). The race in the rebellion of Armageddon (sea) has risen against her (come up, 42). She is overwhelmed by its many attacks (covered . . . waves). All her denominations (cities, 43) are without members (a desolation), unfruitful soil (dry land), an isolated condition (wilderness), an uninhabited sphere (a land wherein no man), nor does any human travel there (man pass).

God will punish the pope (Bel, 44) in the nominal church. God will cause him to repudiate his beliefs (out of his mouth . . . swallowed). No more shall groups of humans have recourse to him (nations shall not . . . more). Yea, the whole power of the nominal church shall collapse (wall . . . fall). God invites His people to leave her (go . . . of her, 45) and save themselves

from His deep wrath upon her (deliver . . . soul . . . anger). He cautions them against cowardice (heart faint, 46) and fear over the trouble's prevailing agitations (fear for the rumor); for there will first be war agitations (one year), then revolution agitations (another year). There will be violence (violence), one government (ruler) against another (ruler). In due time (days come, 47) God will execute sentence (do judgment) against her creeds (graven images), and all society will be nonplussed (confounded) and all her refuted ones (slain) will fall in her (fall . . . her). Then the prospective spiritual powers (heaven, 48) and the prospective new society (earth), with all in harmony therewith (all . . . therein), will speak against her (sing; literally, shout), because plunderers from the religious sphere shall attack her (spoilers . . . from the north). As she caused the refuted of Spiritual Israel to fall (slain of Israel to fall, 49), so in her shall all the refuted of society fall (fall . . . all the earth). Let the Lord's people who have escaped refutation (escaped the sword, 50) not only leave her (go away), but progress (stand not still), keeping the Lord in mind while yet far from His separated people (afar off), and think on the Kingdom (Jerusalem . . . mind). Nominal-church members will acknowledge themselves to be nonplussed (We are confounded, 51) by the reproaches heaped upon them (reproach). Yea, disgrace has become theirs (shame . . . faces), because wicked aliens have joined the churches (strangers . . . sanctuaries) of the nominal temple (Lord's house). God again forecasts that He will execute His sentence upon the creeds (do judgment . . . images, 52); and refuted ones everywhere shall utter painful cries (wounded shall groan). Despite the nominal church's exalting herself to the heavens (mount up to heaven, 53), and making the greatest of her strength still stronger (fortify the height of her strength), yet plunderers shall invade her (spoilers come unto her).

Great cries of distress come from her (cry cometh, 54) and large destruction (great destruction) from her sphere of teaching, spirit and practice (from the land); it is because God has plundered her (Lord hath spoiled, 55) and silenced her message (destroyed . . . voice); for when her unruly ones speak forth (waves do roar) their messages (like great waters), the sound of her message is given (voice is uttered). Because the Truth people as a plunderer attacked her, even the nominal church (spoiler . . . upon Babylon, 56) and utterly refuted her warriors (mighty men are taken), their weapons were all broken (bows broken); for the God of justice will surely recompense (God . . . requite). God will bring her leaders and scholars, subordinate leaders, executives and warriors unto an intoxicated condition (make drunk . . . mighty, 57). These being New Creatures will for their gross evils go into the second death (sleep, and not wake). This the God of perfect wisdom, power, justice and love declares (saith . . . Lord). He declares that her great powers shall be utterly destroyed (broad walls . . . utterly broken, 58); her exalted entrances shall be ruined (gates . . . fire). In vain will her members seek to prevent this (labor in vain) amid the destruction (folk in the fire) and will become exhausted (be weary).

The following is the message that Bro. Russell, between April, 1907, and April, 1908 (fourth year, 59), gave to the colporteurs and volunteers (*Seraiah, prince of Jehovah*; *Neriah, light, or lamp of Jehovah*; *Maaseiah, work of Jehovah*), as to what they should do toward Babylon for [not with] Combinism (Zedekiah). These brethren were peaceable leaders (*Seraiah was a quiet prince*). The message consisted of Vol. IV and tracts on the tribulations coming on the nominal church (*Jeremiah . . . book all the evil . . . upon Babylon . . . words . . . against Babylon, 60*). He commissioned these colporteurs and volunteers (said to *Seraiah, 61*) to acquaint themselves thoroughly with the pertinent teachings (see, and shalt read all these words) when

they would enter their work as to the nominal church (comest to Babylon). They should then acknowledge that God had given this whole message as to mystic Babylon (Lord, thou hast spoken against this place, 62), to destroy it (cut it off), to make it depopulated (none shall remain) of antichrists (man) end governments (beast), even to make it peopleless eternally (desolate for ever). He then charged them that after they had ended reading all this literature (end of reading, 63), they should unite with it the Lord's Spirit (bind a stone to it) and spread it everywhere among the peoples supporting the nominal church (cast it into the midst of Euphrates), and that they should add their verbal declaration to the written message (thou shalt say, 63), declaring that thus the nominal church shall sink into death amid the peoples that once supported her (Thus shall Babylon sink) and shall never recover from the tribulation that God will bring upon her (not rise . . . I bring upon her); for the people will be weary of her (be weary). This ended Bro. Russell's arraignment of the nominal church (far the words of Jeremiah). Jer. 52 will be explained in our book on Samuel, Kings and Chronicles; for it belongs there, where its parallels are given.

## CHAPTER X.

### JESUS' HARVESTS' SPECIAL REPRESENTATIVES.

PETER'S AND JOHN'S JOINT MINISTRY. PETER'S EXCLUSIVE MINISTRY. PAUL'S AND BARNABAS' JOINT MINISTRY. PAUL'S EXCLUSIVE MINISTRY.

IN NOTE III of "Thy Kingdom Come," pp. 404-410, the Harvest Parallels as distinct from Dispensation Parallels are set forth. It is not necessary for us to quote this long section, but it would be well for our dear readers carefully to review that Note, as a means helpful to the better understanding of our Lord's Special Representatives in the Harvest Parallels. In the Harvest Parallels of the Jewish Age the Twelve Apostles were Jesus' special representatives, having power to bind and loose, as they also were the ones as the Lord's special representatives to give the arrangements for doing the Lord's work in the Jewish Harvest from Pentecost on. We have in the Note referred to above shown how in the Parallel Harvest, that of the Gospel Age, our dear Pastor was the parallel of the Twelve. For, like them, he was given the special charge of the Truth as meat in due season, to bring it forth from the storehouse, as well as was given charge of the General Church. This same thought we see lies in the two antitypical Eleazars; for the Twelve Apostles in the Jewish Harvest were the antitype of Eleazar, the son of Aaron, into whose charge the Tabernacle and its vessels were placed, while the Eleazar of the Harvest of the Gospel Age was our Pastor, into whose charge was placed the storehouse, to bring forth the meat in due season, as well as into whose charge the General Church, the antitypical Tabernacle, was given. The David picture is another type that shows that the Twelve after Pentecost and our Pastor were parallels. We have given details on our Pastor as antitypical David; and many of the allusions that occur to David in the Large Parallels of

Judah's and Israel's kings refer to the Apostles also as an antitypical David. Furthermore, the facts of the histories of the Twelve from Nisan 14, 33 A. D. on, and of our Pastor from Nisan 14, 1878 on, prove this statement with reference to these parallels to be true. So we stand on firm ground when we hold to the thought that that Servant in the Harvest of the Gospel Age from Passover, 1878, on was the antitype and parallel of the Twelve from the Jewish Harvest Passover on. With the Lord's help we desire to study this parallel at least in general outline, without going into too many details. We expect, of course, to give more details than we gave in Note III of Volume 3, pp. 404-410. Generally the parallels will be pointed out as set forth in the paragraphs of Acts; though at times they will be pointed out in specific verses and phrases.

The experiences of Jesus from His resurrection to His ascension, Acts 1: 3, give us certain parallels. The view that the brethren had as to Nisan 16, 1878, was that in their human bodies they would suddenly be caught up and changed to make their spirit bodies comfortable in a heavenly existence. The failure of this thing to happen was anticipated by Mr. Barbour, who two days before betrayed our Lord by denying the Ransom in antitype of Judas betraying the Lord. But in the forty days following Nisan 16, 1878, the Lord made it clear by many proofs from the infallible Word that the sleeping Church was awakened, Nisan 16, 1878, as spirit beings and would meet the Lord in the air as such, and that the rest of the saints as they would make their calling and election sure would at death be changed to spirit beings, which is proven by 1 Cor. 15: 51, 52—"We shall not all sleep . . . [which all saints did who died before Nisan 16, 1878]; but we shall all be changed, in a moment, in the twinkling of an eye." Thus, as though the brethren had wrongly expected to undergo what in the nominal church is called "the rapture" without dying, the Scriptures show that each one of the Elect must die. "Ye are gods . . . ye shall die like

men, and fall like one of the princes" [Prince Jesus as the sacrifice, not like prince Adam, who died for his sin]. This was also proven to the brethren by the statement of Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth [Nisan 16, 1878, onward]: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." These are some of the proofs that the Lord gave a change of nature to His sleeping Elect Church, and does the same when each one of it completes his calling and election, thereafter. In fact, the begettal of the Spirit implies a birth of the Spirit for all the faithful.

These facts were made clear to those brethren who were faithful and who overcame the No-Ransomism Sifting during the forty days from Nisan 16, 1878, onward. And thus to them by that time the Christ Body that had slept up to that time had ascended to be with the Lord. And they were assured that such would return in Kingdom glory with our Lord by the testimony of the two angels, as the Old and New Testaments, which in truth and righteousness made this known to them. It was the Lord who at that time charged the brethren not to leave the sphere of executorship of churchianity until the Truth as due would come to them, which had to be given out as it related to our Lord as the Ransom sacrifice (v. 4). The Church before this period did in antitype of John the Baptist's work a work of leading people to repentance and faith; but the Holy Spirit of the Harvest was given to them to work along spiritual lines of Truth when the Pentecost of 1878 came. The brethren at that time wondered if the Kingdom would not be restored to Israel in 1878 (v. 6), which they misconstrued from the parallel of the reception of the true Church in 33 A.D. at Pentecost, as a misunderstanding of the parallels. Jesus and the Church beyond the vail informed them that this was a secret that God kept in His own power (v. 7) and was not for them to know, but assured them that they would receive the teaching powers which would qualify

them in the Gospel-Age powers to witness not only in Churchianity, but in all so-called orthodox and unorthodox sects of Christendom and throughout the whole earth (v. 8). And the Christ class beyond the veil, making these things (v. 9) clear, withdrew for a little while from further communication, until the 1878 Pentecost, as the parallel of Pentecost 33 A.D., would come.

It was thus while they studied over these matters that the Old and New Testaments made plain to them the return of the Christ Class to reign (v. 10). These scriptures made clear to their minds that they were not to watch the physical heavens for the return of the Christ Class, which was to come invisibly, like our Lord, who left the Apostles in secret, unknown to the world (v. 11). Thereupon Bro. Russell gave his attention to Churchianity from his viewpoint of spiritual knowledge, which was indeed as distinct from that of the nominal church as the Millennium is distinct from the teachings of the nominal church (v. 12). Bro. Russell as the parallel of the Apostles had the eleven characteristics of the faithful Apostles, and led the brethren in meditation and prayer; and all that viewed matters as he did continued with him in prayer and supplication. This includes the best justified ones as a class (vs. 13, 14), and all the individuals of the justified class who saw some of the Truth at that time. In Acts 1: 15-26 the unauthorized choice of a special helper to take the place of Judas is set forth; and this represents the effort that Bro. Russell made to gain a special helper against the No-Ransomism teachings of Mr. Barbour. One of these two was Mr. Paton; of the second we are not certain. It may have been Mr. Adams, a Methodist minister who had accepted the Truth, or it may have been Mr. Jones, who was an employee in Bro. Russell's Pittsburgh store. But the one that was chosen by the brethren as sharing with Bro. Russell the responsibility of sending the Truth forth against Mr. Barbour's No-Ransomism was Mr. Paton, the antitype of Matthias. The plan was that Bro. Russell

in his attribute of zeal was to write the opening article against the No-Ransomism theory of Mr. Barbour in their paper, THE HERALD OF THE MORNING; and this was to be followed by an article from Mr. Paton, which in due time came; but the Lord never recognized Mr. Paton as the one taking the place of the quality that in Bro. Russell paralleled the missing quality that Judas could have developed, had he remained faithful. Jesus in due time selected Saul of Tarsus. The Lord, therefore, quietly set aside the one who was undesirable for the place of Judas, and brought forth in due time Saul of Tarsus as Paul the Apostle, who represented the qualities of deep thinking, earnest love, and great aggressiveness, attributes that were needed to complete Bro. Russell as the parallel of the Twelve. And this occurred by November, 1879, paralleling Paul's call, when Bro. Russell was made that Servant and when the storehouse had been put into his charge by his having been given the light on the Tabernacle, especially as given in Lev. 16, which opened up much Scripture.

The outpouring of the Spirit upon the Twelve, as well as upon the others, especially represents the large measure of the spiritual Truth and the Spirit of the Truth that was given to Bro. Russell and the other faithful brethren at Pentecost 1878, and that appeared in the article that he wrote in The Herald Of The Morning (Acts 2: 1-4). In the nominal church (Jerusalem, v. 5) were believers from every denomination and every sect; and these were attracted to the truth on the Ransom contained in that article, and in subsequent pen products of our Pastor, as this was made clear to such as were prepared therefore by their creeds' teaching Christ's atoning sacrifice (vs. 7-12). It struck some favorably; but, of course, others mocked at this teaching as our Pastor issued it from time to time, claiming that he was teaching error (v. 13). Bro. Russell in his quality of zeal, v. 14, for which Peter stood, and in all the rest of the apostolic qualities, in that

particular article and subsequent ones on the same subject, invited the attention of all professed Christians whom he could reach, assuring them that the teachings that he was issuing were not human error, but such as flowed from the Holy Spirit and as were set forth in numerous Scriptures (vs. 15-21). Having set this thought forth, our Pastor then presented Jesus as one proven to be a prophet by God in His earthly ministry by miracles, wonders and signs, which God did among the Jews through Him; that according to God's plan and foreknowledge the Jews had wickedly crucified and slain Him, but that God raised Him from the dead, since it was not possible that such a Holy One could be retained by death (vs. 22, 23). Bro. Russell thereupon quoted prophecies and other Scriptures proving Jesus' resurrection from the dead (vs. 25-31). The fact that Jesus was raised from the dead proves that God had made Him both Lord and Christ, and that it was He who had given the Spirit of the Truth to the Harvest people (vs. 32, 33). That these prophecies did not refer to any of the Old Testament prophets is evidenced from the fact that they refer to Jesus as their Lord and that on their death they remained in the death state, whereas the One to whom they refer was aroused from the dead (vs. 34, 35). This should give all professed Christians the assured knowledge that God has made this same Jesus, whom the Ransom-deniers had crucified afiesh, both Lord and Christ.

This teaching that Bro. Russell issued forth through the characteristic of zeal struck deeply into the hearts of his readers and some errorists, and they asked him what they should do. His answer was that they were to repent of this Ransom denial and to consecrate themselves into Jesus Christ, which would prove that their sins had already been forgiven, and thus they would have evidence of having received the Spirit of the Truth; for He said that the covenant promises belonged to the consecrated, old and young, to those near and to those afar (v. 39). With many other teachings

did he give witness and exhortation that they should withdraw from the Ransom-deniers (v. 40). Many thousands accepted this teaching, and were received among the believers (v. 41). They maintained steadfastly his teachings and fellowship in the giving forth of the Truth with one another (v. 42). Reverence fell upon the many because of the wonderful works and teachings that God issued forth through that Servant (v. 43). All such believers met together and held all of these Truths in common one with another (v. 44). They yielded their human all in consecration and gave of their human all in service to all of the brethren as they had opportunity and as they all saw need (v. 45). These continued in the nominal church with one accord and in dividing the Truth from house to house, partaking of the Truth with gladness and singleness of heart (v. 46). They were in favor with God, having favor with all true Christians; and God added to them those who were being saved (v. 47).

We will now study the parallel of Acts 3: Bro. Russell in his quality of zeal (Peter) and love (John) went everywhere throughout the nominal church wherever he could get a hearing, particularly at meeting times, in the period in which the second antitypical Gospel-Age sacrifice was being offered up, *i.e.*, the period in which the High Calling was yet open and general (v. 1). There was a class in the nominal church from the time of their entering it who were lame in their characters, and who were continually brought to the entrance of the nominal church where repentance and faith were especially taught. These begged Truth of those who would come into the nominal church (v. 2). These, seeing Bro. Russell in his zeal and love mingling in the nominal church, asked creedal help of him. In his love and zeal he gave them attention, and said to them, Contemplate me in my work (v. 4). This class did give heed, expecting to receive something of creedal teachings from him (v. 5). In his zeal Bro. Russell denied that he had anything of

such to give them, but said that he had the Truth that would cure their moral lameness and that he would give it them freely. Therefore he charged them in the office of Jesus Christ in faith in Him to walk uprightly in the ways of the Lord (v. 6). Assisting such with his strength of Truth, he raised them up in their conduct, through the Truth thus presented, and gave them strength wherein before they were weak (v. 7). And these, receiving through the Truth the strength to enable them to overcome their faults, made special progress and entered in among the nominal church of God, conducting themselves aright, making considerable progress and praising God (vs. 8-10). These were recognized by the people in general who knew that they had been lame in their conduct and had begged for some help to neutralize the disadvantage of their fault at the entrance of the nominal church in repentance and faith. These people were amazed at the reformation that they witnessed (v. 10). These reformed ones cleaved to Bro. Russell in his attributes of zeal and love; and this attracted the attention of many people to assemble in the place where religious teachings and wisdom were set forth (v. 11). When Bro. Russell in his zeal saw the people thus assembled and amazed, he asked them why they marveled and looked so intently upon him in his attribute of zeal and love, as though it were by his power that they helped these moral limpers to walk uprightly (v. 12). Then he ascribed the glory to God, who had made the covenant with Abraham, Isaac and Jacob, as the One who had glorified Jesus, whom they had rejected, denied, even in the presence of the civil ruler, despite his desire to liberate Him (v. 13) according to the Gospels.

He further accused them of denying Christ and of their even preferring a murderer to the Holy Messiah (v. 14). Thus they denied the Messiah, who can give life, whom God had raised from the dead, a fact that the Bible throughout testified (v. 15). He showed that by faith in the office of Jesus were these moral

limpers enabled to walk in righteousness. Yea, that it was solely faith in Christ that gave these moral limpers the ability to walk uprightly, as the people saw with their eyes (v. 16). Then in sympathy Bro. Russell said that he knew that they had renounced the Ransom in ignorance as also their teachers had done (v. 17). He showed furthermore that God had indicated the course that Jesus took by the mouth of all His prophets (v. 18), and, therefore, he urged all to turn to the Lord that their sin might be blotted out, in order that, the elect having been gathered, the times of refreshing from the withered, cut down condition of the curse might come from God, that He might send forth Jesus Christ, who had been preached to them, to reign in His Second Advent (vs. 19-22), and that Jesus would remain in heaven until the times of restitution of all things, promised by God through the mouth of the holy prophets since the world set in. Then he quoted from Deut. 18: 15, 19, that the Lord would raise up a prophet as the antitype of Moses, consisting of brethren, whose Head was Jesus and whose Body was the rest of the faithful, as the antitype of Moses, to which Christ it would be His will that all should give heed (vs. 22, 23). Furthermore, our Pastor assured all by his writings and teachings that all of the prophets from Samuel onward spoke of these days of restitution, and convinced them of the thought that it would be by teachings of the prophets and the covenant that God had made with Abraham, bound by an oath, that the Seed of Abraham would bless all the families of the earth in the Millennial Age. Therefore, first of all, to church members was it due to preach these doctrines from God, for their turning away from sin and receiving the Truth, that they might be in a condition to receive the blessings of the Covenant as the Seed (vs. 24-26), which was the hope of true Israelites.

Bro. Russell's and his cooperators' vigorous campaign after the Harvest Truth began to be heralded soon raised up a storm of opposition from the ordinary

leaders, from the special directors of the nominal church and from the infidelistic clergy (4: 1). These were greatly angered that Bro. Russell and his colaborers talked to people and preached that through Jesus' Ransom sacrifice the resurrection of the dead would come (v. 2). They laid hands on Bro. Russell in his zeal and love and restrained him for a period of time (v. 3). Despite the opposition of the clergy and their leaders, the message wrought responsiveness in many who were greatly increased in numbers (v. 4). After a pause the nominal church's executives, chiefs and scholars (v. 5), with the higher clergy and the chief crown-losers, with all close to them, gathered themselves together in the sphere of executorship of the nominal church (v. 6). They summoned Bro. Russell in his qualities of zeal and love, and when they had set him in their midst they demanded by what power or authority was he, a haberdasher, carrying on a religious work (v. 7). Bro. Russell in his grace of zeal, filled with the Holy Spirit, addressed the higher clergy and the hierarchy, saying that if he was examined for the good deed done to the moral limpers and for the means (vs. 8, 9) by which their cure was wrought, he would tell them plainly that the world should know that the cure was by faith in the Ransom sacrifice of Jesus Christ, whom they had rejected as the Ransomer, but whom God had raised from the dead, even by Him were the moral limpers made morally sound (v. 10). This Lord Jesus as the Ransomer was the symbolic Headstone of the corner of God's temple, whom these nominal-church leaders had set at naught (v. 11). He then proclaimed that salvation could be given by none other, since Jesus' office is the only one given under heaven among men by whom salvation was possible and actual (v. 12). This is the true gospel.

The clergy and the hierarchy, when they saw Bro. Russell's courtesy, zeal and love, took note of the fact that he was not a university-bred man, which made them marvel at his ability to explain the Scriptures

and they recognized that he had been with the Lord Jesus and had learned of Him (v. 13). Seeing the moral limpers who had been healed taking their stand on the side of Bro. Russell, these hierarchs could not deny the good effects that attended Bro. Russell's teaching (v. 14). They then set Bro. Russell aside, so that they might confer together in secret, which they did. They questioned one another what they might do with Bro. Russell; for it had to be conceded that he had wrought a marvel, and that this was recognized by everybody within the sphere of executorship of the nominal church—a thing that they could not deny (vs. 15, 16). They counseled, in order to prevent further spread of the Parousia Truth among the people, that they very strongly threaten Bro. Russell, forbidding him to preach anymore in the name of Jesus, the Ransomer (v. 17). Having formed this decision they called Bro. Russell before them by their preaching and writing, charging him to speak no more or preach in the name of the Ransomer (v. 18). But Bro. Russell in his quality of zeal and love answered that they were the ones to whose judgment he would leave the matter as to whether he should obey God rather than them, who were but men (v. 19), affirming that he could not but speak of the things which he had seen with his eyes of understanding and had heard with his ears of faith out of the good Word (v. 20). The clergy and hierarchy threatened him further, then dismissed him from their midst, not seeing anything for which they could punish him in harmony with church law, because the people favored him for the wonderous things that he had done (v. 21). For these moral limpers were of full age and their testimony therefore could not be denied that on them this wonderous power operated through the Word (v. 22).

After the clergy and the hierarchy had dismissed Bro. Russell, he went to the brethren and reported all that the clergy and hierarchy had said to him (v. 23); and when they heard his report the

brethren lifted up their voices to God in unison, praising Him as the only true Mighty One, the Maker of the symbolic heavens and earth and the race under the curse and all therein, who set forth by the prophetic Word that the nations would rage against the Lord and the people would imagine a vain thing; for the kings of the earth had set themselves and the rulers of the people (the chief clergy and hierarchy) had gathered themselves against Jehovah and against the feet of Christ, even as this had been done against the Head of Christ; for this had been done against Jesus by Herod and Pilate and the people of Israel and the Gentiles in opposition to Jesus and His mission. In so doing they fulfilled the prophecies and the features of the Plan that their wickedness fitted them to do (vs. 24-28). Thereupon the brethren prayed the Lord to take note of the threatening of this clergy and hierarchy and to grant unto His people courage to speak His Word everywhere where opportunity afforded (v. 29), asking Him to stretch forth the hand of Christ to heal moral limpers and to work signs and wonders through the Word by the office of His holy Servant Jesus (v. 30). After the brethren had so prayed the position where they were gathered together gave manifestation of the Lord's mighty presence; and they were all filled increasingly with the Spirit of the Lord and spoke the Word of the Lord with greater courage (v. 31). The many that believed were of one heart and one mind, seeing to it that if any of them were in need of the Word those who had it gave it to them. Thus they held the Truth as the thing that was common to all among them (v. 32). Bro. Russell was by the Lord's grace given great power to witness to the resurrection of the Christ Class and great favor was upon him from many (v. 33). None of the brethren were permitted to lack any of the Truth; for those who had consecrated all to the Lord laid their human all at the disposal of Bro. Russell for his use of them in the Harvest Work to fulfill the needs of all of the brethren for the Truth.

(vs. 34, 35). Sr. Russell at that time became deeply interested in the Truth and became a comforter of the brethren, having come out from the nominal church into fellowship among the Truth people. She made her consecration and put her human all at the disposition of Bro. Russell to be used in the interests of the Lord's cause (vs. 36, 37), and for years was faithful.

But there were certain leading brethren and certain led brethren who made a partial consecration of themselves and kept back part of what should have been given to the Lord in consecration. Both of them combined to do this evil thing, and presented what they consecrated to Bro. Russell for his disposal in the Lord's work (5: 1, 2). But Bro. Russell in his quality of zeal asked the leaders why Satan had filled their hearts to lie to the Holy Spirit that operated through Bro. Russell, and to keep back some of the all that they should have consecrated (v. 3). He assured them that they were under no obligation from the standpoint of justice to consecrate, and that it was in their power not to profess that they have given all—why then, he asked, did this class, the leaders of the pseudo-consecrators devise such a dishonest thing; for what they actually did was lie to God (v. 4). These pseudo-consecrated ones, hearing this statement, lost every vestige of the spirit of consecration, which caused great fear to come upon the brethren who heard of the evil transaction (v. 5). The more newly believers led these pseudo-consecrators away from among the Lord's people by the exposures and opposition that they made to them (v. 6). A little later on the pseudo-consecrated led ones came before Bro. Russell, not knowing what had happened to their leaders (v. 7); and Bro. Russell asked these whether they had united to claim that they had given over all to the Lord, while holding back some of their human all; and when these pseudo-consecrated led ones acknowledged this (v. 8), then Bro. Russell asked how was it that they agreed together to tempt God's Holy Spirit as acting in him, assuring

them that those who had opposed and exposed their leaders had driven away from the Lord's people the pseudo-consecrated leaders, and were at hand to do the same with them as the pseudo-consecrated led ones (v. 9). Hearing this they became guilty of conduct that showed that their consecration was totally dead, and the recent believers, opposing and driving them out from among the brethren, left them with their disfellowshipped pseudo-consecrated leaders (v. 10). This resulted in great fear coming upon the Church and all others who had heard of it (v. 11).

By the ministrations of Bro. Russell were many wonderful typical and non-typical Bible teachings made clear to the Lord's people as miracles of the Truth bestowed upon them. All of the brethren were with one accord in the condition of instruction (v. 12). As for the others, no unconsecrated one durst join himself to the brethren, but a multitude of people regarded Bro. Russell as a very great light (v. 13). The result was that many more believers were added to the Lord and to the Church, consisting of multitudes of leading and led believers (v. 14). So great was the influence of our Pastor at that time that they brought the morally sick before him, even as these were on their creed beds and theoretical views, so that even an image of Bro. Russell's power might come over and help them (v. 15). And many came from denominations apart from the nominal church's sphere of executorship, bringing the morally sick and those that were tormented by demons, that by the teachings of Bro. Russell these might be healed; and they were indeed all healed (v. 16). Thereupon the crown-lost leaders and all that were their supporters, chiefly the rationalistic clergy, were filled with wrath (v. 17) against him and by their writings and preachings brought him to their attention and put him under restraint in his preaching the Word; e.g., shutting him off from opportunities of preaching in the various churches (v. 18). But the Lord's Word secretly released him from his restraint, and brought

him forth publicly to testify in the nominal church to the Plan of God (vs. 19, 20). And when certain ones heard that Bro. Russell had come into the nominal church at his first opportunity and had taught there, they came, gathering the chief clergy together, and with them they sought to bring him before them (v. 21); but their messengers not finding him in restraint anymore returned and told the chief clergy and hierarchy (v. 22), saying, We found the condition of restraint as it had been left in all safety and the guards at their posts, but when we had entered this condition of restraint we found Bro. Russell not there (v. 23).

Now when the hierarchy and the crown-lost leaders and chief clergy heard these things they were in doubt as to what this course of Bro. Russell would grow into. Then a messenger told them that he whom they had put in restraint was mingling among the churches, teaching the people (vs. 24, 25). Then the crown-lost leaders with supporters brought him without violence before them, and that because they feared the people, thinking that the people would hurl the Truth as figurative stones at them, if they would do him any violence (v. 26). Giving their attention to him they set him before the entire clergy class; and the hierarchy asked whether they had not strictly commanded him no more to teach in the name of Christ as the Ransomer, and then blamed him for having filled their sphere with his doctrine, intending thereby to bring upon them the vengeance due for their rejecting of Christ as Ransomer (vs. 27, 28). Then Bro. Russell in all his qualities, like those in the Apostles, made answer, saying, "We ought to obey God rather than men" (v. 29), assuring them that God had raised up the Ransomer, whom they by their repudiation had slain and crucified (v. 30). Him, he said, God had exalted to the place of chief power and favor to be the Leader and Savior, to give repentance and forgiveness of sin (v. 31). Bro. Russell assured them that he was a witness from God's Word that these things were

true, and so was the Holy Spirit that God gave to those who obey Him with their whole hearts.

When they had heard this they were deeply hurt and took counsel on the matter of utterly disfellowshipping him (v. 33). But there was among these clergy and hierarchs a class of very eminent theologians in high repute among the people, who asked that Bro. Russell be put out of their midst, a little way (v. 34). Then they said, Christian friends, be careful what you intend to do about these things (v. 35), for before their time there arose a false teacher that claimed that he was the Christ and who gained a number of adherents; but he was slain and all that obeyed him were scattered and brought to naught (v. 36). There also arose another sect from among the more lowly people, and drew away many after it and it also came to naught, and all who obeyed it were scattered abroad (v. 37). Therefore, these eminent theologians said, Abstain from doing anything to this man; for if his plan or work is of human origin, it will come to naught (v. 38); but if it is of God, you cannot overthrow it; therefore cease from it, lest you be found fighting against God (v. 39). The hierarchs and the higher clergy agreed to this thought; and after maligning Bro. Russell with many words publicly as well as privately, they charged him no longer to speak in the name of Christ, the Ransomer. He, leaving their presence, rejoiced that he was found worthy to suffer for the name of Christ, and was continually among God's nominal people and in every church wherein he could have access, teaching and preaching Christ, the Ransomer (vs. 40-42).

It was early in 1879, when the Truth People had greatly multiplied, when there arose a murmuring among some of the leaderless classes against classes that had leaders, because these widowed classes failed to receive teaching daily as it was given forth by the leaders of other classes. This led Bro. Russell to call the multitude of brethren together, assuring them that

his place in the Harvest did not suffer him to leave the ministry that God had given him, and to lead these leaderless churches (6: 1, 2). He therefore advised that in every ecclesia the brethren should seek out a number of meek brethren, honestly reported of, and full of the Holy Spirit and Truth, whom he advised to be appointed to be the elders in the leaderless churches (v. 3), he himself saying that he would give himself over to the general ministry and prayer continually (v. 4). Bro. Russell's solution pleased all of the brethren; and they chose a full number of brethren with teaching qualities who should minister the Word of Truth in the various ecclesias that had no elders, also suggesting that all other ecclesias elect qualified elders (v. 5). These Bro. Russell sanctioned after he had prayed for them, and gave them his sanction as a benediction (v. 6). The result was that the Word of God increased greatly and the number of Harvest people grew into multitudes, and even some of the clergy became obedient to the Truth.

The account of Stephen, not being a history of the Apostles' experiences, and thus not typical of Bro. Russell's experiences, will be passed over by us here; for we are paralleling the Apostles and Bro. Russell in their Harvest ministry. Likewise Saul, the persecutor, because as such he was not an Apostle, could not be a type of our Pastor as that Servant, though Saul was a type of our Pastor as an infidel persecuting the Truth. Hence we skip his persecution of the Christians, as not belonging to our subject. We, therefore, proceed to Acts 9: 9, where the Apostle Paul is shown to have been blind three days, typing our Pastor's three days of inability to see the truth on the sixteenth chapter of Leviticus in its two sin-offerings. On the third day toward noon the light came on that subject, since at that time he was made "that Servant," and he therefore was visited by the power of the Holy Spirit to become "that Servant" at about the noon hour of the third day. Objections were made to giving Saul

opportunities of fellowship until he convinced the brethren that he was fully in harmony with the Lord's Word, even as Bro. Russell was given the opportunity to show his full harmony with the Word after he became chosen to be "that Servant." He has surely been a choice vessel, bearing the name of the Lord before Gentiles and earth's great ones and all Israel, both fleshly and spiritual; and in that capacity he suffered greatly, according to the Scriptures. But after being filled with the Spirit, he was given the power in his office to demonstrate what God desired him to demonstrate and was thus filled with the power of that office. Not only was he given the outward signs of it, antitypical of Paul's baptism, but he was also given the power to demonstrate that he was faithful as a servant of the Truth. Bro. Russell preached everywhere he had an opportunity, both in public, in churches and in private, on this account, and convinced all of the brethren of his office as fulfilled, despite the fact that efforts were made to refute him by those who did not believe in his office. Sr. Russell commended him to the brethren so strongly that they accepted him as such in his office and he, therefore, spoke boldly among those who were known as Christians.

He went back to his native condition after having escaped the machinations of those who sought to overthrow him, preaching the Gospel wherever it is heard. He healed brethren who had ceased serving by their symbolic paralyzed condition and put them in an unperverted condition of serving with all their might. Not only so, but he was very ready to give help to those churches that seemed to be falling away in inactivity, though having once been very active, and this he did as the antitype of Peter's awakening of Tabitha, or Dorcas. This created an immense amount of prestige for our Pastor among the brethren everywhere where they heard it, and he on that account kept on working in the good cause, to the edification of the brethren, in the beauty of holiness. As the Fall

of 1881 set in, he began his great work of circulating the two booklets, "Food For Thinking Christians" and "Tabernacle Shadows"; and in so doing he antityped what Peter did in his mission with Cornelius. The Lord, by His Word, caused Christians everywhere to long for more of the Truth and they were used to send for more Truth, which message came to "that Servant"; and he accordingly made use of steamships, railroads, express companies and Western Union boys to circulate the message at church doors, wherever they could find a hearing or willingness to accept the two booklets, all of this in antitype of Peter's mission to Cornelius.

The Lord had given Bro. Russell to see that his work should not be limited to the brethren who are in the Truth, but should be very much spread to the people in general, both in natural and spiritual Israel, which he accordingly did; and the Lord's Spirit fell upon those who got his literature and they immediately began to give evidence of their having been strengthened by the Truth, which they had received at his mouth. This mission was carried on with great zeal and ability by our Pastor in the antitype and he, therefore, was enabled to see that God was using him as a special vessel fitted for the Lord, though as yet he had not come to see that he was "that Servant." His sermons preached everywhere, in book form, by speech, by pamphlets, by the Tower and by letters, were the antitype of Peter preaching the sermon to Cornelius and his friends; and the faithful response that Cornelius, *etc.*, gave was antitypically evidenced by the Spirit which fell upon antitypical Cornelius, *etc.* Of course there was more or less objection among the brethren to Bro. Russell's extending a very public ministry apart from the Truth people, but he met that objection fully refuting the ones who brought it; and in that case he was given the authority by the Lord to demonstrate that God wanted him to do the kind of work that He wished done, God counting none unclean who desired to come

into harmony with Him, through Jesus Christ, our Savior; and therefore, our dear Pastor vindicating the steps that he had taken, the brethren that had gone with him testified to what he had done. His accompaniments at the beginning were Messrs. Paton, Mann, Keith, Rice, Jones, and Sr. Russell. A brother who had given only \$5,000 to the distribution of the above-described literature became quite envious of our Pastor, when he had found he had put more than four times as much money into that good work as he had done; and therefore, the brethren were much edified when they found out how very little our Pastor considered that he had done in this work.

Sr. Russell in her efforts to defend Bro. Russell sought him out from where he was in practical defamation and seeming idleness, and, finding him, brought him to the brethren where they were first called Christians, where he gave the message as it should have been given. The brethren everywhere endorsed Sr. Russell's and Bro. Russell's stand in these matters, as indicated in Acts 11: 30, but the efforts of the brethren in this matter stirred up an immense amount of criticism. Joseph Cook, the famous lecturer, in his book on the "Occident," gave Bro. Russell a lashing over the back of Dr. A. Dorner, who taught an opportunity for salvation after this life. Mr. Cook sought to refute Dr. Dorner, but made a very miserable failure of it; but he succeeded in preventing Bro. Russell from lecturing in the conventions of many churches, antitypical of Agrippa putting James to death, but failed to prevent his speaking in individual churches, antitypical of Peter's deliverance from prison. However, he was so greatly praised for his efforts that God immediately smote him with spiritual blindness; and he was soon found to have gone into deeper and deeper error on account of his persecution of the Lord's faithful people. And the good work went on. The brethren at Antioch correspond to the 1891-1894 sifting, that is, the sixth-hour

sifting. These continued to be very oppositional to the course that our Pastor had taken, after he was delivered from the machinations of Mr. Cook and gave evidence to the brethren of such a deliverance. Accordingly, our dear Pastor started out on another effort at preaching the good Word. During the 1891-1894 sifting, there were four prominent teachers among the Truth people apart from our Pastor: Sr. Russell, Mr. Von Zech, Mr. Bryan and Mr. Rogers, who were antitypes of those mentioned in Acts 13: 1. The three were for awhile apparently very loyal to our Pastor and very much praised him, but they showed themselves very shortly to be exceedingly disloyal. The brethren in general, however, desired our Pastor to go forward in the good work that he was doing, and therefore, he and Sr. Russell went forth to her native sphere, the 70 pilgrims and auxiliary pilgrims being his special helpers as "that Servant," and here they preached, as his third special helper as a star-member, the Word of God in the churches by word of mouth and by literature; and they had at first, as a helper, Sr. Russell's sister, who, however, soon turned out to be disloyal. The sifters, however, began to do their work of mischief, even though they professed to be of the Truth people, and they sought to turn aside prominent ones from hearing the Truth message, which Sr. Russell and Bro. Russell were glad to give them. These sifters, the antitype of Elymas, were attempting to turn aside all who had listened to them and bring them on their side. This met with a most severe rebuke from Bro. Russell, who accused these sifters above-mentioned of being full of subtlety and mischief, children of the devil, enemies of all righteousness, who would not cease to pervert the right ways of the Lord. This he did after their sifting work began to be noticed, and God punished them with blindness as to what the situation really meant; and that blindness remained on them throughout the whole period. But those who were prominent and listened to the Word as given in

the literature and by word of mouth, made great wonderment at the teaching of the Lord.

Therefore, Bro. Russell left that sphere of work and went to another, and that was to demonstrate before the brethren and the supporters of these sifters, that they were sifters and therefore could not be trusted. In this matter the sifters were thoroughly refuted by the power of the Spirit that dwelt upon our dear Pastor and he was enabled to preach to those in more private ways in their churches, though not in nominal-church conventions to those who would listen to him, whether they were of natural or spiritual Israel, and he described the course in which God had dealt with His people up through the period of the judges in the antitype, showing how there were many siftings during the Gospel Age corresponding to those of the Jewish Harvest. It was then pointed out how our Lord was raised up as the King of God's people, speaking through "that Servant." His work and his teachings, typed by those of Paul, were so strong that many people repented and believed, even though they did not see the Truth fully at the time. Therefore, the invitation was given to consecrate to those who were of the real and natural Israel probationarily, and these, accordingly, did so. But Paul and Barnabas witnessed that persecution came on those who followed this way, even to the setting aside of our Lord, which found its antitype in the setting aside of the true Church in the Harvest time, especially in its Parousia and Epiphany time. These have all been fulfilled, as God said they would be, God giving His witness to His people, so that they could see matters aright. And this message was a true message, for it gave the Abrahamic promise in its true form, as we read this in Acts 13: 34; and as our Lord was faithful, so the Parousia and Epiphany faithful sought to do the Lord's good will, and kept on till they will have finished their course. And, therefore, we find that God will acknowledge these in due time and give warning against the sifters, who at the period of the pertinent

sifting, 1891-1894, were recognized as evil, while the faithful ones, according to verse 43, recognized and adhered to Bro. Russell and Sr. Russell, as against the sifters. But these sifters, according to verse 45, did their evil work wherever they could get a chance. In every assembly of the Lord's people they tried to do this, but they failed, except among those who like themselves were reprobates, according to vs. 44 and 45.

The Lord by our Pastor and Sr. Russell showed great courage in presenting the Truth and forwarded the work, so that it would be recognized on the part of those who were ready to hear the good Word: and thus they heard and glorified God. But as some sifters were stirred up to do the evil work against the Apostle Paul in the type, so they did the evil work in the antitype, as described above. And these then let the sifters and the sifflings go, disclaiming all responsibility for them, as we see in vs. 51 and 52. However the sifters got, according to chapter 14, a number on their side, who professed to be true followers of the Lord, but actually were followers of the evil one. They at first gave Bro. Russell and Sr. Russell very devout service, then repudiating any such form of service, they gave them up and would have nothing more to do with them, after these had done their work of repudiating "that Servant" and Sr. Russell, in antitype of the Jews at Antioch turning suddenly against Paul and Barnabas after these had refused to receive the worship of these, typical of how Bro. Russell, as well as Sr. Russell, refused the adoration of the sifting ones.

From here Bro. and Sr. Russell went on to other places. They went on to brethren who were true and brethren who were partly true, and did their work among these until their work got its full prosperity in the region roundabout, as we notice in vs. 6 and 7. There were brethren in the type who were impotent in the service of the Lord ever since they had come into the Truth. These were by Paul awakened from that condition unto activity, typical of how our dear

Pastor aroused unto Truth service brethren who had not been active as they should have been. In this he was joined by Sr. Russell. But the sifters in the type gave Sr. Russell the place of the chief mighty one and Bro. Russell the place as his messenger, in antitype of the worship that the sifters and siftlings for awhile gave to Paul and Barnabas. But when these refused to receive the worship of these sifters and siftlings, they repudiated them, hurled doctrinal teachings against them, and cut them off from all access to the public service, while Paul and Barnabas, running among them, forbade them to do such things and gave them no more opportunity to do work of this kind, as we see in the antitype of Bro. Russell and Sr. Russell. They were thus symbolically stoned with the errors of the siftlings and Bro. Russell was supposed to be entirely refuted, but he overcame and refuted the sifters, kept on with the good work and preached the Gospel in the antitypical cities of Derbe, Lystra and Iconium, as God's Word showed in the type, and as was showed in the antitype among both the siftlings and the sifters; and therefore they strengthened the brethren and gave them directions as to how they should conduct their work in the ecclesiastas, appointing, through the ecclesiastas, elders in every church, and thus got the brethren into a well-organized condition, and so continued until they came back to the condition in which the brethren were when they first started out in the Truth work.

The 15th chapter of Acts gives us the type of the sifting that occurred in the nominal church in the 6th hour; that is, from 1891-1894. The Judaizers who came at the typical time of sifting wanted to subject the brethren to the Mosaic Law, otherwise they claimed for them no opportunity of salvation; and the Apostles discussing the matter in the conference at Jerusalem, cooperated therein by the elders of the Jerusalem Church, represent how our beloved Pastor attacked this great error of Combinationism, especially in his

article in the double Tower of November, 1893, reprinted and revised in Vol. IV, in the chapter, "Babylon's Confusion, Ecclesiastical." The word of God that came to our dear Pastor on the subject was, that God's people were freed from all kinds of Combinationism, and were simply to be maintained steadfastly in the Truth and for the Truth, and in this he was supported by the leading brethren everywhere. Sr. Russell was his chief supporter at this particular time. But there were those who were determined to Combinationize the true Church, as typically the Pharisees arose, saying that one would have to keep the Mosaic Law in order to gain everlasting life. This position was overthrown. Peter in the type made his argument against it, representing how our dear Pastor in his zeal worked against this error. James spoke against it, representing again how our Pastor defended the Truth on the subject, and the elders, typing the pilgrims, auxiliary pilgrims, *etc.*, joined in with them, they quoting from the Scriptures the passage that showed that after the Gospel Age was over, then would come the time when the people would have the opportunity of gaining everlasting life from the covenant promises that God had given to Spiritual Israel. Therefore, the brethren were exhorted by our dear Pastor, in antitype of James' exhortation not to allow anything to mislead them and bring them away from the proper goal. Sr. Russell gave her testimony very strongly from church to church on the subject, corroborating our dear Pastor in the matter, and the result of this conference was, brethren everywhere were made to see that the Lord had made a distinction between the Mosaic Covenant and the Covenant of Grace; and accordingly, word was sent to the brethren everywhere by Bro. Russell as the antitype of the Apostles at that council, cooperated with by the dear brethren who supported him, and thus there was great comfort administered to the brethren everywhere, in that they were free from the evils of Combinationism. Accordingly,

we see that God helped out in this particular matter as He desired to do.

The only charge that was given by the Lord's servants was that the particular sins of which the Gentiles, in general, were guilty should be avoided; the sins against polluted spiritual food and the sins against evils of Combinationism, for this was the thought of all who took part in this discussion; and it pleased Bro. Russell and the pilgrims, auxiliary pilgrims and leading elders and the whole church to send messengers to the brethren who were disturbed by this trouble, along with Bro. Russell, namely, Judas, surnamed Barsabas and Silas, chief men among the brethren. Silas, Silvanus, types M.L. McPhail as our Pastor's special helper as a star-member, but not as "that Servant," whose special helpers were mentioned above. These delivered the message to the brethren everywhere they went, and it ministered great comfort to those who had been troubled so much by the error. They pointed out the cause of the trouble and the remedy for it, and this made the brethren everywhere rejoice that they were freed from what was trying to be imposed upon them, and thus they were by God given an advantage that had not before been had.

Shortly after this, Bro. Russell suggested to Sr. Russell that they visit the brethren again in every city where they preached the Word of God and see how they did, but Sr. Russell, by this time, about 1897, was determined to follow the course that her sister, the wife of Bro. Russell's father, wanted marked out. This Bro. Russell could not agree to, because this wife of his father had interfered time and again with the father's desire to will certain of his property to his daughter, Sr. Land, Bro. Russell's sister. When Sr. Russell continued to side with her sister against Bro. Russell, the division came between them so that she first separated from him in 1897, and this, of course, caused more or less of confusion in the work. Bro. Russell would not concede that this should be done and

so he was forsaken by his wife in his work and he took with him antitypical Silas, Bro. M.L. McPhail, and he and antitypical Silas did what Paul and Silas did in the type: they went to the brethren everywhere under recommendation of their brethren, preaching the Grace of God, and thus they went among all of the churches where they had been before, confirming the churches in every good word and work.

We now come to the sixteenth Chapter of Acts; and we notice that the scene is transferred in the type from Asia to Europe. God's having hindered Paul from doing work in Asia and opening the way for him to go to Europe indicates a change in the work; in other words, the work outlined in Paul's epistles in which he shows his various attitudes toward the various churches, is used to represent Bro. Russell's long public work, but it is the work confined to the brethren from various standpoints, and these are opened up in the Scriptures of Paul's epistles especially. The Apostle Paul found it necessary to make Timothy, for the sake of Jews in a matter that was morally indifferent, an example that would show the Jews that he did not abhor national customs, and for this reason he types Bro. Russell in his dealings with Bro. Henninges, whom he took for a while as his son Timothy, which he called him in a Tower article. He became Bro. Russell's private secretary for a while, and as such acted out the Timothy type, although Timothy later on no longer acted as the type of Bro. Henninges.

Bro. Russell, in antitype of Paul's activities, made known what had been decided by the Apostolic band in type, that is, the things that the Gentile Christians should do under the ministry of our dear Pastor. This established the churches in more faith and increased them in numbers as he continued to minister to them. The Lord's Word was not to be proclaimed in certain places in Asia, because the Lord had other things that He wanted Paul to do, typing how Bro. Russell would

cease from certain sections of public work and give his attention more to the work among the brethren. This is indicated in vs. 6 to 9, when the message came to Bro. Russell that he should, in antitype, take up matters that concerned the prosperity of the churches particularly. He and M.L. McPhail, in antitype of Paul and Silas, had to endure a great deal of persecution on account of their activities toward the brethren, typed by Paul's persecutions at Philippi. Paul hunted up those that could be best reached by the Word, and that typed Bro. Russell's going into those ecclesias where there was a better entrance for the good Word, as indicated in v. 13.

Lydia was a type in Paul's action of those ecclesias that were very thoroughly faithful in their doing of the Lord's good work, and Bro. Russell thus found plenty who were very willing to take part in the good work, typed in v. 13. After these had been taken in among the brethren, they sought to be faithful to Bro. Russell as the servant of the Lord, ministering to him, even as Lydia ministered to Paul in the type. Bro. Russell was very active in his work against demonism, typed by the woman that was possessed of the spirit of divination, and this brought upon him persecution from Spiritists, even as Paul and Silas were persecuted in the type because they opposed the woman of divination. They would not accept any endorsement from such a source, even as Bro. Russell would not accept endorsement from Spiritists. After he had been pestered by these Spiritists for a long while, he wrote his booklet on Spiritism, which proved a hard blow to Spiritists and made them persecute him all the more, in antitype of Paul's having been stirred up against the Spiritists in this particular woman and he thus came out against them. These saw to the persecution of Bro. Russell and Bro. McPhail, in antitype of Paul's and Silas' persecutions by the rulers who were in sympathy with more or less of the Spiritists, even as it occurred in Paul's and

Silas' case. These were misrepresented, as always is the case with evil-doers and false teachers with the Truth servants, even as Paul and Silas were misrepresented before the rulers at that time. This resulted in a great multitude arising against Bro. Russell, for Spiritists are very numerous, and they antitype the divination woman and her masters, or rather, their supporters, arising against Paul and Silas. These, after having been very severely blamed by the Spiritists and the Divinationists, were more or less hampered in their activity, even as Paul in the type was hampered by the restraint put upon him at Philippi. And just as these praised God for the condition in which they had come, so Bro. Russell and Bro. McPhail praised God that they were suffering for the Truth's sake, even though they were restrained more or less in their work, in antitype of Paul's and Silas' restraint at Philippi. Instead of this matter turning to injury, Paul's and Silas' prayers and praises aroused some of the evil-doers to investigate matters, and the Lord manifested His power at that time in such a way as resulted in the conversion of the jailer, in type of Bro. Russell's and Bro. McPhail's being aroused by their persecution to renewed zeal and efforts to help those who were helpable, even those who were more or less of a restraint on them. In the type they prevented their restrainer from committing suicide, even as Bros. Russell and McPhail prevented others from doing themselves injury in their cause and work, with the result that in due time a deep conversion of many persecutors took place, as was typed by Paul's and Silas' converting their jailer. They explained the way of salvation and this resulted in an acceptance of them by the restrainers, even as Bro. Russell explained the plan to such as were more or less persecuting him and Bro. McPhail on account of their stand against Spiritism.

They gave the symbol of consecration to such as had indicated that they wanted to consecrate and symbolize their consecration, and this was in antitype of

Paul's baptizing the restrainer at the Philippian jail. Then they were refreshed by this jailer, even as Bros. Russell and McPhail were refreshed by those who were turned to the Truth by their anti-Spiritism work. Bro. Russell refused to allow himself to be set aside in what was wrongly done by those in authority, even as Paul and Silas refused to be set aside privately after the wrong was done, but required a public acknowledgment that they had been mistreated, and this public acknowledgment was made, and the result was that they found themselves at liberty, and left, after going to the dear ones who were faithful to the Lord at Philippi, serving them in type of Bro. Russell's being faithful among those who turned to the Lord's work in good heart by the message that he and Bro. McPhail gave. Thus ended their work as described in the 16th chapter of Acts.

We now come to Acts 17. This gives us the founding of the church at Thessalonica. After they had passed certain places, they came to Thessalonica and sought to win those Israelites who might be amenable to the Truth as they were assembled in their synagogues, even as Bro. Russell and Bro. McPhail sought in various churches to win those who were winable to the message. The result was that they proved strongly that Jesus was the Christ, even as Bro. Russell and Bro. McPhail proved the central doctrines of the Ransom and Christ's Resurrection; and the believers that turned to them were, both in type and antitype, very good, a large multitude, these consisting of a number of churches.

Opposition came from those Jews who were hardened against the Lord's message, and they caused persecution to come upon Paul's and Silas' supporters, even as persecutors in the nominal church made opposition to Bro. Russell and Bro. McPhail in their good work. These found that instead of being able to prevail against them, they came to an ignominious fall; and in that ignominious fall they were led into a condition

that made them lose out in what they sought. These made it expedient for Paul and Silas to go to Berea, typical of Bro. Russell's introducing the Berean Study form among the brethren in the studies that they had, as they went from church to church. This resulted in much edification to the brethren; and many of the churches, taking advantage of this, made themselves rich in the good Word and work by this method of teaching, both in the type and in the antitype. The brethren took advantage of the situation and sent Paul away from the place of persecution and the condition of persecution, and Silas with him, even as Bro. Russell and Bro. McPhail were shielded from the persecutors that came upon them. Paul left Silas and Timothy behind at Berea. These represent how Bro. Russell and Bro. McPhail and the other pilgrims ministered, as they had opportunity, to the brethren in antitypical Berea.

This brings us now to Paul's experiences at Athens. St. Paul was conducted to Athens by the brethren, in type of the brethren helping Bro. Russell to come in contact with the learned world. His charging the ones who helped him to Athens that they have Silas and Timothy return as soon as possible to him, is a type of our Pastor's desiring the continued help of M.L. McPhail and the pilgrims. His stay at Athens represents in the antitype how our Pastor came in touch with the learned world, for Athens was at that time the intellectual capital of the world; and Bro. Russell came in contact with antitypical Athenians and showed them his conduct toward them by teaching the Truth as opposed to the learned and wise of this day. As Paul's spirit was stirred up by the idolatry of the city of Athens, so Bro. Russell, contemplating how they were making gods of evolution, higher criticism, and other theories of their own, was deeply stirred up to testify against these errors. He continued his work wherever he had an opportunity among the nominal people of God, in antitype of Paul's discussing with

the Jews in their synagogues, in v. 17. He even went to the public daily and spoke to those whom he met.

The philosophers with whom Paul had to deal, the Epicureans and the Stoics, stand for the pleasure-lovers and the moralists of the present time with whom Bro. Russell had his contact and against whom he had to testify. As the Epicureans and Stoics mocked Paul as a babbler, so Bro. Russell seemed to the Evolutionists, the Higher Critics, the Modernists and the Moralists to be only a babbler doting about words without any meaning. They caught this thought from him: that he seemed to set forth strange doctrines that had not been held in Christendom and therefore he was a suspect and should deserve to be put out of contact with the nominal church. They took Paul, therefore, to the Areopagus, which was the highest court of Athens, where the most learned Athenians were assembled as a supreme court in their day, in type of how in our day the pleasure-lovers, the Moralists and the Modernists brought Bro. Russell as an accused one before those who were in chief authority among the nominal people of God, and accused him with such a crime in their eyes as deserved him to be put out of all contact with the nominal people of God. They said that he was bringing strange doctrines in the type, and it was a capital offense at Athens to bring strange doctrines into vogue there. This was typical of how the Modernists, the Evolutionists, the Higher Critics and Combinationists and the like, brought against Bro. Russell charges that he was setting forth teachings and practices that were to be condemned among God's people. The Athenians and the strangers that were there, in their seeking knowledge, were constantly trying to get something new, that is, wanted to be up to date. The very newest thing out they wanted to know; and they would like to tell and hear some newer thing. In antitype of this, the antitypical Athenians mentioned above sought to make our dear Pastor an object of their accusations and wanted to hear from him something

new in harmony with their views, but not in harmony with other things. The Apostle Paul, according to v. 22, used the utmost tact in his approach to the Areopagites. The Authorized Version mistranslates the thought by the word *superstitious*; it should have been rendered, "I perceive that in all things ye are very religious." In other words, he was complimenting them, instead of giving them blame, as the A. V. puts it. He made use of this as a means of bringing to their attention something that was not a new thing entirely to them, although they were not able to fathom it, thinking it came from the unknown God; and this one, Paul in his tact, showed to be the true God, in antitype of how Bro. Russell showed that the true plan of God made manifest the real God, who was really unknown to Christendom in their various sections, sects and divisions and movements. Therefore, the Apostle Paul brought them a teaching of which they did not know, in type of Bro. Russell's bringing the true teachings of the Ransom and the Resurrection, centered in God, who made the heavens and the earth and everything that is in them as the Creator, according to Paul's statement, typical of Bro. Russell's giving God the glory of the creation of all things in the literal and symbolic heavens and earth, insofar as they were in harmony with His principles. As Paul said that God was not circumscribed in temples made by hands, so our Heavenly Father was not circumscribed by the various sects and parties in Christendom, according to Bro. Russell's teachings. He was not worshiped by man-made devotions, man-made teachings and man-made practices. He was served only by being given the honor due to Him, according to Wisdom, Justice, Love and Power, as Bro. Russell showed in v. 25.

Against the Evolutionists and others he stood for the unity of the human race, as Paul set forth the thought that the whole human family was descended from Adam and Eve, and to them was given to dwell throughout the earth, even as God allowed those who

professed to be his people to dwell in the symbolic heavens and the symbolic earth. As Paul showed that God had time features to His plan, so our Pastor showed that God had time features by which He circumscribed everything connected with His plan, and to which the human family had to be subject. He did this in order, in the type, that the people might seek after Jehovah and thus perhaps find Him, because He was to be found by those who sought Him with true hearts, all of this typical of Bro. Russell's showing that if people came to God with true hearts, they would be given opportunities of consecration and service, and would find God very close to them as their Helper. It is by Him, Paul taught, that human beings lived, acted and had their existence, even as certain of the poets of the Athenians had made claim; we are also His offspring; so Bro. Russell showed that originally the human family was God's offspring in Adam and Eve, and therefore could become such again, if they would make approach to God through our Lord Jesus Christ. They ought not to think that the Deity was made like the creeds and the teachings of men, even as Paul showed that the gold, silver and stone graven by man's art and device could not be the true God. As Paul in the type showed that God passed by their ignorance, not holding them to too strict an account, so Bro. Russell showed that by Christ's merit the human family was not being held to a too strict account; but God waited after giving them a command to repent so that they would be fit for the next Age; Bro. Russell showed in antitype that good conduct now will help people in the next Age, for their repentance would certainly be of assistance. They should be prepared for that next Age, because, by The Christ, God is going to judge in righteousness the whole human family, as He taught, and that in antitype of what Paul said in v. 31, that God had appointed a judgment Day in which He would teach, test, stripe and finally sentence people, according to the way in

which they acted in their trial time. This was our Pastor's teaching in the antitype.

When the Areopagites had heard of the resurrection of the dead from Paul, some mocked and others delayed the matter, saying, "We will hear thee again of this matter," even as in the antitype our dear Pastor was mocked when he preached on restitution for the human family as well as the Divine nature for the Church and other natures for the other elect classes. He was mocked, and others put it off for further delay, according to v. 32. Paul, having thus made his defense and having proved himself not guilty of a capital offense in Athens, left the Areopagites, in type of Bro. Russell's leaving the learned of this world to go their own way, he having sought to give them a measure of enlightenment. However, his work was not in vain among the Athenians. There were certain learned ones, typed by Dionysius, that gave heed to what Bro. Russell said, even as Paul was heeded by Dionysius the Areopagite and the woman named Damaris and others with them. These type those who gave to Bro. Russell's message a hearing ear and became counted among Truth people. This brings us to the end of Chapter 17.

Chapter 18 treats of Paul's activities at Corinth. We continue with our study of Jesus' Special Representatives in the Two Harvests, and that as we find it recorded in Acts 18, in type, which foreshadows the antitype. Having finished his work at Athens, Paul came to Corinth, where he had a great work to do on behalf of our Heavenly Father's Plan. The Roman Emperor on account of his hostility to the Jews expelled, among others, Christians and all Judaizers from Rome; and, among others, Aquila and Priscilla, in the type, were driven out of Italy. Paul joined himself with these, because he was of the same class as they, and as a tent-builder he shadowed forth Bro. Russell as a builder of Ecclesias. This was Bro. Russell's special

work as we find it set forth in Acts 18. For the Church at Corinth gives us especially a great many congregational things, and one of Bro. Russell's works in antitype of Paul's work at Corinth was the development of the churches, by his giving them proper instructions to keep them from the evil and to build them up in the good. As Paul's usual custom was to go away and find responsive hearts, that is, among the Israelites first, he persuaded them along the lines of the message that he gave; and these consisted of Jews and Greeks. After M.L. McPhail and the pilgrims had joined Bro. Russell in the antitype, he was very much pressed in spirit, in antitype of Paul's being pressed to testify to Jews that Jesus was the Christ. So Bro. Russell testified that our Lord's ransom and our Lord's resurrection were the two great things that should be presented. But many of the nominal people of God opposed his message and that of his co-laborers and slandered him and them; and this made him give them up as unworthy of further help, putting the responsibility upon them for their evils, in antitype of St. Paul's charging those impenitent opposing Jews at Corinth, that he was clean of their blood and that they would have to answer for it, and that henceforth he would go to those more responsive; so Bro. Russell went to some outsiders more responsive than many nominal Christians.

The chief ruler of the nominal people of God, the clergy, in some cases believed on the message that was given; and many of the believers on hearing this symbolized their consecration and carried it out, in antitype of Paul's symbolizing consecration of those Corinthian believers. As Paul was encouraged to keep on his good work at Corinth, so the Lord encouraged Bro. Russell to keep up his good work among the brethren who were responsive to his message, and this came from his proper understanding of the Scriptures, God assuring him that He would be with him and that He would set him in such a way as nobody could harm

his New Creature, for he would protect him in the interest of his many people at antitypical Corinth, even as God made the typical encouraging statement to the Apostle Paul. He continued there for a long while in this work, in antitype of Paul's continuing a year and six months teaching the Word of God among the Corinthians. The Jews made insurrection against Paul, and with one accord they appeared against Paul before the deputy of Achaia, typical of how the nominal people of God appealed against Bro. Russell and sought to have him silenced, even if it went to the judgment. The authorities entertained the accusations against Bro. Russell, in antitype of the ruler at Corinth entertaining the charge against Paul. In the type the deputy was enabled to let Paul give a defense of himself, but prevented his so doing by defending him against the Jews, assuring them that it was not wrong for man to preach what was his conviction, even as in the antitype Bro. Russell by those in authority was given the assurance that he could speak the good Word of God, and have liberty therein, because freedom of speech was there carried out. He not being guilty of any wrong-doing, the Jews had no right to accuse Paul in the type, even as the antitypical Jews had no reason to justify them in attacking our beloved Pastor in his good work. If it were a question of words and names and the laws of Christendom, in antitype of what the ruler said to Paul, Bro. Russell would not be judged by them, because of freedom of speech, which was guaranteed to him; and therefore the accusers of Bro. Russell who wanted to take away his freedom of speech were driven away from the court. Then the believers from among the Gentiles took the chief rulers of the nominal people of God and gave them a [verbal] beating before the judgment seat, even as this was done in the type with the chief ruler of the synagogue; and the civil authorities cared not at all for what was done. The matter went on so that Paul tarried there for a good while in the type, doing the good work

before he took leave of the brethren; and he sailed from them in order to meet the dear ones at Jerusalem, which would take him through various sections of Asia Minor; and with him were Priscilla and Aquila, he having fulfilled his consecration vows at Cenchrea, as recorded in v. 18.

On the way he came to Ephesus and left the two brethren, Aquila and Priscilla, there, but he himself went into the synagogue and reasoned with the Jews in the hope of winning them, even as Bro. Russell hoped to win from the nominal people of God many for the Truth. When they desired that Paul tarry longer in the type he would not consent, even as Bro. Russell would not continue longer in his work at antitypical Ephesus, which concerned especially the elders, but he bade them farewell, in antitype of Paul's bidding the elders farewell at Ephesus, for he was determined to get to Jerusalem in time for the coming feast, when the first-fruits of the Gentiles would be presented among the brethren at Jerusalem. So our dear Pastor coming among the brethren gave out his testimony again and again and told the elders that he would not see them again, unless it would be the Lord's will. In the meantime Paul must pursue his journey to meet the Apostles at Jerusalem and this caused him to land at the capital of Palestine, Caesarea, where he saluted the church; and he came down to Antioch, in type of Bro. Russell's being busy with the missionary work, to try to win whom he could in the good work of the Lord. After he spent some time, he went to the country of Galatia and Phrygia, in order to strengthen the brethren there, all the disciples whom he could meet who had to have more or less hard experiences with the evil-doers that were with them. While Paul was thus engaged against the evil sifters, who were busy in Galatia and Phrygia, Apollos, typical of the Epiphany messenger, who was to be such, came to Ephesus and worked among the elders and sought to strengthen them in the good Word of God. In the antitype he

came from one of the notable places in the Lord's work, even from the church at Columbus, where much good missionary work was done through him by the church at that place; and this man was instructed in the way of the Lord only partially, but being fervent in spirit he spoke and taught diligently the things of the Lord as far as he understood them, and as was pertinent through the elements connected with the antitypical baptism of John, which was to bring the Jews to repentance. When Apollos came out and spoke boldly in the synagogue, Aquila and Priscilla took him and instructed him more thoroughly in the ways of the Lord, even as the brethren at the church in Columbus, where much missionary work was done, and where they used the future Epiphany messenger to do that work toward the public, instructed him how to do this work to the Lord's greater glory. Apollos was then inclined to go to the brethren in Achaia, where Paul had been, so they wrote to the brethren at Corinth and at Athens to arouse them to support him in his good word and work, even as the Columbus Church wrote to Bro. Russell in the antitype, asking him to accept the future Epiphany messenger in the pilgrim service since, unknown to them, he was the antitype of Medad at that time. This enabled him mightily to convince people at Allegheny that Jesus was the Christ of God; and thus among the nominal people of God at Allegheny the future Epiphany messenger had opportunities for a great deal of fruitfulness for the good Word and work of the Lord. Thus we find he was rewarded of the Lord with diligence in his work. This brings us to the end of Chapter 18.

We continue with Acts 19. While the future Epiphany messenger, as the antitypical Medad, was engaged in pilgrim work, our dear Pastor passed through various parts of the country of the elders, helping them better to see and understand the matters pertinent to their office, in antitype of Paul's passing

through the upper coast, coming to Ephesus and finding certain disciples. These disciples, according to v. 2, were asked by Paul, whether they had received the Holy Spirit since they had believed, and they answered they had not so much as understood anything about it. Paul in v. 3 asked them unto what they had been baptized. This is typical of Bro. Russell's coming into contact with justified persons who had not yet proceeded to consecrate, and therefore the exhortation from our Pastor to them was that they should consecrate themselves, represented by Paul's urging them to undergo symbolic baptism. The Apostle Paul in v. 4 explained what John's baptism was intended for, to bring people to justification, even as Bro. Russell in the antitype showed that the symbolic baptism of antitypical John was intended to help people to come to justification. As those who heard this message made their consecration in the type under the symbol of baptism, so Bro. Russell invited the justified to consecrate; and when they heard this invitation, they were glad to undergo it and thus come unto Christ as members of His Body. According to v. 6 Paul then, by his ministry to them, gave them the gifts of the Spirit, typical of how our Pastor gave the brethren, through the ministry of the Word, more and more of the Lord's grace and more and more of the Lord's good Word, so that they testified and gave evidence of being the Lord's people. The fact that there were twelve in the type would seem to indicate that this would be for the full number of the twelve Apostles, representing our dear Pastor in the antitype.

The Apostle Paul, as his usual custom was, began, according to v. 8, to speak courageously for the Truth, for quite a while, three months, discussing and persuading as to things pertinent to the Kingdom, typical of how our Pastor, as he had opportunity among the pilgrims, elders and auxiliary pilgrims, persuaded them more and more to do the good work that God had for them to do with reference to the Kingdom.

But as many of the nominal people of God, in the type, became hardened at Paul's preaching, so in the antitype, many of the nominal Christians became hardened and believed not and began to speak against the way of the Truth before the people, and this made Bro. Russell leave them, even as in the type Paul left the disputing and contradicting and misbelieving Jews; and as Paul in the type separated the disciples from the Jews who were unbelieving, so Bro. Russell gathered into various ecclesias the brethren that had been won from among the people at antitypical Ephesus. Leaving them, he began daily to teach in a college, conducted by a brother, Tyrannus, which means *one that is a teacher in a college*, and this continued on Paul's part for the space of two years in the type; and in the antitype Bro. Russell gave a long period of time for the testimony to the pilgrims, elders and auxiliary pilgrims; and the Word of God thus became heard wherever there was a hearing ear found. In v. 11, God indicated that he worked special miracles by the hands of Paul, even as miracles of opening the eyes of understanding to perceive the Truth and to live in harmony with the doctrine of the Truth, were given by our Pastor. These in the type sent of their garments to the Apostle Paul for him to touch; and in the antitype the qualities of the people were brought before our beloved Pastor and he gave them strength to do good in the works of their hands, by which they were able to get rid of their sin sicknesses and their doctrinal sicknesses and thus they were ridded of evil disposition, of evil conduct and of evil teachings.

There were certain exorcists among the Jews who wanted to exercise exorcism against the Lord's Word and workings, as Paul was given in the type to do; and this indicates how certain evil persons more or less adapted to Spiritism sought to injure the antitype of Paul, in our dear Pastor, in the work that he was doing and in his preaching; and as in the type these evil teachings and evil practices indicated by their condition that they were acquainted with the teachings

of Jesus and the teachings of Paul, so in the antitype these Spiritists claimed to understand that they were acquainted with the teachings of our Pastor and the practices that he had introduced. There was a whole family of evil ones, whose father was called Sceva, which means, *the hope of his parents*, and he was one of the most prominent of the opponents of the Lord's Word along Spiritualistic lines, and his sons cooperated with him in doing this. Bro. Russell showed his open opposition to Spiritists whenever they sought to interfere with his good work; and as the evil spirit, in v. 15, said that he knew Jesus and he knew Paul, from their teachings and their conduct, but would not recognize these, so the Spiritists would not have anything to do with our dear Pastor, claiming that they wrought with Jesus and wrought in harmony with Paul. In the type the result was that the man upon whom this evil spirit worked leaped upon these seven sons of Sceva and greatly maltreated them, rending them loose of their clothes, and sent them away in open shame, naked and wounded; and this in the antitype indicated how our Pastor proved that the Spiritists that opposed him were destitute of all righteousness of the Lord and were miserably mistreated by the evil spirits with whom they had to do.

As in the type this fact became known both to Jews and Greeks dwelling in Ephesus and fear fell upon them, according to v. 17, so in the antitype the better nominal-church people and the better among the consecrated among the nominal people of God, who were more or less connected with the pilgrims, auxiliary pilgrims and elders, gave response; and reverence fell upon them and the name of the Lord Jesus was magnified through Bro. Russell's ministry. This resulted in many, in the type, believing and acknowledging their evil deeds, as we note in v. 18, even as many Spiritists came to see the wrong of Spiritism and accepted the Truth as presented by our Pastor, with those who cooperated with him. These Spiritists who were occupied with more or less divination brought together the

evidences of their Spiritism and destroyed these and counted the price of them and found them to be valued at fifty thousand pieces of silver.  $50,000 = 10 \times 10 \times 10 \times 10 \times 5$ , and this indicates that it was an imperfect thing, because 5 is only a part of 10; and thus it became manifest that the exposure of the Spiritists made by our dear Pastor demonstrated that they were worthless so far as God's Word is concerned. Thus, as in the type, in v. 20, the Word grew and was magnified by Paul, so in the antitype, the Word of God mightily grew and prevailed wherever it was presented. This led to the fact that Paul was determined that he visit the brethren whom he had met before in Macedonia and Achaia and after that go to Jerusalem, where the Apostles had their headquarters, and after that he was determined to seek fruitage in Rome. Accordingly, our Pastor in the antitype made his antitypical passage through antitypical Macedonia and Achaia, doing the work there and finding his way to lead him to where the twelve stood; and after that he determined that he would seek even a wider presentation of the Truth, even in the city of Rome. Paul sent pilgrims before him who taught the good Word and Paul stayed for a while among the brethren with whom he had worked in Ephesus and also elsewhere. At this time in the type, there arose a great furor against Paul, led by a certain silversmith, who in v. 24 showed that he was animated by evil because of what he was doing. This man and his collaborators represent the creed-makers, which creed-makers found out that they were unable to cope with the Truth as it came from the words of our Pastor, in antitype of Paul's overthrowing these men where he worked. These workmen, having gathered together in their occupation, were addressed by the typical creed-makers in a most selfish address, intended to put away the work that the Apostle Paul did in the type, typical of how the creed-makers sought to put aside our dear Pastor's work and would not allow him to continue therein, for they found their creed-making and his work would not agree. Therefore, they sought

to put him aside in what he was doing on behalf of the Lord's good Word and work.

The selfish appeal that Demetrius made to his fellow workers had this effect upon them: they felt that their craft was endangered by the preaching that Paul had been giving, typical of how the creed-makers in Christendom were sure that their work was being broken up by Bro. Russell's anti-creed teaching and by his presenting the Truth and a life in harmony with the Truth before the public. As the typical creed-makers became greatly angered, through their images being despised, and being filled with wrath against Paul, they began to agitate in favor of Diana of the Ephesians, whose Greek name is *Artemis*, and who was the same as *Astarte*, *Venus* according to the Roman way, *Ashtoroth* according to the Phoenecian and the Hebrew languages, and this represents the unchaste union between creed-makers and the church system. And this agitation of theirs, according to v. 28, made them cry out against Paul; and the result was, according to v. 29, that the whole city was filled with confusion, and they caught two of Paul's helpers in typical Macedonia, so Christendom in its creed-building section became greatly confused and very angry and seized on the pilgrims, the auxiliary pilgrims and the elders, in order to do them mischief. In this, they, in the type, rushed to the public theatre where they could demonstrate in riotous manner to their hearts' content, typical of how in the antitype, in public forums of various kinds, the creed-makers agitated very much against our Pastor, as Paul's antitype. Paul was willing to face these image-builders in the theatre, but the brethren who understood the situation hindered his doing it, even as Bro. Russell sought to combat the creed-builders in certain ways that the brethren knew would bring evil upon the cause, and this made our Pastor desist from his efforts, as we see from v. 30. There were certain chief men, who were friends of Paul in the type, according to v. 31, who also asked him that he do not go into the public theatre, where

they would tear him to pieces limb by limb, had they gotten hold of him, typical of how certain of our Pastor's friends who knew what the enmity of the creed-makers against him was, held him back from endangering himself by a work that would not have been profitable for the Lord or for the cause for which our Pastor stood. The people, v. 32, were in great confusion, some crying one thing, others crying another thing; and the entire assembly was so confused over Paul and the work he had been doing, that no one knew for what they were really agitating, even as in the antitype the creed-builders were in confusion one with another, contradicting and disputing with one another, and thus were unable to face the presentations of the Truth against their suppositions, as they were given by our dear Pastor.

In the type they took out of the multitude a certain brother who was faithful, and the Jews who were opposed to the Apostle Paul put this one forward, in order to bring evil upon him, even as in the antitype the Lord's servants, pilgrims, auxiliary pilgrims and elders, were fearfully misrepresented and spoken against by those who were the creed-builders' supporters. These brethren wanted to defend themselves, but they were not allowed to make the defense, and thus they maintained silence, according to v. 33, in the antitype. But when they knew that this brother was a Christian, all with one accord for the space of two hours cried out, Great is Diana of the Ephesians, *i.e.*, the unholy creed-building unionistic movements that resulted from them in defiance of their real thought, as we read this type and antitype in v. 34. The officer who had charge of the situation, v. 35, had to work very hard in order to quiet the people, and he asked them if they did not understand that everybody was aware that the people of Ephesus as creed-builders and creed-worshippers were much devoted to symbolic Diana worship, and this was claimed to be an image that fell down from the supreme god, Jupiter. The man in authority said that since nothing could be said

against this position, the people ought to be quiet and say nothing more about it, and especially do nothing rashly against their creeds and their unionistic efforts and their efforts against the pilgrims, auxiliary pilgrims and elders. He said that they had brought men forward who were neither evil-doers, nor destroyers of the churches, nor who were blasphemers of their unholy worship, and therefore they should stop their agitating against them, both in type and antitype, as we read in v. 37. He therefore said that if the real creed-builders and their subordinates had a matter against anyone, they had the law courts open for them to enter, both in the type and in the antitype, as indicated in v. 38, and there were deputies there that would let them plead for one another. But, he said, if they had other matters that they wanted to inquire about, this could be done in a lawful assembly, both in reference to what they thought lawful and unlawful in the sight of God, and therefore he let them go their way, for he told them warningly, that they were in danger, on account of the uproar and the lawlessness of that day, both in the type and in the antitype, that they would have to give an account before the civil authorities, for what was said against Paul and his work there, and for what was said against our Pastor in his work in the antitype, as he denounced this unholy work that was done. With these words this unlawful assembly, both in type and antitype, was dismissed; as we read in v. 41. This ended another episode in the type and antitype, where Paul and our Pastor had to stand for truth and righteousness against untruth and unrighteousness in doctrine and practice.

We now come to Acts 20. This chapter treats of a number of conditions. It shows that Paul, after having passed through the experience of the uproar at Ephesus without injury, called the disciples together, bade them farewell and departed to go to Macedonia, where at Philippi he likely recalled the persecutions that he had from Spiritism; at Thessalonica the persecutions

that he had from the Jews, and at Berea the work that he did in connection with the Berean lessons. Having finished these places in his visit and thus preaching there, he represented how our beloved Pastor did the work antitypical of these conditions that were set forth of Paul in Macedonia. This is implied in Acts 20: 1. After he had gone through these particular places and served the brethren there with much exhortation, he came to Greece, where he especially visited Athens and had discussions with the learned ones of that time, and then went to Corinth, where he attended especially to congregational matters. Here he purposed to return by way of Macedonia on his way to Syria and on his way to Jerusalem, typical of our Pastor going back over the same symbolic territory mentioned in v. 1 and also in v. 2, and showing how he was getting ready to go to Jerusalem, there to meet the headquarters brethren. It will be noticed that in v. 4, Paul had 7 brothers to accompany him on this journey. This would represent in the antitype the complete number who served with Bro. Russell as he was antityping the work of going to antitypical Jerusalem with the ministry for the poor saints there. On the way, they tarried for a while in the type at Troas, as Bro. Russell also in the antitype was busy with his good work in preaching, without ceasing, for a long time, edifying the brethren. St. Paul's custom on the first day of the week was to break bread with the brethren, and intending to leave on the next day, he gave a very long address, lasting the whole night, typical of how our Bro. Russell worked day and night to the advancement of the good work and in the fellowship of the dear brethren. The many lights that were in the chamber where Paul preached represent the many truths that our beloved Bro. Russell gave as he was in the antitypical ministry of antitypical Troas. The young man who fell asleep under the preaching of Paul, in the type, represents those to whom our dear Pastor preached and for whom he labored a long while, but who were not so deeply interested in what he said and

who fell into a deep spiritual sleep, thus meeting with a spiritual accident from which our beloved Pastor raised them, even as Paul in the type raised the boy that had apparently died by his fall, but was recovered from the dead by the Apostle Paul's miracle. After they had been together awhile in the antitype, our dear Pastor continued the address by his papers, his speeches and his discussions on doctrine; and thus they continued in the good Word and work, as this matter went on.

From v. 13 to v. 16, the Apostle Paul is represented as doing a work that is typical of what our Pastor was doing in the antitype, fulfilling the third thousand-year day of the Gospel Age, by his ministration on behalf of the brethren everywhere. Paul's determination to pass by Ephesus without stopping in the city itself, represents how our dear Pastor was determined to give only such time as would be required to help the pilgrims, auxiliary pilgrims and elders, who are represented by the elders that Paul had come to him from Ephesus. The address that Paul gave at this place, represents our Pastor's special instructions to the pilgrims, auxiliary pilgrims and elders. Paul in reminding them, in the type, of what he had done for them, represents Bro. Russell reminding the pilgrims, auxiliary pilgrims and elders of what he had been doing on their behalf, in order better to qualify them in their good work. Paul reminded them of the many troubles and temptations that befell him while he was at Ephesus, as a servant of the Lord, typical of how Bro. Russell had all sorts of testful, trialsome, experiences by those who sought to put him aside from his good work toward the pilgrims, auxiliary pilgrims and elders. As Paul in v. 20 assured the brethren that he had held back nothing that was profitable to them, but had given them publicly and privately, from house to house, his best thoughts, so our dear Pastor in the antitype gave the brethren the example of a faithful ministry on their behalf in public and in private. Paul's testifying to the Jews and the Greeks repentance toward

God and faith toward our Lord Jesus Christ, represents that our beloved Pastor, in the antitype, gave testimony in his ministry on behalf of the elders, the pilgrims and the auxiliary pilgrims, that they were to exercise repentance toward God and faith in the Lord Jesus, even unto consecration unto an end. As Paul did not know just exactly what would happen to him at Jerusalem, but knew that there would be things that would be hard to bear, so Bro. Russell gave a testimony to the pilgrims, auxiliary pilgrims and elders, as to how he would be faring in those places, afflictions and bonds abiding him, restraining him in his work, but he being faithful in spite of everything, in the antitype. As none of these evils moved Paul to become unfaithful, nor did he count his life something that should be spared as dear to himself, in order that he might finish his course with joy, and the ministry which the Lord Jesus had given him, to testify the gospel of God's grace, as we read in v. 24, so our beloved Pastor assured the pilgrims, auxiliary pilgrims and elders that he did not count his life dear to himself, but was willing to sacrifice, to finish his course in the spirit of joy and the Lord, and the ministry that Jesus had given him as "that Servant" in fulfilling the Gospel work at the end of the Age. In the type the Apostle Paul said that he had gone among them, preaching the gospel and that he would not see them again face to face, typical of how Bro. Russell toward the end of his ministry came to see that he would not see the pilgrims, auxiliary pilgrims and elders any more.

The Apostle Paul, in v. 26, called the brethren's attention to the fact that in his faithfulness as a servant of the Lord, free from guilt from anybody, he was going on to the end of his course, guiltless, since he had warned all as he should have done, typical of how Bro. Russell told the pilgrims, auxiliary pilgrims and elders, that he had faithfully fulfilled his preaching toward them, keeping nothing back, and giving them what should be done for them. He therefore warned them against sifters and siftings that would

come in, not sparing the flock, among which the Holy Spirit had made them overseers, telling them to feed the flock, the Church of God, which He had purchased by the blood of His own beloved Son; and this is typical of how our beloved Pastor told the pilgrims, auxiliary pilgrims and elders that they should be faithful in spite of the trialsome experiences that would come to them from sifters and from siftlings, who were, by the evils that they were doing, working against the ransom sacrifice of our Lord Jesus Christ. For as Paul told them, in v. 29, that he knew that grievous symbolic wolves would enter in among the flock, not sparing the Lord's people at all, so Bro. Russell assured the brethren that after his ministry would be over, there would come sifters and the flock would not be spared, and therefore they were to do what they could to defend the Lord's people, as indicated in the antitype of vs. 29, 30. In v. 31, the Apostle Paul gave the brethren the exhortation that they should watch and remember that he for three years had not ceased to warn everyone, day and night, with tears as to their ministry, typical of how Bro. Russell told the brethren that they should be on their guard, having been warned by him to be faithful. In v. 33, the Apostle shows that he was unselfish in his ministry, coveting nothing of man's silver or gold or apparel, even as Bro. Russell by his example, his life and his ministry, showed that he was covetous of nothing, but was willing to lay down his life unto death on behalf of God's cause. Yea, he said that the brethren knew that he had faithfully ministered by his own hands; he worked, in his own ministries, to his necessities and the necessities of those that were with him, and thus he gave a good example to others to imitate his course, as we see in the antitype of v. 34. He showed them this in example, in antitype of what Paul had showed from his laboring to support the weak and his exhortation to remember the words of the Lord Jesus, "It is more blessed to give than to receive,"—he told them how they should also do in the case of the elders, pilgrims

and auxiliary pilgrims, so that they might be a blessing to the weak and help them to realize that it was a good thing to minister unto the weak, it being more blessed to give than to receive. After Paul, in the type, had spoken, he offered prayers that the Lord's blessing might be with the brethren for whom he was praying, typical of how Bro. Russell prayed for a blessing and worked for a blessing on behalf of the pilgrims, auxiliary pilgrims and elders. All of these, in the type, wept sore, falling upon Paul's neck and kissing him, sorrowing above all that they would not see him again, and he bade them good-bye, typical of how Bro. Russell did the same with the ones with whom he had to deal.

We now continue with Chapter 21 of Acts. It will be noticed that there are three different places mentioned in three different parts of this chapter. In v. 1 we find Coos, Rhodes and Patara. In vs. 2-7 we find that in connection with Syria there is mention made of Tyre, Phoenicia and Ptolemais; then, again, in connection with Judea there is mention made of Caesarea, Jerusalem and the Temple. The threefoldness in each of these cases suggests to our mind in the antitype that our dear Pastor performed the antitype after the third thousand-years of the Gospel Age would be entered. In the first set of names in v. 1 we identify those people whom our Pastor won from the world itself. In v. 3 we notice that they passed by Cyprus on the left hand. Cyprus, we recall, is where Barnabas was in the type, and he was there with Paul before they were rent asunder and after the rending asunder he went there again; and we saw that he typed Mrs. Russell, first, while she was a good helper of our Pastor, and, secondly, after they fell out from 1901-1904, yea, even earlier than that, in 1897. The passing by on the left hand represents the avoidance of her as a sifter, which was accordingly done.

The three connected with Syria suggest to our mind in the antitype how our beloved Pastor won nominal Christians to a belief in the Truth of the

Parousia and thus was a blessing to them. The three places represent to our minds the thought that it would be in the third one-thousand-year day of the Gospel Age when this antitype would be entered. Some of these were so well gathered out of the nominal people of God and became so thoroughly one with the Lord that they and theirs were very glad to hear from our beloved Pastor the messages that he gave them in that particular time; and after Paul and they had fellowshipped with one another, they took leave of one another in the type; and then the brethren of Tyre went back to their home and Paul went on to Ptolemais, which is also a city of Syria in its part of Phoenicia. The threefoldness has the same idea in the antitype that we mentioned above. While in Judea the three, still in the antitype representing our Pastor's activity in the third one-thousand-year day in the Gospel Age, represent him as he dealt with consecrated people whom he had won for the Truth out of the nominal church; and these were they who were at Jerusalem, these were they who were in Caesarea and these were they who were in the Temple. At Caesarea St. Paul dealt with Philip, the Evangelist, representing how our dear Pastor cooperated in the third one-thousand-year day of the Gospel Age with brethren who were being kept by God's grace in the Little Flock as faithful servants; and the four virgins, daughters, represent faithful ecclesiastical connected with the ministry of antitypical Philip. The brethren warning St. Paul not to go to literal Jerusalem, represents the thought that the Lord made known to our Pastor in the antitype that persecutions would come to him in the period of the ninth hour when Mrs. Russell would begin her savage attacks on him, urged on by the clergy, who supported her in everything and simply made use of her in order to do evil and mischief to our Pastor's good word and work.

The brethren in the type did something that was displeasing to the Lord. Our Pastor in commenting upon this transaction where they told Paul to recognize

the ministry of a priesthood that God had rejected, by using their ministries in connection with vows, represents the thought that in the antitype Bro. Russell made the mistake of advising the brethren to stop celebrating the Memorial at the proper date as we get it and told them to take the nominal-church day, namely, Thursday night, for the celebration of the Lord's Supper, but the brethren recognizing that this was wrong came out very strongly against our Pastor for doing this; for it contained a twofold wrong: not only did it sanction a wrong date for the Memorial, but it sanctioned a wrong place from which the Memorial date was arrived at, *i.e.*, Rome, under the superintendence of Antichrist. And therefore, our Pastor in recognizing these two wrongs did something that was not creditable, as it showed itself in the type and, of course, also in the antitype. Those brethren who were the leading ones at Jerusalem in the type were very glad to welcome Paul and to receive the account of what the Lord had done through him among the Gentiles, as well as among the Jews that he met on his trip; and this represents how the brethren generally were very glad to know that our beloved Pastor was successful in doing his work toward nominal-church people that were winnable and those among them who were won in consecration. They wanted in their suggested compromise to make the brethren feel that it was all right for them to continue favoring a reprobated, rejected priesthood whom God no longer would recognize or use to serve Him. The tumult that was raised by the clergy through Mrs. Russell, who lent herself to their foul purposes, was stopped in a measure by the legal authorities of that time, represented by the chief captain in Jerusalem; for our beloved Pastor was by court officials rescued from the bad purposes of a symbolic murder of him by false and malicious and rigid slanders that were raised against him, especially through Mrs. Russell's cooperating with the clergy in this matter.

They who were attacking Paul did not understand the

situation in the type, nor did they in the antitype understand the real situation, but they cried out in their rebelliousness against our Pastor and wanted to have him cut away from the symbolic earth, even as in the type they cried out against Paul, "Away with him," as we read in v. 36; so they wanted Bro. Russell to be cut off from all relationship to the nominal church, and all relationship to a public witness to the Lord. Helped by the court officers, typed by the chief captain, our beloved Pastor in the antitype was rescued from the evil. The captain misunderstood who Paul was in the type and the court officials also misunderstood who Pastor Russell was in the antitype, thinking that he was one symbolically killing, in the nominal church, people that should have been (so-called) saved there. Paul disabused the mind of the chief captain of his citizenship and of his being an Egyptian and disabused his mind of his being a non-Roman. This was typical of how our beloved Pastor disabused the minds of the court officials from the thought that he was in a wrong way and doing wrong for the work. Paul showed that he was a free-born Roman citizen, while the captain showed that he had been a slave once and had obtained his liberty from that by much money. In the antitype our dear Pastor showed that he was a genuine Christian and had been so from his birth, consecrated by his parents, and that he was ready to defend himself before those who were attacking him so severely. This ends chapter 21.

St. Paul began in Chapter 22 to defend himself and was very tactful in using the language that the people would understand. He told them who he was, of his early life, how he was taught by the strictest sect of the Jews, the Pharisees, and how he had kept the law that was given to him, typing how that our Pastor told that for awhile through mistreatment on the part of nominal-church absolute predestinarians and eternal tormenters he was made to become an infidel and that at that time he attacked Christians right and left, in antitype of Paul's persecuting the

Christians from city to city, as he tells us in v. 4. The commission that St. Paul received to persecute, he had witnessed to from the people that were then in connection with his infidelistic actions; and his going elsewhere to persecute them types how Bro. Russell in antitype of Paul did his persecuting work in a great many different places. Paul was interrupted by our Lord Jesus in his persecuting work, because our Lord knew that he had a good heart and therefore wanted to give him the opportunity of serving the right. Jesus appeared to St. Paul and gave him the lessons that he should have and therefore was merciful to him and called him to be an Apostle, typical of Bro. Russell being called to become "that Servant" in Nov. 1879, by the Lord's giving him the light on Lev. 16 on the two sin-offerings. The Lord Jesus showed him that he would be taught exactly what He wanted him to know and that He was going to give him the needed light, and the Word of God was the means by which Jesus gave him that light.

The scene with Ananias in vs. 12 to 16 inclusive we have already expounded and need not repeat the matter here. The Lord Jesus warned the Apostle Paul that he would be persecuted when he would come among the Jews; and he recognized this to be true. Jesus gave Paul at that time a special revelation, as we read in v. 17, causing him to go into a trance. Jesus there told the Apostle Paul that he should make haste to leave Jerusalem, for they would not receive his testimony respecting Jesus. All of this types that our Pastor was by Jesus given the vision of the Word of God which he was to proclaim, and that he was not to tarry among either the nominal people of God or among the sifters led by Mrs. Russell, especially in the years 1901-1904 and several years following that. Thus our Lord started our beloved Pastor on the work that he had to do, indicating that he was willing to be mistreated, if he could only serve God's cause. St. Paul instanced the fact that he had persecuted

some of the most faithful of God's servants, even as our Pastor in the antitype indicated that he had fought refutatively many faithful Christian people. As Paul was told by our Lord to leave and that he would send him on his mission among the Gentiles, so our beloved Pastor was told not to concern himself with the sifters and with the clergy that urged them on, especially Mrs. Russell, to get a divorce from her husband, so that they might make him very unpopular and appear as a wicked man; Jesus told him to go on the mission on which He wanted him to go.

Just as in the type they gave attention to Paul up to what he said about his being sent to the Gentiles, and then cried out very lustily against him, desiring not to love him, but to persecute him and to put him to death, so that the sifters and the clergy desired our Pastor to be utterly cut off from all fellowship with what they thought were true Christians, they thinking he was not worthy to live among them. They therefore in various ways showed themselves to be very bad in their character; they even threw off their symbolic clothes (marred their graces) and threw an immense amount of symbolic dust into the air (defiled themselves by what they did with the antitypical dust, the memory and teaching of things that they disapproved of). The chief captain commanded that Paul be brought into the castle, which types how the court officers connected with the divorce proceedings brought our Pastor under their protection, but sought by a series of cross-examinations to torture out of him testimony that they could bring against him. In the type the captain thought he could find out why the people were so much against Paul. But in this matter a pause was made as Paul was being bound in the castle, so our beloved Bro. Russell was restrained by the divorce proceedings in the court. As Paul was commanded to be examined by torture, so our dear Bro. Russell was commanded to be cross-examined by pettifogging lawyers, who would thereby bring unpopularity upon him among God's nominal people.

The Apostle Paul seeing that they were binding him, which they had no right to do, since he was a Roman and was untried, called it to the attention of one of the inferior officials in connection with his arrest, and asked him whether it was lawful to scourge a Roman that had not been condemned; and this inferior officer, realizing that this was wrong, took measures to prevent the matter from being carried out. All of this was typical of how Bro. Russell in this court action demanded from the court officials proper treatment, so that he would not be cross-examined in an unfair and unjust way, with all sorts of evil aspersions cast upon him, due to the misrepresentations from the other side against him. When the chief captain found out that Paul was a Roman, he confessed to him that he had been a slave to the Romans for awhile, but had by a large amount of money purchased his freedom so that he could be a Roman citizen. Paul assured him that he had been born free and thus was a Roman of the best kind possible. This in the antitype showed that Bro. Russell proved to those who wanted to pettifog him by the court procedure in the divorce matter, that they were mistreating him; he called attention to the fact that they should stop that; and this they were ready to do, especially because they were afraid that they were over-stepping themselves and were taking away Bro. Russell's rights as an American citizen, by cross-examining him in the way in which they were doing. In the type the chief captain thought that he would investigate the matter further against Paul, so asked the chief priests to gather together the counsel and there examine Paul in his presence, so that he could find out exactly what the matter was. This is typical of how the court officials, who were mistreating our Pastor in connection with the divorce proceedings, gave him the privilege of defending himself before the nominal people of God, before the clergy and especially before the sifters; and of this he made good use.

We now come to Acts 23: 1-10, which describes Paul before the Sanhedrin; and this will give us still further the history of the persecution of Paul; and we will by God's help trace the antitype of it. Paul was very earnest in dealing with the counsel. He told it that he had lived a conscientious man his whole life before God, even up to that time, typical of how our dear Pastor assured the nominal people of God, their clergy and the sifters that he had been a faithful man in all things respecting God as he understood His Word. On Paul's saying this (v. 1) to the council, the chief officer, the chief one among the clergy, asked that he be smitten on the mouth. This was typical of how the leaders of the nominal people of God and the sifters sought to smite the utterances of our beloved Pastor and make him appear as erroneous. As Paul, not seeing who the one was that caused him thus to be unfairly treated, rebuked him very much as being a hypocrite, so Bro. Russell called attention to the hypocrisy of the leading clergy and of the sifters and their partisan supporters, demanding why they should mistreat him thus contrary to the law. St. Paul, being rebuked by them for speaking in this way, acknowledged that one should not rail at rulers, but he did not apologize for what he had said; so our Pastor without an apology spoke of the way that one should speak of rulers, and thus sought to make matters in a tactful way clearer, appealing to the Scriptures as his justifier.

As the Apostle looked at the counsel, he saw that it consisted of two parties: the Sadducees, who were infidelistic, and the Pharisees, who were ultra-orthodox; and having once been of the latter party himself, he cried out that he had been a Pharisee, and the son of a Pharisee and had the faith of a Pharisee, the promises that God had given the fathers, the hope of the restitution and the blessing of the children of men by the seed of Abraham. He thus won over to his side the Pharisee section of the council. This is typical of how our beloved Pastor made an appeal, when he saw that

his seducers were of two classes in this divorce matter, some anti-Millennialists, practically infidels, and some Millennialists, who were not clear on all of its subjects. He claimed that he was of their group and therefore sided with them and told them that he was being persecuted for his adherence to the Oath-bound Covenant and to the hope that it engendered, both for the saints and for the world of mankind. This caused an immense commotion among the two groups in the council in the type; and thus they were divided against one another. Paul very tactfully succeeded in getting them to fight among themselves and thus forget him. In his tactfulness he gained a deliverance. The Pharisees said, If he has thus been taught aright, we should not fight against him, for we would thus be fighting against God, but if an angel has appeared to him and told him the things that he has seen and done, we should not contend against God, but should accept these things as genuine and proper. When this was said, there was such a great dissension among the leaders of the sifting group, of the clergy and their supporters, that they were almost ready to tear Paul to pieces. Therefore, the chief captain came to the help of the Apostle and gave him deliverance and brought him back into his right as a Roman citizen, typical of how our Pastor was protected by the court deputy in the divorce trial.

In view of the fact that Acts 21—28 treats typically and expressly of the experiences of St. Paul and impliedly of those of the other Apostles from June, 56 to Oct., 69 and antitypically of Bro. Russell's experiences from June, 1901 to Oct., 1914, it would be well if we would set forth in parallel columns the main time features of the two Harvests, which we hereunder do. It will be recalled that in E5, 97-142 we gave the proof that the two Harvests of forty years each are parallels in their calls and siftings. In a forty-year day of twelve symbolic hours, each hour is three years and four months. It will also be noted that the first and second hour call period was followed by the

third hour call period, June, 1881-Oct., 1884, and that the sixth and ninth hour call periods began in each case ten years later, and that during and after each one of these call periods began an hour of sifting set in. The sixth hour sifting period began in the Jewish Harvest June, 46-Oct., 49 and, in the Gospel Harvest June, 1891-Oct., 1894. The ninth hour one began June, 56-Oct., 59 in the Jewish Harvest and in the Gospel Harvest June, 1901-Oct., 1904 and continued thereafter. The eleventh hour sifting began, in the Jewish Harvest, Feb., 63-June, 66, and in the Gospel Harvest, Feb., 1908-June, 1911 and continued thereafter. And the twelfth hour was in the Jewish Harvest June, 66 Oct., 69 and in the Gospel Harvest June, 1911-Oct., 1914. Accordingly, the fifth call was for six years and eight months: Feb., 63-Oct., 69 in the Jewish Harvest and in the Gospel Harvest Feb., 1908-Oct., 1914; and the Jewish Harvest day's twelfth hour began June, 66 and ended Oct., 69; and in the Gospel Harvest day the twelfth hour began June, 1911 and ended Oct., 1914. These matters we will put into parallel columns as follows

Oct., 29-June, 36 (1st & 2nd hours)	Oct.,	1874-June, 1881
June, 36-Oct., 39 (third hour call)	June,	1881-Oct., 1884
June, 46-Oct., 49 (sixth hour call)	June,	1891-Oct., 1894
June, 56-Oct., 59 (ninth hour call)	June,	1901-Oct., 1904
Feb., 63-June, 66 (eleventh hour call)	Feb.,	1908-June, 1911
June, 66-Oct., 69 (twelfth hour)	June,	1911-Oct., 1914

It will be noted that there was a period of ten years in each case between the third-hour call and the sixth-hour call and the ninth-hour call. It is important to note these time features, because it was in the start of the sixth-hour call and in the start of the ninth-hour call that the two sifting times covered by Acts 21—28 began and continued later. In Acts 21—27 St. Paul's and other Apostles' pertinent experiences are given from Oct., 56-Feb., 59 as the type, and Bro. Russell's pertinent experiences in antitype are given from June, 1901-Oct., 1904; while in Acts 28 St. Paul's and the other Apostles' pertinent expressed or implied experiences are given as the

type from Feb., 63-Oct., 69 and Bro. Russell's pertinent experiences as antitype are given from Feb., 1908-Oct., 1914. But Acts 28 does not complete the whole time, for the Epistle to the Hebrews doubtless was written after Paul's deliverance from his first captivity, *i.e.*, some time between 64 and 66, corresponding to Bro. Russell's Sin-offering, Meditator and Covenant writings and addresses in 1909-1911. These parallel datings we derive from the 1845 years' parallel, because Matt. 20: 1-16 and 1 Cor. 10: 1-14 show that the two sets of calls and siftings are in the parallel Harvests.

We continue our study with Acts 23: 11. The vision that the Apostle had in this verse represents our dear Pastor having the eyes of his understanding opened on the widening of his mission which would take place as the result of the shaking that he had with his wife in her pleas for a divorce. As the Jews banded together under a curse to take no refreshment until they had killed Paul, so the ministers' conference in Pittsburgh, consisting of more than forty men, entered into a conspiracy to overthrow our dear Pastor's influence, represented by the conspirators' attempt to kill Paul. They told the chief priests and the elders in the type that they would take no nourishment under penalty of a great curse, till they had slain Paul; thereby they typed how these more than forty ministers of the Pittsburgh conference had arranged with Dr. E.L. Eaton to debate with Bro. Russell and overthrow him, they thought, in the debate, as indicated in v. 15, on which, however, they were mistaken. Paul's sister's son learned of this conspiracy against Paul, as we read in v. 16; and Paul told a centurion to take the young man to the chief captain, so that he might tell him of this conspiracy, typical of how some of the brethren of the Allegheny Church told Bro. Russell of the conspiracy of that ministerial conference, and how Bro. Russell told these brethren to get in touch with the prosecutor and tell him what was being attempted against him.

When the chief captain learned of the matter, he kindly invited the young man to talk to him privately and asked him what he wanted, whereupon the young man told him of the plot, typical of how the brethren of the Allegheny Church told the deputy in the court case of the situation in respect to the attempt to destroy Bro. Russell's influence in the work. The young man told how the conspirators were going to ask for Paul to get another hearing so that their representatives could waylay him and put him to death. This was typical of how Bro. Russell told the attorney who had charge of the divorce case what was being attempted to be done and warned him that he should take proper steps. Just as the young man had told the captain by no means to yield to what these more than forty conspirators wanted, so the members of the Allegheny Church told this deputy prosecutor not to yield to the demands that were being made. The chief captain let the young man depart, charging him to keep the matter secret, typing how that court official told these brethren of the Allegheny Church to keep the matter secret, while the court official would take measures proper in the case.

The officer arranged for two centurions to take 200 soldiers and 70 horsemen and 200 spearmen by the third hour of the night, thus in the type working secretly, representing how the court official took measures to bring Bro. Russell safely from the conspiracy to the court proper, represented by Felix at Caesarea. We note that in the type the captain of the force wrote to the governor a letter explaining what he was doing and in that explanation acquainted Felix with the fact that he had to rescue Paul, being a Roman, from the mob that wanted to destroy him, typical of how the court official sent rescue to our Pastor, because he was a full-fledged American citizen, having a right to liberty and life, and therefore he sought to secure these for him. In the type Lysias told what he had hitherto done, explaining that he found that the matter was simply one of religion

and not one that concerned the Roman law itself, and that Paul was innocent and therefore not worthy of death, or even bonds. This types how our Pastor was given a clean bill by the deputy attorney so that he could have an impartial trial. After the captain had told his mission he bade farewell to Felix, even as the deputy in the trial matter, bade farewell to the court official on this particular action on which he was taking a stand. When they came to Caesarea they delivered the epistle to the governor and presented Paul to him, typical of how the court official stated the matter to the trial judges, so that they could understand that our dear Pastor was to be presumed to be innocent of any wrong and therefore should be given an impartial trial. As the captain commanded Paul's accusers to go to Caesarea and there confront Paul, so in the antitype the court official who was seeing to it that Bro. Russell would get an impartial trial, gave him suitable protection; and he was therefore put into the judgment hall as one against whom there is no prejudice. This ends Acts 23.

We now continue our study with Chapter 24. In a short time the head of the Sanhedrin, with the Sanhedrin itself and with a certain lawyer, under cover of seeking to get justice against Paul, appeared before Felix to bring accusations against Paul, typical of the fact that the court official presented the matter and had a lawyer inform against our dear Pastor. Tertulus made a flattering speech in the type, in order to prejudice Felix against Paul, but this was quite by the side, as Felix wanted to be impartial, typical of how our Pastor was misrepresented by the attorney of the other side, but that this did not bring him into prejudice in the divorce court. The attorney for the Sadducees, who were the infidelistic part of the Sanhedrin, wanted to get Felix on their side by his flattering speech against Paul, but this failed, as we should expect; and in the antitype the prosecuting attorney sought to get the court prejudiced against Bro. Russell, by accusing him on religious grounds

and not on grounds that really held against him, accusing him of being the leader of the Truth people, who had profaned the nominal church, as in the type they claimed that Paul had done this to the Temple. They wanted to put him to death according to their own law, but they claimed Lysias would not allow them to do it, but took Paul by force from them and commanded them to appear before Felix and give their case as he said it should be given, typical of how the court official in presenting the case before antitypical Felix sought to get him against our dear Pastor in the interests of these more than forty men and the infidelistic members of the antitypical Sanhedrin; and these in the type claimed that the attorney had presented the matter as it was, typical of how the attorney in the divorce case, who stood up for antitypical Sadducees, claimed that our Pastor was to be condemned.

Then the Apostle Paul began his defense before Felix in the following way: He assured him that he had come to Jerusalem to worship and to do good to his people, and had not been doing anything that could in anyway be faulted by those who were accusing him, as we read in vs. 10, 11 and 12, typical of how our Pastor defended himself in the divorce case before antitypical Felix and in that way showed that he had not been doing anything against right, but had done what he as an American citizen had the right to do; and he therefore said that he acted in this matter conscientiously, even as Paul in the type had shown that he was preaching the doctrine of the resurrection of the dead, both of the just and the unjust, and was exercising himself always to have a good conscience toward God and toward man in this. So our dear Pastor defended himself in the trial and showed that the only difference they had with him was on religious grounds, for which they wanted to put him out of all fellowship with the people who were working there. Thus our beloved Pastor vindicated himself as not

being a wrong-doer. Paul showed that after many years he came to Jerusalem in order to bring alms to his people. This types how our dear Pastor came to the churches to bring the good Word of God as a gift of love from him to church members. While Paul was engaged in this in the type, certain Jews from Asia found him purifying himself in the Temple, without his doing anything that was out of order, typical of how our dear Pastor was found among the nominal people of God in the nominal church, not in strife, not in tumult, but simply as a well-wisher of all of God's people. Paul said that those who saw him in the temple should have been there to accuse him, but were not there, and that he was, therefore, really not accused by the right persons, typical of how those who found Bro. Russell's teachings in the nominal church to be in harmony with God's Word, but faulted him for it, should have been present as his accusers, instead of the antitypical Sanhedrin, as its infidelistic typical portion, which appeared against Paul. But as Paul said that he would say there before Felix what he had said when he stood before the counsel and that they could not fault him for that, except possibly his claim that he was being prosecuted because of his teaching the doctrine of the resurrection of the dead, and that this was really the accusation that the Sadducees had against him, so our Pastor in the antitype said how the infidelistic clergy were accusing him falsely and not letting it be known that it was his advocacy of the glorious resurrection for the church and of the world for which he was being accused.

When in the type Felix heard these things, he caused the matter to be postponed awhile in order that he might get more information from Lysias, typical of how the court required more information before it would come to judge in the matter between Bro. Russell and his wife in her seeking a divorce. Therefore Felix commanded a subordinate officer to keep Paul and to allow him to have his liberty, to

forbid none to call upon him, but to let his friends minister unto him, typical of how, recognizing that Bro. Russell should be presumed to be innocent until proven guilty, the court commanded that he should be given the consideration of liberty as an American citizen, and that his acquaintances should be allowed to fellowship with him and to minister to him. Paul therefore had another hearing before Felix; and this time Drusilla, the wife of Felix, a Jewess, was present, typical of how our Pastor had another hearing before the divorce court and the jury, typed by Drusilla. Paul took advantage of this situation in order to preach the Lord's Word, which had a very humbling effect upon Felix, because Paul reasoned on the demands of righteousness, self-control and the coming of judgment, which rather frightened Felix, who did not apparently have a very good conscience; and therefore he delayed further investigation for a more convenient time. This is typical of how Bro. Russell's reasonings influenced the trial judges, so that they found themselves more or less guilty of what he had been speaking and therefore sought to defer the matter for a more convenient hearing. As in the type Felix desired money from Paul in order to deliver him, so the judges desired some praise from our Pastor in the antitype for his being treated by them the way in which he was treated. This was continued until we come to the end of this period of the sifting, bringing us down to the year 1906, when the divorce case came into a full hearing before the judges, with Mrs. Russell standing for her side on this matter.

In Chapter 25 St. Paul is represented as appearing before Festus, the new governor in Caesarea, typical of how our Pastor came on trial in 1906 after a long delay before the judges who were to decide on the divorce question. After Festus went to Jerusalem the high priest informed him against Paul, in order to prejudice him against Paul, typical of how when the trial came an attempt was made by the

antitypical Sanhedrin to prejudice the case against our Pastor in favor of his wife, which really was in favor of the clergy, infidelistic as they were against our Pastor. The centurion told Festus that the Sanhedrin wanted him to send Paul into their midst to be judged, they intending to have Paul killed on the way, typical of how the antitypical Sanhedrin wanted the divorce trial judges to give them special favors against Bro. Russell, to prejudice the former against the latter, and thus decide the trial against him. As Festus told them that Paul should be kept at Caesarea, that he himself would go there shortly and that they who were able among them should come to him and accuse him there (vs. 4, 5), so these trial judges, not wanting to decide the case prejudicially against Bro. Russell, wanted his accusers to appear before them when the trial came up in May, 1906. When these Jews came down from Jerusalem and sought to prejudice the judge, Festus, against Paul, with varied grievous complaints, which they could not prove, Paul defended himself, typical of how our Pastor defended himself in the trial in 1906 and showed that the charges brought against him were untrue. Paul said that neither against the law of the Jews, nor against the temple, nor against Caesar had he offended in anything. This was typical of how Bro. Russell pleaded innocent of all charges made against him, both as to the laws of the nominal Christians and the civil power, saying that he had offended in nothing and therefore deserved freedom. But in the type, when Festus, willing to do the Jews a pleasure, answered Paul, asking whether he would go up to Jerusalem to be judged of them, Paul, seeing that this would prejudice the matter against him, refused to do this and told Festus that he well knew that he had done nothing wrong, typical of how our Pastor in the trial when it came up in 1906 claimed that it would be against him to allow him to be tried by the antitypical Sanhedrin, with their false charges against him, and therefore Bro. Russell said that he could not

undertake such a change of place of trial. In v. 10 Paul told Festus that he stood at Caesar's judgment seat as a Roman citizen, and, having done no wrong, he did not want to be put to a disadvantage by going up to Jerusalem and letting himself be judged by prejudiced judges. This is typical of how our Pastor claimed that he deserved a thorough and honest trial and could not allow himself to be mistreated in the way that the attempt was made; and as Paul appealed to Caesar, so Bro. Russell appealed to the highest court that would give him justice and not condemn him, because he had done no wrong, for he would not be rightly treated, if he were sent to the prejudiced judges of the nominal church. Paul's course was typical of how our Pastor refused to be judged by the antitypical Sadducees and Pharisees who were against him and therefore claimed that he would appeal to the highest court possible for safety.

After certain time, King Agrippa and Bernice his wife came to Caesarea to salute Festus, and while they were there some time Festus told them of Paul's case and told them how he had been left there in bonds by Felix (v. 14). This was typical of how when in 1908-1911, as to the matter in the fifth sifting, a change set in, Bro. Russell's case was presented to the judges who would sit and hear it during the fifth sifting, from 1908-1911. As Festus said that Paul had made an appeal to Caesar, so this types how our Pastor, claiming to be innocent, wanted to be protected by an appeal to the highest court, which we read of in vs. 14, 15 and 16; and thus Bro. Russell was given the right to make this appeal in the antitype. When Festus told Agrippa of this matter and Agrippa told him that he would like to hear Paul, he said that he could hear him on the morrow. Accordingly, on the next day Paul would come before Agrippa, and in vs. 17, 18 and 19 Festus makes the charge, declaring the condition of the matter and showing just why Paul had made his appeal to Caesar, as we read from vs. 17 to 21. In v. 22 Agrippa tells Festus that he would

like to hear Paul and he was assured by Festus that he would be able to do this the next day, typical of how a higher court desired to investigate the matter of an appeal and it was given permission to hear this matter. Accordingly, as we read in v. 23, Agrippa and Bernice came with great pomp and entered into the place of hearing, with the chief captains and the principal men of the city. At Festus' command Paul was brought forth. This was typical of how at the second hearing that our Pastor received, he was listened to by a very great number of prominent people, because by this time the matter had been very widely published, in antitype of v. 23. As Festus, making a speech to King Agrippa and all the others that were present, told how he was brought into this condition by the Jews of Jerusalem and how he had found that on examining the matter there was nothing wrong in Paul, but nevertheless Paul had appealed to Caesar, in order to get relief from what he felt was a prejudiced trial (vs. 24 and 25); so in the antitype the lower court was pleased to give the higher court the opportunity of hearing our Pastor on this matter of the divorce and at the same time told it that our Pastor had appealed to the highest court, in order that he might get his case righted, and that in so doing our beloved Pastor was given the opportunity to vindicate what the Lord would have him say and do. Festus told Agrippa that he had found nothing wrong in Paul and that he did not know what to write to Caesar about him; therefore he had given the king the opportunity to hear him, so that he would know what to write (vs. 25, 26). This we find to be the type of how our Pastor was given a clean bill of health by the lower court to the higher court, but which, nevertheless, said that it wanted to hear the matter presented and given its proper attention, even though there had been an appeal made to the highest court. Festus told Agrippa that it is unreasonable to send a prisoner without accusations against him, so the lower court, in sending Bro. Russell to the highest court, stated

that it seemed unreasonable to send one to the highest court without having a charge that it could lay against him. This brings us to the end of Chapter 25.

We now begin Chapter 26, which gives us Paul's defense before Agrippa. Agrippa's telling Paul that he was permitted to speak for himself showed that there was an effort made to show Paul that he had a right to speak for himself, and that he should take advantage of that right. Paul, therefore, as we read in the end of v. 1, began to give an answer for himself, typical of how our Pastor stood ready and actually did begin to give an answer to the higher court in defense of himself. Paul considered it a good thing for him that he could defend himself before Agrippa, since Agrippa knew the matters at issue very well; so in the antitype our Pastor indicated to the higher court that he was glad that he could give an account of himself to it, since it was well acquainted with the laws pertinent to the case and he knew that it would judge aright. As Paul was willing to be tried by Agrippa and to get a hearing from him, because of his being expert in all the customs of the Jews, and as he requested that Agrippa hear him with patience, so in the antitype our dear Pastor asked the higher court to hear him patiently as he defended himself. Paul told of his earlier life in vs. 4 and 5 in the type; so Bro. Russell told of his experiences of early life, showing that he was raised a very strict Calvinist and acted as such in his early life. As Paul in v. 6 said that he stood and was being judged for the promises made by God to the fathers, *i.e.*, the Abrahamic Covenant and the Covenant made to the Jews themselves under Moses, so Bro. Russell showed that he was a firm believer in the Abrahamic Covenant and in the Oath-bound Covenant and in the privileges that were his as such under both of these covenants. As Paul demanded why it should be counted incredible that God should raise the dead, so Bro. Russell asked why it should be counted an unbelievable thing that God should

have the dead to be raised, some on the spirit plane and some on the human plane.

Paul showed that he was a persecutor of the believers in Christ, as we read in v. 9. This types our Pastor in the time when in his infidelistic condition he became an unbeliever and certainly attacked believing nominal Christians wherever he got a chance, with infidelistic ideas that in many cases they were unable to answer, for our Pastor had been made an infidel by the absolute predestinarian and eternal torment theories and had taught infidelity and refuted, as he thought, various real and nominal Christians by his infidelistic questions put to them. Paul kept up his persecuting course until finally he was met by our Lord on his way to Damascus, the strange city to which he went to persecute the Lord's people, as we read in vs. 11 and 12. This is typical of how our Pastor kept up his attacking the real and nominal Christians by his infidelistic questions, until he was stopped on his way to antitypical Damascus by our Lord, who in a mighty vision showed him as to the Truth as we find it stated in Hebrews 13: 10-16, interpreting the sixteenth chapter of Leviticus in its two sin-offerings. As Paul saw a great light from heaven on his way to Damascus, as we read in v. 13, the opening of these Scriptures brought a great light that became clear to our beloved Pastor, and he was thus converted to see the two sin-offerings of the Christ, Head and Body. Paul wanted to know, in v. 14, who was speaking to him. Our Lord, in the Hebrew tongue, the Word of Truth, said, "Saul, why do you persecute me? it is hard for you to kick against the goads." As Paul was given these answers in the type, so our dear Pastor, through the opening of the above-mentioned Scriptures to him, was told what his course actually should be, in antitype of v. 15. Paul was persecuting Jesus in the type; so our Pastor really persecuted Jesus in the antitype, by his attempted refutations of true Christians.

As Paul in v. 16, was told to arise, and that Jesus had appeared to him, in order to make him a servant and a witness both of these things he had seen up to that time and of those that He would make known to him afterwards, he typed how our Pastor was given his commission as "that servant" to declare the things that were shown to him when he was appointed "that servant" in November, 1879, as well as to tell in due time the other things that should come to him as he would be exercising that office, Jesus promising him that he would deliver him from persecuting nominal Christians and from persecuting unbelievers, to whom he would send him, as we read in antitype of v. 17; for this is typical of how our Pastor was assured by Jesus, as the antitype of v. 17, that he would deliver him from persecuting nominal Christians and persecuting infidels, among whom he would be sent in his ministry. He was told that he was to present the Truth, so as to open their eyes and turn them from error to the Truth and from Satan's power to the power of God, that they might receive forgiveness of sins and inheritance among them that are sanctified by faith in Jesus Christ (v. 18). Paul was thus given his commission, typical of how our dear Pastor in being given the great truth in November, 1879, was told how he was to act, and did act (vs. 19, 20), these things out in the antitype.

Just as Paul in v. 21 said that the Jews had caught him in the temple and wanted to kill him, so our Pastor informed the higher court that the Jews had laid hold on him and wanted to cut him off from all access to the nominal people of God. As Paul said that he had obtained help from God from that day forward and that he continued to witness both to the small and to the great, saying none other things than were Scripturally stated, so our Pastor said that he was giving evidence as he had opportunity to all who would hear him of how he was doing in this matter in the work of our Heavenly Father. In v. 23 Paul told that Christ suffered, that he should be the

first that should rise from the dead, and should show the Truth to the people and to the Gentiles. This was typical of how Bro. Russell in the antitypical time was given the antitypical mission, as we have set forth in antitype. Paul was so insistent in his speech and spoke with such learning that Festus interrupted him, saying that he was insane, by his much study and much learning. This is typical of how some of the judges thought that our Pastor was beside himself, by insisting so thoroughly on the wrong of these conditions as they were put there before him. Thus our Pastor said that these things, in antitype of Paul's saying that they were done publicly, "not in a corner," were done very publicly; and thus he was given the opportunity of showing that he had been speaking in all earnestness and honesty, for our Pastor, in his writing, speaking, *etc.*, was in dead earnest. As Paul in vs. 26 and 27 asked Agrippa, who was well informed on all matters of the Jews' religion and who had given him the opportunity to speak freely, whether he did not believe Israel's inspired prophets, saying that he knew that Agrippa so believed; so our Pastor appealed to the judges of the higher court as to whether they were not also believers, assuring them that he knew that they so believed.

In v. 28 Agrippa gave Paul an encouraging statement, to the effect that Paul had almost persuaded him to be a Christian, which types that our Pastor was told by the court of the second instance that it was almost persuaded to accept the things of which he spoke. Then Paul showed his humility and kindness of heart, when he said that he wished of God that not only Agrippa, but also all that heard him that day, were both almost and altogether such as he was, except his being a prisoner. This represents our dear Pastor in the humility and generosity of his heart wishing that not only the court of the second instance, but all that were listening to the matter, were not almost, but altogether as he was, except being accused of wrong-doing and bound as a result. When Paul

had thus spoken, the king, the governor, Bernice and they that sat with them arose and when they had gone aside they talked among themselves, saying, "This man did nothing worthy of death or of bonds," as we read in vs. 30 and 31, typing that those who heard our Pastor in the third instance agreed that he had done nothing wrong, the jury agreeing. In the type they all said this and they ruled, after they had entered into a private talk one with another, that Paul might have been freed had he not appealed to Caesar, typing that these judges said of Bro: Russell that he was evidently a good man and had done nothing worthy of bonds or of being cut off from his position as a teacher and a lecturer on Bible matters. Agrippa told Festus that Paul might have been made free, if he had not appealed to Caesar, typing how our Pastor was spoken of by the court of the third instance as one who could have been made free by them, only his appeal to the highest court in Pennsylvania prevented their being able to set him free.

This brings us to Chapter 27. When it was determined (v. 1) that Paul and his companions would have to sail to Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Augustus' band. This types how our beloved Pastor, on it being decided that he, having appealed to a still higher court, could not be freed by the lower court, had to be sent to that higher court and thus have his case investigated by the very highest court in existence in Pennsylvania. Entering into a ship of Adramyttium, they sailed by the coasts of Asia; and one Aristarchus, a Macedonian of Thessalonica, with them (v. 2). This indicated in the antitype that our Pastor entered into a new line of argumentation, requiring that it would be given in the trial that should soon come. The next day (v. 3) they touched at Sidon, and Julius courteously treated Paul and gave him liberty to go with his friends to the local brethren and refresh himself and them. This types that as Bro. Russell was being handed over to the court of higher position,

he was treated very courteously by the one in charge of this matter and was given liberty with his companions to go to his friends and refresh himself and them. From there Paul (v. 4) passed by Cyprus, because the winds were contrary, which types how our Pastor passed by Mrs. Russell, whose sphere as a sifter is typed by Cyprus. There he found that conditions were much against him, through the misrepresentations that his wife made in connection with the divorce case and that those made who urged her on a wrong course in this matter. They, therefore, in the type (v. 5), sailed over the sea off Cilicia and Pamphylia and came to Myra, a town of Lycia. Here again we see in the type three different places mentioned in connection with Lycia, and this is the same thought as we pointed out often before, that Bro. Russell's experiences in the antitype would be connected with the third one-thousand-year day of the Gospel Age.

In v. 6 we read that the centurion found a ship of Alexandria sailing to Italy and put those whom he had in charge thereon. This indicates that our dear Pastor was put into a condition of argumentation that would bring him to the court of highest instance. Paul, *etc.*, after sailing slowly many days scarcely were come over against Cnidus. The wind not suffering their harboring, they sailed under Crete over against Salome. Here again we find that three things are brought to our attention in connection with Crete: Salome, The Fair Havens and the city of Lasea, having the same antitype for our dear Pastor as we often mentioned above and need not repeat here. In v. 9, much time having been spent, their sailing was now dangerous, because their fasting was not yet past. Therefore Paul admonished those that were with him (vs. 9, 10) to eat, declaring that this voyage would result in much damage and injury, both to the lading and those that were in the ship, typing how our dear Pastor, as he was going on to the court of highest instance, admonished those that were with him, saying

that this appeal to the highest authority would bring them much damage and injury, not only to their special arguments, but also to the plea as a whole, endangering their entire cause; for our dear Pastor perceived that matters were going quite contrary to what his desires were, and therefore he spoke as he did, as they were going on to the court of highest instance. In v. 11 it is said that the centurion did not believe what Paul said, but what the master and owner of the ship said.

In v. 12, because the haven was not commodious to winter in, the most part advised to depart thence also, if by any means they might attain to, and winter in Phenice, which is a haven of Crete, which lieth toward the south-west and north-west. This in the antitype shows that our dear Pastor in the dangerous situation of his appeal to the highest court found that he could not persuade those who were managing the plea to take his view of the matter; but they were determined to go on to the place of highest instance in court and thus did they go on, keeping close to the thought of the suit that was on the way to the highest court of affairs. In vs. 14, 15 we are told that a very great storm arose and that this storm caught the ship, which could not bear against the wind; so they had to let it take its own course. This types how our dear Pastor, when he saw that things were going more or less against him as he was pursuing his course to the court of highest instance, had to let matters run their course. In v. 16 they came to a certain island called Clauda and they had much work to make the boat go. When they were taken up by the storm they tried to support the boat, as we read in v. 17, fearing that it would fall to pieces in the quicksand, but under sail it broke away and they were thus driven off. This is the type of how our Pastor came to a certain dangerous condition in his trialsome experiences in attempting to get to the court of highest instance; and therefore he had to do all that he could to strengthen his cause, as it was being taken up to the court of highest instance, all the time fearing that the conditions under which

they were traveling were such as would result in utter ruin for his cause, as he went onward toward the court of highest instance. As in vs. 18, 19 the Apostle Paul says that they were greatly tossed about by the tempest, and the next day they had to make the ship lighter and the third day they cast out with their own hands the tackling of the ship, so our dear Pastor, seeing in the antitype that matters were going against him, took advantage of the situation, to give up hope of winning his case from the standpoint of his plea, and thus let the matter drift as best it would. When neither sun nor stars in many days appeared, and no small tempest laid on them (v. 20), it types that our Pastor and his helpers in attempting to get to the court of highest instance saw that things were working against our Pastor and his helpers and they, therefore, had to let the matter drift as best it would.

After they had a long abstinence from food (v. 21), Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. He then exhorted them (v. 22) to be courageous and not downcast, for there would be no loss of any man's life among them, but only the ship itself would be lost. This in the antitype represents how our dear Bro. Russell sought to encourage those who were working with him, as he was journeying to the court of highest instance, and indicated that all that were with him would be spared, but that their argument for their defense would go to pieces. Paul indicated (vs. 23, 24) that God had that night, by the angel of God, whom Paul served and whose he was, said that Paul should not fear, that he must come to the court of highest instance and that God was pleased to give him in safety all that were sailing with him. This types how our dear Pastor was from the Word of God given in a secret way a message which indicated to him that he who was God's servant and who actually served God would come out alright; and it told him not to be afraid, but to press on until he came to the

court of highest instance and that God had spared for him all that were undertaking with him. Accordingly, in v. 25 the Apostle admonished all to be of good cheer, for he believed God, that it should be even as God had told him; nevertheless, he said (v. 26) that they would be cast off on a certain island where they would be for awhile. This types how our dear Pastor encouraged, all that were going with him to the court of highest instance, since God had decided to spare all who were engaged with him in this perilous errand; therefore he encouraged them, that they should be comforted, for his faith was in God; for it would take place even as God had foretold in the type; and he showed that there would have to be a pause for awhile in their journey.

When the fourteenth night had come in the experience of Paul, as they were driven up and down in the sea of Adria, about midnight the shipmen deemed that they drew near to some country and sounded and found it to be twenty fathoms; and when they had gone a little farther they sounded again and found it to be fifteen fathoms (vs. 27, 28). This would indicate how that in the antitype the ones who were bringing our Pastor to the court of highest instance gave way to the opposition encountered and they allowed themselves to drift up and down in helplessness. At midnight, the climax of their distress, they concluded that they were drawing near to some relief. After they had sounded, in the type, they found that they were coming into ever decreasing depths of sea. This typed how when in the climax of their distress, the highest point of the trouble that they had on account of their appeal to the court of highest instance, they were driven back and forth, and in secret it was deemed that their cause would be shipwrecked, and this they found to be true as they journeyed on, the whole case going against Bro. Russell, who saw it going against him. In v. 29 all that were in the ship feared that they would fall upon rocks. This they sought to prevent, by casting four anchors out of the

stern, hoping that daylight would come. This typed how Bro. Russell added four safeguards at the end of his plea, in the hope of clarification of his plea. When the sailors were about to forsake the ship (v. 30), they let down the boat, under pretense that they were casting out anchors in the front part of the ship. This would indicate in the antitype that those who were taking our Pastor to the court of highest instance, seeing that things were going to the contrary, determined in hypocrisy that they forsake all of Bro. Russell's plan and make the best of the escape that they could make, pretending that they were going to guard the argument in the fore and background.

In v. 31 Paul said to the centurion and the soldiers, that if the sailors would not remain in the ship, none could be saved; and then the soldiers who remained in the ship (v. 32) cut off the ropes of the boat in which the sailors wanted to escape and let it drift off. This represents how some who were accompanying our Pastor to the court of highest instance were seeking their own safety and caring nothing for others, pretending that they were trying to make the plea safe. Our Pastor, in antitype of Paul speaking to the centurion and the soldiers, assured them that if they would not stand by their plea as they were approaching the court of highest instance, they would all be wrecked; and, therefore, they let that boat in which the sailors sought to escape drift away, *i.e.*, they let the pretended argument that our Pastor was going to put up in the court of highest instance go its way. In vs. 34, 35 Paul admonished them to take some food, for the good of their health, and he encouraged them thereto by the assurance that not a hair from the head of any of them would fall; and when he had thus spoken, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Here we see how our dear Pastor in the antitype encouraged those who were going with him to be of good cheer, to partake of some refreshment on the line of the argumentation that they were to use at

the court of highest instance; if they would do so, no injury would come to any one of them, but their argument would hold water in the court of highest instance. Having spoken thus, our Pastor himself took something for his strengthening and gave thanks to God in presence of them all; and when he had taken up the argument for their encouragement that they were to take up at the court of highest instance, he encouraged them to do the same, which they did, as indicated in v. 36.

There were holding the plea in all 276 persons (v. 37), a very large number supporting our Pastor, including good, bad and indifferent Truth people. These accompanied our Pastor on his voyage to antitypical Italy, where he was to appear in the court of highest instance, to defend himself against the unjust attack made on him by his wife and by those who egged her on to attack him. Accordingly, they all did as he advised them to do. In the type (v. 38) they lightened the ship and cast out the wheat into the sea. This typed how after our Pastor had encouraged all to take fresh strength, in view of what was taking place in their symbolic voyage to the court of highest instance, they themselves did what they could to make the argument hold water as they went on. In the type (v. 39) when it was day, they knew not the land toward which they were sailing, but they discovered a certain creek a short distance from them, into which they were minded, if it were possible, to thrust in the ship. This would indicate that as our Pastor was going on toward the court of highest instance, they came to a certain position where they thought they would get some relief and so they sought to get that relief by putting the argument that they were reserving for the court of highest instance into the best position in which it could be. In v. 40, when they had taken up the anchors, they committed themselves unto the sea and loosed the rudder bands and hoisted up the mainsail to the winds and made for the shore. This types how our Pastor, having made all the preparation that he

could to gain a good position from which he could present his case before the court of highest instance, had all who were with him to do the best that they could to make that argument stand up against the argument made against him and thus they sought to come to a haven of safety in the coming trial.

In v. 41, Paul and those with him in the ship fell into a place where the sea was double, *i.e.*, the under current ran in one, and the upper current in another direction, and this made the ship go aground; the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. This typed how as our Pastor was proceeding to the court of highest instance, they came into contrary conditions that made matters very hard for him to go forward, some clashing occurring in the different arguments being used; but they did the best they could with the arguments that they had and they found that it became more or less useless, for the forepart of that argument was stuck fast and remained unmovable, so that they could not get any comfort out of it and had to let things at other points go to pieces, as they were tending to go to pieces from the standpoint of his symbolic journey to the court of highest instance; and thus the troubles in which they were made things break up very hard for them. The soldiers (v. 42) in the type wanted to kill the prisoners, including Paul, but the centurion was unwilling to do this, and to save himself and Paul he kept them from their purpose and commanded they that could swim to get to the land. This types how our dear Pastor, as everything was going to pieces in the argument, for his relief did the best he could and allowed things to take whatever course they would in this instance; and thus we see that the argument points were forsaken. In this we come to the end of Acts 27.

We begin now with Acts 28: 1. Paul and all who were with him escaped and came to an island called Melita, typing how the argument of our Pastor for his release was temporarily wrecked. There, as we

read in v. 2, the barbarous people showed them much kindness, kindled a fire and received every one, because of the rain and the cold. This types how our dear Pastor, when he had ridded himself of those parts of his argument that would not hold water, came into a condition in which he received more or less sympathy from those who were not at all Christian people, but thought that he was being mistreated very severely. Some of the papers and some of the common people took his side, and thus they helped relieve him of the evils which he was suffering at that time. In vs. 3, 4 we are told that Paul gathered sticks and laid them on the fire and there came a viper out of the heat and fastened itself on his hands; and when the barbarians saw this taking place, they said that Paul was doubtless a murderer, whom, though he escaped from the sea, justice would not allow to live. This types how our Pastor gathered as much as he could of arguments that he could present in his defense in the court of highest instance and put them in such a position as would give comfort to all that were there, but as he did so a venomous argument was used by his enemies to overthrow him; and many who first heard this among those who were not believers, worldly people, who had sympathized with him, feared that Bro. Russell had done something that was exceedingly wrong and that justice would not allow him to continue his cause, even though he had escaped the loss of some of its points that he intended to present in the court of highest instance. As Paul shook off the viper from his hand and felt no harm, and as the barbarians looked to see him swell up or fall down dead and saw no harm done to him, they changed their minds and concluded that he was a being of a higher nature than human. This is typical of how, as worldlings, sympathizers with Bro. Russell, feared, on account of his experience with the viperous argument that had been presented against him, that he had done something that was wrong and that justice would not allow him to continue on

account of that wrong, Bro. Russell found that he was by God's grace and God's power given enough strength, in his argument for the court of the highest instance, to prove that he was not a wrong-doer and that justice was pleased to permit him to continue on his course; and this is how, by the Word of God, he shook off the harm that was intended to be done him, as typed in vs. 4 and 5. In v. 6 Paul was given to see, as also the barbarians were given to see, that he was an innocent man. Therefore they concluded that he was of a higher nature than a human being, typing that Bro. Russell would be strong under the conditions which he was suffering.

In the island there were properties owned by its chief man, whose name was Publius (v. 7). He received the brethren kindly, lodged them three days courteously. These three days type that our dear Pastor, as we have often seen before, would come to this experience in the third one-thousand-year day of the Gospel Age. Publius' father (v. 8) was sick of a fever and a bloody flux. Paul coming to him prayed and laid his hands on him and healed him; and he did the same with others (v. 9), so that those who had diseases on the island came and were healed. This types how our dear Pastor by the Word of God that he preached cured the fever of over-haste in some people and cured them of the loss of religious life, and did this for them by prayerful labor, and secured thus the religious life of benefactors of prominent people. He also did this to all others that came to him to be healed of their moral diseases. This types also how, as our Pastor continued his work on the defense that he was to make at the court of highest instance, he was enabled by the teaching that he gave to cure people of sin-sickness and of the loss of religious life, by his coming to them, praying for them, working for their good and preaching the Word, by word of mouth and publications, thus healing them unto seeing what was the truth on the situation. This was done by our Pastor, not only to the benefactors of

the chief persons in that community, but it was done to all those who would come under his ministry, and by his teachings he lifted up and blessed them, healed them in their sin-sickness and of their errors and brought them more and more into the Truth. These people, seeing the good that Paul did, honored him and his companions (v. 10); and when they left they gave them such things as they needed on their trip. This indicates to us how that our dear Pastor, as he was proceeding to the court of highest instance, fortified himself by preaching and writing the Truth, unto the healing of many of sin and error sicknesses; and those who were thus being helped by him loaded him with their confidence and with their blessings, so that he felt that he was being very kindly and finely treated by all that were there.

In the type (v. 11) at the end of the three months, they departed in a ship of Alexandria which had wintered in the isle. The ship's sign was Castor and Pollux, the twins, as a figure-head on the ship's prow. The Gemini were regarded as patron deities by sailors, hence their use as the ship's sign. They landed at Syracuse and tarried there three days, then fetched a compass and came to Rhegium; and after one day the south wind blew and they came next to Puteoli. Here again we find that the argument that our dear Pastor was forming all of the time against what enemies would bring against him in the court of highest instance, was what would make his case as strong as possible. We notice that here there are three cities brought to our attention: Syracuse, Rhegium, and Puteoli. This gives the idea, as we have often seen before, of our Pastor dealing with three kinds of people: those whom he won from the world, those who were nominal Christians whom he won for the Truth out of the nominal church, and those consecrated ones whom he won for the Truth out of the nominal church. These three also indicate, as we have often seen before, how in three different kinds of work our beloved Pastor was kept in the

third one-thousand-year day of the Gospel Age fellowshipping with sympathetic brethren (v. 14), in perfecting the good work that he had to do. They, therefore, pursued their journey onward, as we see, to the court of highest instance, typified by Paul and his companions coming in due time to Rome. The brethren came to meet Paul and his companions as far as Appiiforum and The Three Taverns. These brethren gave Paul the encouragement that he needed (v. 15); for when he saw the brethren at these three different places, he gave thanks unto God and took courage and went onward. This types how our dear Pastor, as he was seeking to strengthen his argument as to how to deal with the people with whom he had to do in the court of highest instance, was encouraged. In these three situations, as we saw before, he won, some from the world, some unconsecrated people from the nominal church unto consecration and for the Truth some of the consecrated in the nominal church, and that on the third one-thousand-year day, in which he was doing his work at the end of the Gospel Age. In v. 16 we see that Paul reached Rome and was delivered with the other prisoners to the one who would represent the emperor for the court of highest instance, Paul being allowed to dwell by himself with a soldier who kept him safe and secure. This types how our dear Pastor as he came to the end of preparing his argument to be presented in the court of highest instance was allowed to have more or less of liberty, though put under the control of a deputy of the court of highest instance.

In Rome the Apostle Paul (v. 17) called the chief of the Jews together; and when they came together he presented the matter of his being brought to Rome, addressing them courteously as men and brethren, telling them that he had done nothing against the Lord, his people or the inner life and the customs of their fathers, yet was delivered a prisoner from Jerusalem into the hands of the Romans, who when they had examined him could find nothing in him that was a reason

of death or even of bonds. This shows us how, as our Pastor came to the court of highest instance, he was finally put into a position in which he perfected his argument in the defense of himself, and called together the people who were amenable to teaching, people of the nominal church, telling them that he was not against the nominal church at all, that he had done nothing worthy of bonds, nothing for being made a prisoner, nevertheless he was delivered over to the court of highest instance in this particular matter. Thus we find our dear Pastor antityping what was stated in vs. 17, and 18. The Jews spoke against Paul's deliverance and hinted against him so much at Jerusalem before Festus, that Paul had to appeal to Caesar, which was a privilege of a Roman citizen; and he did this, not that he wanted to accuse his nation of anything, but because he wanted to defend himself against wrong accusations, as we read in v. 19. In this Paul typed how our dear Pastor told those nominal people of God who came at his invitation to hear what he had to say, that he did not have anything of which he wanted to accuse the nominal church or the nominal people of God, but that he had to do something in defense of his own life and therefore appealed to antitypical Caesar, the court of highest instance. Paul in v. 20 says that he called together the Jews at Rome, desiring to see them and to speak with them, because it was for the hope of Israel that he was bound with a chain. This types how our dear Pastor assured those that came to hear him from among the nominal people of God, in his addresses and writings, that he had nothing of which he wanted to accuse the nominal church, but that it was for the hope of spiritual Israel that he was bound by the nominal-church leaders, for he was made a prisoner, falsely accused, though innocent of any wrong-doing. He declared that he believed in the Abrahamic Covenant, in the covenant that God had made with Israel, and that this was the reason why he was there as a prisoner. Those who came to hear Paul (v. 21) said

that they had neither received letters out of Judea concerning him, nor did any of the brethren that came from Judea show or speak any harm of him, typing how our dear Pastor was told by those people who sympathized with him, and who had come to hear him in his lectures, that they had heard nothing against him that was to his detriment. Paul (v. 22) was told that they would be glad to hear him as to what he thought; for they knew that the Christians were a sect everywhere spoken against. This represents how our dear Pastor was told by those people of the nominal church whom he invited to hear him in his speech and in his writings, that they considered the Truth people such as were everywhere spoken against and that they would, therefore, have to be understood by Bro. Russell as having that position.

Then the Apostle Paul was appointed a day (v. 23) in which to deliver his address to these people. Many came to him in his lodgings and he expounded and testified to the kingdom of God, proving to them concerning Jesus that He was the Messiah, both out of the law of Moses and out of the prophets, from morning until evening, and thus continued to minister toward them as a faithful servant of God. This represents how our dear Pastor received those who came to him as he lectured and as he wrote, and that he gave them abundant testimony of the coming kingdom of God, proving what he had to say about Jesus, both from the Law of Moses and the Prophets. This was a matter which he did wherever he went, for he was full of the Word of God, and desired to preach it wherever he had an opportunity. The result of Paul's preaching all of that day to the Jews was, that some believed the things spoken, and some did not (v. 24). This was also Bro. Russell's experience; his testimony with respect to the kingdom and with respect to restitution was believed by some of the nominal people of God, and by some it was not believed. Those who did the believing were of the three groups that we have already mentioned repeatedly.

In this we rejoice to know that he was faithful as a servant of God.

In vs. 25, 26 Paul, when the Jews who came to him could not agree among themselves and left, made this statement just before they left: "Well did the Holy Spirit by Isaiah, the Prophet, speak unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive." This types how when our dear Pastor found that those who heard him would not agree among themselves, but were against what he said in some cases, and favored him in other cases, he said that the Word of God spoken by the Holy Spirit through the Prophet Isaiah unto their fathers certainly applied in this case, saying, Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. Our Pastor, in the antitype of vs. 25 and 26, quoted the Scriptures from Isaiah, saying that the people of Israel, of nominal fleshly Israel as well as nominal spiritual Israel, would hear, but not understand; and would see, but not perceive. Thus his message was treated similarly to that of Paul's, since it was the antitype of what Paul said. Paul gave the reason in v. 27: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Here the Apostle Paul shows that the people of Israel had waxed gross, their ears of understanding were dull, their eyes of perception were closed; they could see with their eyes, but they could not understand; their hearts were hardened; and this prevented their being converted and God's healing them; even as our Pastor made it known to the various classes that heard him, that some could hear, but the unbelievers were those who had waxed gross; their ears of understanding were dull of hearing; their eyes of understanding were closed, so that

they could not perceive and understand with their hearts. This prevented them from being converted, which prevented God from healing them. Our Pastor, in the antitype, showed why it was that some believed and some did not believe. Those that believed were those whose hearts were right, who had eyes that could perceive, and ears that could hear and understand, and hearts that could be converted. Therefore, these would be healed, if they were converted, but those who would not do these things, our Pastor said, would not be converted, and would not be healed.

In v. 28 Paul told them that they should know that the salvation that he had first offered to them was the salvation of God and that God was sending him to the Gentiles and that the Gentiles would hear. When he had said these things, (v. 29) the Jews departed and had great reasonings among themselves. This types how our Pastor told those who heard him that the salvation of God was sent to the nominal people of God that they might hear it, and that if they would hear it, they would get a great blessing from it. It also types how the nominal people of God had great reasonings among themselves, some believing and some not believing. Paul, therefore, let them go, even as our Pastor in the antitype let their antitypes go their way. Paul remained two whole years (v. 30) in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern Jesus Christ, with all confidence, no man forbidding him (v. 31). This types how our Pastor, during the 1908-1911 sifting, and from that time on until the end of the twelfth hour kept on preaching and teaching as he had opportunity, despite some not believing, and helping those who would believe; and so he continued, not being overthrown by anyone, to make known the good Word of God, the glorious message that God has in reservation for the people. And so we come to the end of our Pastor's experiences as they are given us typically in the book of Acts.