



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

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

VOL. XLVIII SEMI-MONTHLY No. 6
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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2: 1.

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT for many centuries God, through Christ, has been

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

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

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

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TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

MEMORIAL FOR 1927

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

BETHEL HYMNS FOR APRIL, 1927

Sunday	3 124	10 146	17 285	24 181
Monday	4 310	11 122	18 265	25 81
Tuesday	5 216	12 2	19 24	26 278
Wednesday	6 219	13 178	20 328	27 58
Thursday	7 270	14 190	21 268	28 73
Friday	1 171	8 151	15 160	22 221
Saturday	2 76	9 325	16 167	23 44
			29 332	30 204

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Stone of Zion"

Z October 15, 1926

Week of April 3 . . . ¶ 1-21

Week of April 10 . . . ¶ 22-39

"A Stone of Stumbling"

Z November 1, 1926

Week of April 17 . . . ¶ 1-22

Week of April 24 . . . ¶ 23-45

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

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THE ELISHA WORK

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John 4:17.

THE name Elisha means "God is my salvation". Elisha was anointed in the place, or stead, of Elijah. Elijah pictured a work of the church for a time certain; and that work consisted of giving the witness to the name of Jehovah as the only true God, and restoring to the consecrated all the great fundamental truths which had been taken away from them, and restoring some to the faith of the apostles. The inference to be drawn from the words of the Prophet Malachi is that if the fathers were not turned to the children and the children to the fathers, then God would smite the earth with a curse; that is to say, there would be a great time of trouble.

² The words of Jesus, as set forth in Matthew twenty-fourth chapter, show that after the war, the famine, pestilence, earthquakes and other evidences of his presence and the end of the world, then there should follow a period of testifying of the good news concerning the kingdom; that when such work is completed, then would follow the expressed wrath of Jehovah and a time of trouble on earth such as was never known, and that it shall be the last. (Matthew 24:21,22) Since Elisha was anointed to do a specific work, it seems certain that Elisha pictures the anointed of God doing a work in the name of the Lord as his witness, and doing it in a time of peril; and that while so doing it these anointed would fully appreciate the fact that the Lord God is their shield and that he is their salvation; and that therefore they would not fear.

³ During the most of Elijah's experience he was bold. He was fearless to make the proposition to the king concerning the prophets of Baal, and then fearlessly slew all of those prophets. Later, when Jezebel got after him, he became fearful and fled. Afterwards Elijah regained his courage and went on with his work; then he and Elisha walked together until he was taken away. There is nothing in the experience of Elisha to show that he ever feared anything. It seems that Elisha pictures a work of the anointed which is done without fear.

⁴ The apostle, in the text first above cited, says that

those in whom the love of God is perfected have no fear. Why should any one fear? The answer is, Because he desires to preserve himself from rebuke, reproach or injury. Therefore selfishness is the cause of fear. Perfect love is the complete expression of unselfishness. Therefore he who is perfect in love will have no fear. He will have no fear, because he realizes that God is his salvation. Elisha's name means that very thing. Then, says the apostle, in the day of the Lord's judgment the class that shall be perfect in love at that time must have boldness in testifying to the name of the Lord; and this boldness means giving the testimony without hesitation and without fear.

⁵ The facts and circumstances surrounding Elisha, and the experiences through which he passed, seem to clearly testify that during a certain period of the church's experiences, to wit, during the time of the Lord's judgment upon the church and upon the nations, there must be a witness given in the name of the Lord, and that this must be done fearlessly. This work, we believe the Scriptures show, was foreshadowed by Elisha. It seems therefore clear that both Elijah and Elisha represent the work of the church, and not individuals in the church.

GOD'S WITNESS

⁶ After the anointing of Elisha he arose and went after Elijah and ministered to him. Elijah continued his work, and there is nothing more said about Elisha until the time Elijah was to be taken away. Elijah continued to testify, by his course of action, that Jehovah is the only true God. The slaying of the priests of Baal seemed to have little or no effect upon the rulers of Israel. They continued in their idolatry. Later the king of Israel was sick, and he sent his messengers to inquire of the Devil's priests as to whether or not he should recover. (2 Kings 1:2-16) God then directed Elijah to again make a demonstration by which the rulers must understand that Jehovah is the only true God. He did this by causing fire to come down from heaven upon the messengers of the rulers.

⁷ The rulers of earth were exceedingly sick about the latter part of 1917 and the beginning of 1918. The great war had reached a climax, and they were inquiring whether or not the world would ever recover completely from the catastrophe. It was about that time that the anointed of the Lord, the Elijah class, went forth with Volume Seven of *STUDIES IN THE SCRIPTURES* and made a wide distribution of it amongst the people of Christendom. This was quickly followed by the distribution of free tracts in great quantities, under the title "The Fall of Babylon" and *KINGDOM NEWS*.

⁸ The message of truth as contained in these instruments was doubtless the most scathing and fiery assault that had been delivered against the ecclesiastical system and her allies during the period of the Lord's second presence. The nations were told in that message that the kingdoms of earth were certain to go down completely and would never recover, and that the kingdom of heaven is at hand. The message published magnified the name of Jehovah God. The antitypical Elijah was maintaining the true meaning of his name, "Jehovah is my God," and was telling the people that the god of this world is the Devil and that its end has come. It was on the 24th day of February, A. D. 1918, that the first public lecture ever given on the subject, "THE WORLD HAS ENDED—Millions Now Living Will Never Die," was delivered to a public audience. The arrest of the Lord's people began the very next day.

ELIJAH TAKEN AWAY

⁹ The next Scriptural account showing Elisha and Elijah together is stated as follows: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." Then together the two, both evidently representing the same class, journeyed from Gilgal to the Jordan river. Elisha refused to be separated from Elijah. Elisha knew that Elijah was going to be taken away shortly. (2 Kings 2:5) Having reached the Jordan together, "Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."—2 Kings 2:8.

MANTLE

¹⁰ The mantle which Elijah wore is defined as a garment or goodly robe. A garment symbolizes a means of identification or distinction; while robe more particularly is a symbol of approval. Elijah's mantle therefore would seem to say, "This man who wears this mantle is identified as an approved witness of Jehovah." Truly that is what Elijah was. Being a true witness for Jehovah, he used the message of truth to testify, and by this message he was identified as the approved witness of God. Therefore the mantle must properly be said to symbolize that Elijah, the approved witness of God,

used the message of truth to do the work that God had committed to him to do.

¹¹ Elijah wrapped up his mantle and with it smote the waters of the Jordan. Waters symbolize people, and a stream or quantity of water such as the Jordan would symbolize an aggregation of people. Jordan means "judged down". The smiting of the water therefore would seem to say that the time had come for the delivering of a message to the peoples of Christendom, which should constitute a warning of judgment upon them. Antitypically, then, the mantle would seem to represent the message of God, formed into books and tracts, prepared for the purpose of laying upon the people; and these were laid upon the people, which declared for Jehovah and that the judgment is at hand. Volume Seven, "The Fall of Babylon" tract, and the issues of *KINGDOM NEWS* contained just such a message, and the distribution continued till the Elijah work ended. That smiting of Christendom with the message of truth fanned the fire already kindled against the anointed of the Lord. The ruling elements were burning with anger.

FIERY CHARIOT

¹² After Elijah and Elisha had crossed the Jordan, for a short time they walked and talked together. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."—2 Kings 2:11, 12.

¹³ The taking away of Elijah marked the end of the specific work which he had undertaken to do, and marked the end of the antitypical Elijah work during the second presence of the Lord. It was a fiery chariot that separated Elijah and Elisha. It was a whirlwind that took Elijah away. There is nothing to indicate that there was any trouble between Elijah and Elisha. On the contrary they were exactly in accord and working together in harmony, and loved each other devotedly.

¹⁴ Antitypically therefore the two men at this point must picture identically the same class of anointed ones of God, but the line of division between the two works was now being drawn. The chariot is a means employed to move substances forward. It therefore well symbolizes the vehicle or organization used by the Lord to carry forward the message of truth. The *SOCIETY* seems clearly to fit that symbol. That is the organization which has been used during the harvest period to carry the message of truth to the people. A fiery chariot would indicate destructive conditions in the vehicle or organization. Horses symbolize doctrines. A whirlwind symbolizes great trouble. How, then, do the facts fit the prophetic symbols?

THE FACTS

¹⁵ In the spring of 1918 the faithful ones of the SOCIETY were diligently engaged in pushing forward the work of distributing the literature in the form of tracts and books above-mentioned. The doctrines and statements of truth contained therein formed an excuse for a fiery trouble that arose within the ranks of the SOCIETY. While this fiery trouble was on, the unholy alliance—big business, big politicians and big preachers—seized upon the opportunity to act. There were Judases then within the ranks of the SOCIETY, even as the Lord had foretold there would be, and who he said would hate and would betray their brethren.—Matthew 24:10.

¹⁶ While this fire was in the chariot, separating brethren, there came upon those who were doing the Elijah work a great trouble, in the nature of a criminal prosecution by which the work of the SOCIETY was suddenly stopped. That marked the end of the Elijah work. Then and there Elijah was taken away. That does not mean that the individuals were taken away; but, since Elijah was a type of the work, it marked the end of the work which Elijah was commissioned to do.

¹⁷ The scripture states that Elijah was taken up into heaven by a whirlwind. Heaven means that which is high and lofty. We know that he was not taken to the presence of Jehovah as a man, because Jesus declared long thereafter, "No man hath ascended up to heaven." (John 3:13) Elijah was a type. He was taken away in a whirlwind, and nothing more was seen of him. Antitypically this means that the Elijah work was finished at a time certain and reported to Jehovah in heaven. That time certain was during the fiery experiences of 1918, as the Scriptures and the circumstances seem clearly to prove.

¹⁸ When Elisha saw that Elijah was being taken away he cried: "My father, my father! the chariot of Israel, and the horsemen thereof." When the Lord's consecrated anointed ones, who love the Lord and his cause better than they love their own lives, saw the trouble of 1918, resulting in disrupting the work and the imprisonment of many of the brethren, many of them cried out: "My God, my God, the SOCIETY and the truths it has taught, have they fallen to the ground?" They were in distress. That distress was indicated by Elisha's taking hold of his own clothes and tearing them in two. Elisha saw Elijah no more.

PICKING UP THE MANTLE

¹⁹ Elisha then took up the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan. His standing there indicated a time of inactivity. The work of testifying to the truth having been brought to a sudden halt in 1918, it took a little time to identify the class that would go on with the work. Elijah was gone, but the work of the Lord was not done. Every effort on the part of the Lord's truly anointed

to turn the hearts of the peoples of Christendom back to the faith of their fathers had ended. Subsequent facts show that conclusively. That part of the work had been committed to Elijah, as well as the restoration of the fundamental truths, and that work had been completed; hence antitypically Elijah was done.

²⁰ The work of giving the testimony to the name of Jehovah and concerning his kingdom, however, must go on. What now would be done? Elisha's standing by the River Jordan for a time, well represents the period of time from the spring of 1918 to the autumn season of 1919. It was a period of inactivity, perplexity and uncertainty. What would the members of the church on earth now do?

²¹ Since Elijah finished the work of restoration but did not finish the work of giving the testimony, and since Elisha was anointed in the place and stead of Elijah, then it follows that the work of Elisha must be chiefly that of testifying to the name of Jehovah and announcing the day of his vengeance and lifting up his standard, that the people might see that the day of deliverance and blessing is at hand. If this work is to be done, who is going to do it?

ELISHA'S REQUEST

²² The facts that transpired following 1918 seem well to fit the picture of Elisha. The spirit of Elijah would identify the class to do the work. "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (2 Kings 2:9, 10) Whoever would manifest that spirit would be identified as the Elisha class.

²³ Following the fiery trouble of 1918 it was a little difficult for a time for some of the consecrated to determine who was on the Lord's side and had his favor. About that time several companies were formed, made up of men and women all of whom claimed to be consecrated and in harmony with present truth. Some of these companies claimed to be exclusively the little flock and said that others made up the great company; and all held vague ideas about what should be done. But the Lord soon made it clear who should give the witness. Keeping in mind that the mantle of Elijah was a goodly robe, and therefore that it identified him as the approved witness for the Lord, we notice that Elisha "took up the mantle of Elijah that fell from him" and used it.

²⁴ The period of inactivity of the church ended in 1919. From September first to the eighth of that year there was a general convention of the consecrated held at Cedar Point, Ohio. Never before had the brethren, prior to that time, enjoyed such sweet fellowship. Then and there it was seen that there must be some more work

done in the name of the Lord. New plans were announced to do this work, and the brethren from that day forward worked together harmoniously as the SOCIETY and renewed the witness in the Lord's name.

DOUBLE PORTION

²⁵ The request that Elisha made of Elijah was that when Elijah was taken away he might receive a double portion of the spirit of Elijah. To that request Elijah made reply, "That is a hard thing, but if thou see me when I am taken from thee, it shall be so unto thee." The words "if thou see me" clearly mean, if you discern me. That is, 'If you discern that the Lord was doing a specific work up to a certain time and that it was interrupted, but that the Lord still has another work to do, the first work being represented by Elijah and the latter by Elisha, you shall have a double portion of my spirit.' The word "double" here used does not mean a duplicate but it means *twice as much*. The spirit of Elijah was the spirit of love for God and an unselfish devotion to his cause. It should be expected then that the Elisha work would be marked with a double amount of enthusiasm and zeal and loving devotion to the Lord's cause, and that such would be without fear.

THE FACTS

²⁶ It was at the above-mentioned convention in 1919 that the Lord's people began to see the distinction between Elijah and Elisha, and that both represented a work to be done by the same class of people. In September, 1922, another general convention was held at the same place. During the period of time elapsing between these two conventions the Lord's consecrated people had pushed on with the work of organization in preparation for still greater work. Not until 1922 was there a real organized movement to get on systematically with the work.

²⁷ In 1922 the organization began systematically to advertise the King and his kingdom. God's people had seen the distinction between the Elijah and Elisha work, and they manifested a double amount of the spirit that had been manifested prior to that time. All of the truly consecrated who have been in the truth for some time can testify to the increased zealous devotion to the Lord manifested by those who have seen the distinction between the Elisha and the Elijah work.

²⁸ During the past five years there has been given on the earth a tremendous witness. The Lord has privileged his people to build and install printing and book-manufacturing plants in various parts of the earth, and to print and manufacture books and magazines and tracts by the millions, and to put them into the hands of the people at a nominal cost. Furthermore, since 1922 the radio has come into use; and during the past several months the SOCIETY has employed a number of radio stations to herald the message of truth far and near. Many people have been informed concerning Jehovah

God and his King and his kingdom. It is since 1922 that the Lord has poured out his spirit upon all the church, even as the Prophet Joel testified that it would be done. (Joel 2:28, 29) Class organization work has been perfected as never before. Since then the work of testifying has moved grandly on, prompted by an unselfish devotion to the Lord; and the annual report for 1926 shows that the work during that year surpassed anything that has ever been done in giving the witness concerning God, his King and his kingdom.

THE LORD IN HIS TEMPLE

²⁹ The Scriptural proof is that the Lord came to his temple in 1918. Then it was, upon examination of the consecrated, that he brought the temple class under his robe of righteousness and gave to them the garments of salvation. How aptly the name Elisha ("God is my salvation") fits the temple class! It is into the hands of the temple class, the antitypical Elisha, that the Lord commits all his goods; to wit, his kingdom interests. It is since that time that a great illumination has come to those doing the Elisha work. The members of the Elisha class, in the temple of the Lord and having their minds more fully illuminated, have increased in the spirit of the Lord and have entered into the joy of the Lord; and appreciating the fact that "the joy of the Lord is their strength" they fearlessly push on with the work.

³⁰ Never, since the time of the end of the Elijah work, has there been any attempt made by Elisha to turn Christendom back to the faith of Jesus and the apostles. Christendom is cast off for ever. Christendom has repudiated the Lord and his kingdom completely by adopting the Devil's substitute for the Lord's kingdom. The work of the Elisha class is to testify that Jehovah is God, that Christ Jesus is his King on his throne, that the kingdom of heaven is here, and that the Lord has begun his reign; and they are to lift up a standard for the people and carry the message to the prisoners that are held in bondage by the ecclesiastical systems.

WHY FEARLESS

³¹ The experiences of Elisha show that he was absolutely fearless. The antitypical Elisha must show the same spirit. Elijah was fearless most of the time; but when threatened by a woman he fled because she had the king behind her. The church had a similar experience during the World War. When a whole army, with chariots and horses, were sent by the enemy and surrounded Elisha at night he was absolutely fearless. As an evidence of his fearlessness and trust in the Lord he said to his servant, "Fear not; for they that be with us are more than they that be with them."—2 Kings 6:16.

³² But we must remember that both Elijah and Elisha were types. They represented a work that is to be done under certain conditions. Now, since the Lord has come to his temple, he comes to judge first his own house and

then the nations. We are therefore in the day of God's judgment as indicated by the apostle in the text, 1 John 4:17. Now the church, the antitypical Elisha class, is commanded to be fearless. As the name implies—"God is my salvation"—they truly say: "If God be for us, who can be against us?"—Romans 8:31.

³³ Loving the Lord more than they do their own lives, the Elisha class fear not what man or Devil can do against them. They claim as a class the promises that the Lord makes to them, when he says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." (Psalm 31:23) With them it is as the apostle says: 'You are in the day of judgment, therefore have boldness in the proclamation of the truth. There is no fear in love, but perfect love casteth out fear.' The Elisha class appreciate the fact that it is their privilege to be the commissioned and approved witness for God on the earth; and that that is their chief business; and that when this witness is done, the final end will come.

ENCOURAGEMENT

³⁴ The complete light of the divine truth is shining upon the Perfect Stone laid in Zion. (Zechariah 3:9) From time to time flashes of light, reflected from the temple, are given to the anointed ones who are the temple class; and these are permitted to see and understand the precious promises that specifically apply to the church at this time. Among these promises are the following: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah 61:10.

³⁵ These realize that they have the testimony of the Lord that he is their salvation, and that he has granted unto them the garments of salvation and clothed them with the robe of righteousness. They are the ones to whom the Lord addresses himself, when he says: "Ye are my witnesses, saith the Lord, that I am God." (Isaiah 43:10,12) They hear the commandments of Jehovah and joyfully respond thereto.

³⁶ To the Elisha class God is now saying: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) In obedience thereto the Elisha class bends its efforts toward the kingdom. By the Lord's grace they are gathering out the stones that have stumbled many Christians, casting up the highway, pointing out to the people the way to return to the Lord. They are lifting up the Lord's standard, that the people might see how to come to his kingdom and receive his blessings.

³⁷ At the same time that this work is in progress, the Elisha class appreciates the fact that the Devil has been cast out of heaven, and that he goes forth to war with

the remnant of her seed who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) They know that the Devil seeks every opportunity, through all of his instruments, to destroy them; yet they do not fear. Their fearlessness is due to the fact that they know that Jehovah is their salvation. To them he now says: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51:16.

³⁸ God has planted the heavens by ousting Satan and putting his King upon his throne. He is laying the foundation of the new earthly government. He is commanding his people to bear witness to the fact; and while this is being done, he shields and protects them from all harm. These are the ones who constitute the remnant of the Lord, and to whom he says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28:5,6.

³⁹ "The great and dreadful day of the Lord" is rapidly approaching. Satan's earthly organization is about to fall. The forces are gathering for the great and final conflict. When the testimony is given to all nations as a witness, then that day shall come and shall be marked with a time of trouble such as the world has never known; and that will be the end. (Matthew 24:21,22) But in that great and terrible assault of the enemy the remnant of God's people, the Elisha class, shall not be cut off; but through Christ they shall be triumphant. (Zechariah 14:1-3) All of the consecrated on earth, including those prisoners in the prison houses, are a part of God's organization, symbolized by Jerusalem and sometimes called Zion.

⁴⁰ The Elisha class, having the privilege of being witnesses for the Lord, are the feet of him who bring the message of peace and salvation to those who have a heart's desire for the blessings of the Lord. The Prophet Isaiah had a vision of these as the feet of him, and with ecstasy he exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

OPPONENTS

⁴¹ It seems clear from the Scriptures that when the Elisha work is in progress there would be some who claim to be consecrated to the Lord but who would be opposing the Elisha work. These have walked with the Elijah class; but failing to discern when Elijah was taken away, and failing to see the Elisha work, they permit their minds to be turned against that which the Lord is doing, and against the Lord's brethren who are

engaged in the Elisha work. God, through his prophet, says: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

⁴² The facts plainly show that since the beginning of the Elisha work there have been certain ones, claiming to have been in present truth, who have opposed that work; and these have not been privileged to see and appreciate the light that comes from the temple because they have not discerned the distinction between the Elijah and the Elisha work, and have opposed the latter. They have therefore not received a double portion of the Lord's spirit, as indicated by the prophecy.

⁴³ Then the prophet adds: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." (Isaiah 66:6) The human voice, when trained, gives forth the most harmonious sound that human ear has ever heard. No instrument can perfectly represent a trained human voice. On the other hand an untrained and cracked voice is merely a noise, and represents discord. So the prophet says that there comes from the city, from those who claim to be of God's organization, a voice of noise, a discordant sound that is not in harmony with what the Lord is doing.

⁴⁴ Then there comes a voice of the Lord from the temple. This is beautiful and harmonious, because it is in perfect attune with the Lord. This is the message proclaimed by the Elisha class. The voice is a symbol of a message of truth. Those who are proclaiming this, as shown by Isaiah 52:7, are the feet of The Christ, therefore engaged in the Elisha work. They are also called the watchmen; and of them the prophet says: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:8) These are the ones now to whom the Lord has committed all his goods. They are his watchmen, watching and safeguarding the interests of the kingdom—represented by his goods. They see eye to eye concerning the great truths of the Lord's plan that he is unfolding.

⁴⁵ Their hearts are filled with joy, and together they lift up the voice and lift it up with gladness. They break forth into joy and singing together. They see that the Lord is in his temple; that the Devil has been cast out of heaven; that the King is in action; that the Lord has come to his temple; that he has covered with the robe of righteousness those whom he found faithful, and granted unto them the garments of salvation; that he has poured out his spirit upon his people, regardless of their previous standing or position in the body; that the Chief Corner Stone has been laid in Zion in completion, and that upon that Stone is shining the full and complete light of truth which from time to time is being reflected from the temple into the face of the

faithful. No longer thinking of self, but being wholly devoted to the Lord, they have no fear. Their meat and drink is to know and to do the will of the Lord; and by his grace they keep his commandments, and his commandments are a joy to their hearts. Such is the condition of the Elisha class, who are doing the Elisha work.

OBEDIENCE

⁴⁶ To the Lord obedience is more acceptable than sacrifice. Each one had to make a sacrifice in order to be begotten by the spirit of the Lord. Now as new creatures, to be acceptable to the Lord, obedience is required. Jesus said: 'If you love me, you will keep my commandments; and I will love you, and my Father will love you.' The commandments now given to the Elisha class are so clear and convincing that there can be no doubt as to what shall be done. A witness for Jehovah must be given to the nations, that he is God; the people must be told that the kingdom is at hand; the day of the vengeance of our God must be declared; the standard of the Lord must be lifted up for the people; and the Elisha class is commanded to do this work. But how is it to be done?

⁴⁷ Can this work be done by folding the hands? Can it be done by merely addressing a few from the platform occasionally? Can these commandments be met by maintaining a long, sad countenance, and by saying, "I want to get rid of this world and go home and rest"? Why has the Lord permitted his people to build and equip printing plants, and why has he brought together his consecrated to manufacture books containing the above message? Are these to be thrown aside and not used? All will answer, No; they must go into the hands of the people as a witness.

⁴⁸ But who are going to carry them into the hands of the people? Only the sisters? The answer is that the Elisha class will do this work, whether that class be made up of women or men, pilgrims or colporteurs, workers in the office or treaders at the mill. No one who is really of the Elisha class will need to be asked to go; he will delight to seize the mantle, the message of truth, and hurry on and use it in every possible way to smite the waters; that is to say, to give the message of truth to the people.

⁴⁹ The radio now pierces the prison walls and commands the attention of the prisoners. Then follows the little army of the Lord, made up of the Elisha class, to bear the message in printed form. Let each one who claims to be consecrated to the Lord ask himself: Am I obeying the Lord; do I love him; and am I proving my love by keeping his commandments? Those who are keeping his commandments are joyful, and the joy of the Lord is their strength.

QUESTIONS FOR BEREAN STUDY

What does the name Elisha signify? What did the Elijah work consist of? Was it expected to avert the smiting of

the earth with a curse? When was the Elisha work to be accomplished? Who constitute that class? ¶ 1, 2.

Was Elijah ever fearful? Was Elisha ever fearful? What would cause a Christian to become fearful? What makes the Elisha class bold? ¶ 3-5, 31-33.

What happened between the king and Elijah after Elisha's anointing? How was this fulfilled? Narrate the taking away of Elijah. ¶ 6-9.

What did Elijah's mantle represent? What did his smiting of the waters of Jordan signify? ¶ 10, 11.

What is meant by the chariot of fire and the whirlwind? What did Elisha say as Elijah was taken away? Apply the picture. ¶ 12-18.

What did Elisha's standing at the Jordan illustrate? What was Elisha now to do? ¶ 19-21.

What was Elisha's request of Elijah, and the latter's reply? When did this begin to be fulfilled, and how? What has clearly identified the Elisha class? ¶ 22-28.

What was the Lord to do when he would come to his temple? What has been the experience of the Elisha class since that time? How does the Elisha work specifically differ from that done by Elijah? ¶ 29, 30.

How is Isaiah 61:10 being fulfilled at this time? What command is now given to the Elisha class, and how is it being obeyed? ¶ 34-36.

Is there a present peril for those who now keep the commandments of God? How has God now planted the heavens and laid the foundation of the new earth? Why has the smiting of the earth been delayed this long? Who is now fulfilling Isaiah 52:7, and how? ¶ 37-40.

Should the Elisha class have expected opposition from some who had walked with them? Why would such oppose the Lord's work now? What are the facts? ¶ 41, 42.

What is the "voice of noise from the city" and the "voice from the temple" (Isaiah 66:6)? Why do those of the temple class now lift up their voices with special gladness? ¶ 43-45.

What does the Lord require of his people? What are they now specifically commanded to do? Who will do it, and how? Was Elisha urged to take up the mantle of Elijah? Will the Elisha class need urging? How is the Lord now piercing the prison walls, and what are we expected to do in connection therewith? ¶ 46-49.

PETER AND THE RISEN LORD

—MAY 8—JOHN 20:1-10; 21:1-23—

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope of the resurrection of Jesus Christ from the dead."—1 Peter 1:3, R. V.

NOTHING is recorded in the Gospels to tell what happened to Peter after he went out from the high priest's courtyard, bitterly weeping because of his fall. But of all the desolated company who waited over the sabbath in uncertainty and, in the case of the women particularly, with some measure of impatience born of desire to do something for the body of Jesus, Peter must have suffered most. His sin against the grace of God in his denial of his beloved Master and friend, and his remembrance of the last look he had from the Lord, who surely heard his last denial, would well-nigh weigh him down.

² During that sabbath day the little band would meet together to comfort each other. But whatever they thought, it is certain that they did not expect that Jesus was to be raised; for the next day's great events took them all by surprise. Peter would be comforted by the remembrance of his Master's words, "I have prayed for thee, that thy faith fail not" (Luke 22:32), words which showed him that though Jesus knew that Peter would deny him he would nevertheless not cast his erring disciple off. Peter in his self-assurance risked danger to his faith.

³ How many of the other disciples knew of Peter's fall we do not know; it is almost certain that John heard Peter's denials or knew of them; for it was through John's help that Peter gained admittance to the high priest's palace. John, who was known, spoke to the damsel who kept the door, to ask her to let Peter in. Probably the other disciples did not know of Peter's fall until all was over, and then perhaps by Peter's own

telling; for John, who loved him, would hardly tell the others of Peter's grievous deflection. Love hides the sins and defects of others; it does not expose them.

⁴ On the first day of the week, very early in the morning, the faithful women were at the tomb, while the disciples probably met in their upper room. The women, to their amazement, found the tomb open and the guard set to keep it gone away; instead two men in shining apparel appeared to be in charge. These told the women that the Lord was risen, and that they were to go and tell this to the disciples. They went, but the disciples treated what the women said as if they were idle imaginative tales. They thought that the women were merely excited.

⁵ Mary Magdalene was one of the women early at the tomb. She ran to tell Peter and John, who perhaps were not with the others; and they both ran to the tomb. John outran Peter, but hesitated at the entrance. Peter on coming up went into the tomb, and there discovered that what had been told them was true; the body of the beloved Master was gone!

⁶ They went away, but Mary lingered at the tomb, and Jesus appeared to her. Then he appeared to the women as they went. But to the disciples he made no appearance. Peter must have been comforted when he was told that the angels had said to them, "Go and tell his disciples and Peter that he goeth before them into Galilee." (Mark 16:7) He knew then that his Master had not repudiated him. Later on in the day the Lord appeared to Peter. It was after the walk to Emmaus and before he met with all the company. (See 1 Corinthians

15: 5.) What was said to Peter is not related. Probably it was only a brief appearance, intended to confirm his faith and to assure him of his Master's care for him.

⁷ When Jesus met all the disciples there was no reference to Peter's defection. On the second time of Jesus' meeting his disciples he directed them to go to Galilee. Waiting there was tedious to Peter, and doing nothing hurt him; and a night's fishing could make little difference to their Master—he would not come in the night. So Peter said, "I go a fishing"; and the others agreed to go with him. He was still the leader, the most forceful man amongst them. They toiled all night but caught nothing.

⁸ In the morning as they were approaching the shore a stranger called out: "Children, have ye any meat?" It surely seemed rather singular. A stranger might have been expected to ask if they had fish for sale rather than food to eat. But answering him they called out, No. Then he bade them cast their net on the right side of the boat, as if he from the shore had seen some movement of fish. They obeyed him, and now they were not able to draw the net in because of the multitude of fishes. John discerned the similarity between this and the time when Jesus called him and Peter and James and Andrew to him to become fishers of men. Here they were again on the lake, and as if they needed a second call to join the Lord. He said to Peter, "It is the Lord!" Impulsive as ever, Peter hastily picked up his outer covering garment, left the others to drag the net to shore; and into the sea he went to go to the Lord.

⁹ When they got to the shore they found that the Lord already had a fire and food cooking for them; and they discerned once again that their great Provider, the Shepherd of the sheep, was taking care of them. They ate together. Then the Lord, apparently taking Peter aside, addressed himself to Peter, speaking to him by his old name of Simon, as he had done when at the time of Peter's assurance he told him that Satan had desired to have him. He said, "Simon, son of Jonas, lovest thou me more than these?" Our Lord's words have been interpreted as if he meant, Do you love me more than this fishing tackle? But that interpretation could surely not be right; for Peter had gone back to the boat that night merely to occupy his hands, not because he had turned away from his Master's call.

¹⁰ In his self-assurance Peter had avowed to the Lord that though all men forsook him he would not do so. The time had now come when the Lord would rehabilitate Peter. Peter avowed his love and said that the Lord knew it. Then, said the Lord, "Feed my lambs." Perhaps the one thing that had prevented Peter from receiving in humility all that the Master had for him was a lack of care for those who were called to the Lord. But again the Lord put the question to Peter, and again Peter avowed his love and devotion. This time the Lord said, "Feed my sheep," as if there were a progression of service for Peter.

¹¹ To Peter's surprise and pain the Lord said a third time, "Simon, son of Jonas, lovest thou me?" This grieved Peter, because it seemed to show a lack of confidence. He again avowed his love; and Jesus again replied, "Feed my sheep." Three times he had denied the Lord; three times the Lord put the question of love to Peter, as if Peter needed to question his sincerity. It was a painful process, but it accomplished its purpose. Peter's attention must be averted from himself so that he might become a caretaker of the sheep, such as his Master had been to all and especially so to him.

¹² The Lord then indicated that Peter should have a long time of service; for he said, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:18), and his own profession in his avowal should be fulfilled. Thus Peter was reinstated into his place of service, and was given the added blessing of being caretaker in some special way over his Master's sheep.

¹³ This study, while giving its fine illustration of the love of Jesus and of his watchful care over his own, also shows that some actions of those responsible by reason of knowledge cannot be passed by unnoticed. Peter might have thought that because the Lord had met with the disciples, himself being present, on two occasions and had not referred to the matter of the denial, that nothing was to be said about it. But that could not be, neither for Peter's sake nor for the work's sake. Peter could never have had satisfaction if there was not an act of restoration, and the church he was to serve would ever have been doubtful were it not certain that the Lord had received Peter back; for it would have been impossible to keep his lapse a secret.

¹⁴ But it is to be noticed that besides this twice-repeated question which made it appear as if Jesus had some doubt of Peter's sincerity, there was no other punishment. Peter's own bitter regret was sufficient. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Corinthians 7:10) It was partly to give Peter an assurance that he would never again make such a mistake that the Lord told him that he should die faithful.

¹⁵ But Peter was unchanged in characteristics. As Jesus spoke to him he turned and, seeing his friend John, he said, "Lord, and what shall this man do?" (or, What shall happen to this man?) He hardly spoke kindly of his beloved friend John. Jesus mildly rebuked him and said, "If I will that he tarry till I come, what is that to thee? Follow thou me."—V. 22.

¹⁶ But if Peter's readiness, curiosity and impulsiveness were to remain with him through his days, they were to be brought into subjection to his new mind. Without doubt this incident not only gave Peter his old standing amongst the disciples, but turned him wholly to the Lord. Peter got converted and used his natural abilities in the service of the Lord and his sheep. It is

he who writes to the faithful, reminding them of the chief Shepherd and urging the elders to care for the sheep. "Feed," he says, "the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—1 Peter 5:2.

¹⁷ What influence the much quieter and steadier John had on Peter at this time we can only surmise. It seems very probable that they lived together; for John had a home in Jerusalem. When Jesus was dying and John was near the cross Jesus said to him, "Behold thy mother," meaning that Jesus' mother was henceforth to be John's care as a mother to him; and from that hour John took her to his own home.—John 19:26, 27.

¹⁸ These two apostles were very unlike; but it is very evident that they loved each other sincerely; and John must have suffered when he heard Peter deny that he knew his Master, and saw his beloved friend fall so low. There is no question of John's forgiving Peter because he had denied the Lord. John was wise enough to know

that Peter had not fallen from grace in his heart, and that it was the outward, unwieldy human nature side of the man that had at the moment gotten the upper hand.

QUESTIONS FOR BEREAN STUDY

Which of the disciples evidently suffered most between Jesus' death and resurrection? Did the disciples expect that Jesus would be raised on the third day? Did they know of Peter's denial of his Master and chide him for it? ¶ 1-3.

When and why did the women go to the sepulchre? What did they see and hear there? Did the other disciples believe their story? What did Peter and John do? ¶ 4, 5.

What did Jesus say when he appeared to Mary? When did Peter say, "I go a fishing"? Tell what happened the next morning. ¶ 6-8.

What question did Jesus thrice put to Peter, and why? How did Jesus then comfort Peter? ¶ 9-12.

What special lessons may we get from this study? What had Peter said when Jesus rebukingly replied, "What is that to thee?" Did Peter learn the needed lessons from his experiences? ¶ 13-16.

Who was the other outstanding apostle, and how did he and Peter regard each other? ¶ 17, 18.

PETER AT PENTECOST

—MAY 15—ACTS 2—

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit."—Acts 2:38, R. V.

THE forty days between the resurrection of Jesus and his ascension were days of suspense and surprise for the apostles. The Lord did not appear to them many times; but every appearance was a special occasion, and collectively they served to convince the disciples that their beloved Master was alive. Luke says that the proofs were infallible; and the conviction of the disciples was absolute. Apparently it was necessary that as men this fact should be assured; they were not expected to go before the world to witness to the resurrection on evidence discernible only to the spirit. If the disciples had believed in the soul's immortality, the appearance of their Master could not have been considered as very unusual; and as there would have been no need to talk about infallible proofs of the resurrection, they would not have talked in that way. The appearance of Jesus would have been considered as similar to the appearances of angels, such as had frequently happened in Israel.

¹ In the purpose of God it was appointed that Jesus should return to heaven to continue his ministry only after forty days had passed after his resurrection. On the fortieth day he led his disciples from the upper room in Jerusalem to go as far as Bethany. Then he told them that they should remain in Jerusalem till they received the holy spirit, which was his Father's gift to them. He gave them their commission; and at last, in the act and attitude of blessing, he began to ascend; and

a cloud coming down received him and took him out of their sight. The cloud itself was an unusual occurrence; for the time was in the fine weather of the spring season.

² There is no reason to believe that the disciples thought that Jesus had taken his body of flesh to heaven. On each occasion he had appeared in a different form. Not once in all the apostles' references to Jesus after his resurrection is there any suggestion that they had any such thought as that their Lord had taken his body of flesh to heaven. The dogma of the resurrection of the body, in the case of either Jesus or any one else, is a doctrine of demons intended to mislead men as to the purpose of God. We may suppose that the disciples now met each day onward; and that every day some new phase of truth would be seen, making every day profitable. Apparently both the women who had been with Jesus and some of the other 500 who were ardent believers and lovers of Jesus met with them.—1 Corinthians 15:6.

³ They would talk of the things which they knew from the Scriptures, for it was from these that they were to get their instruction; and they considered the break in their numbers through the defection of Judas. They saw passages, such as Psalm 109:8, which they decided must apply to this particular case; and though they had no commission to act and did not understand what the spirit was to be to them, they proceeded to elect another in the place of Judas. This they did, casting lots be-

tween two who appeared to them to meet the necessary conditions and to be equally eligible; and there is nothing to show that the Lord did not acknowledge their action. These henceforth constituted "The Twelve".

⁵ On the fiftieth day after the resurrection, and ten days after the ascension, they gathered together in the upper room very early; for it was the day of Pentecost. Without doubt they thought that that day might be a special one. They must have begun to see that the Lord in his ministry and in his death fulfilled types, and that his resurrection corresponded to the day when the high priest offered the first-fruits of harvest.—Lev. 23:11.

⁶ Luke says that they all met with one accord, which shows that they had a common purpose and understanding. Probably they prayed that such blessings as the Lord might have for them might be received into good hearts. Suddenly there came a sound as of a rushing mighty wind, and they saw tongues of fire on each other. They knew this was that for which they had waited. Soon the disciples began to feel the urge of the holy spirit; they wanted to express themselves and found themselves speaking in languages to which they were strangers.

⁷ The report of this soon spread abroad. Probably some of the 120 who were present went out into the city to tell their friends. A great concourse of people came together; for the day being the feast of Pentecost, the city was filled with Jews from as far east as Elam and as far west as Lybia in Africa, and from all the surrounding countries. They were amazed; for each heard men known to be uneducated Galileans speak in the language which they were accustomed to hear in their respective countries from which they had come. Many said, "What meaneth this?" Others mockingly said, "These men are full of new wine."—Acts 2:12, 13.

⁸ Probably it was the latter remark which aroused Peter. Calling the disciples to stand with him he stood before the people and said, "Ye men of Judea, and all ye that dwell at Jerusalem [that is, those who are stopping in Jerusalem for the feast], be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." (Acts 2:14, 15) He declared that this which they saw and heard was the fulfilment of a prophecy by Joel; for Joel had foretold that God would pour out of his spirit upon all flesh, when their sons and daughters and even their handmaids and servants should prophesy.—Joel 2:28, 29.

⁹ No one could understand how this prophecy would be fulfilled till it should be in process of fulfilment; for prophecy cannot be read beforehand, nor is it given that men may know future detailed events. But all Jews knew that in days past God had given his holy spirit in Israel, as in the special endowment of Bezaleel for doing the fine work of the tabernacle, or as when Samson was endowed with extraordinary strength, and as when the prophets wrote. It was apparent that Joel

could not mean that the holy spirit would come upon every one in Israel, whether or not they were careless of the covenant of Israel or indifferent to it. It must fall upon those who wanted to be in harmony with God or who desired to be so. If when that blessing came there were any in Israel who did not receive it he might thereby know that he was not in right heart condition, and he should immediately amend his ways.

¹⁰ It should be noted that Peter did not immediately declare that this manifestation was a proof of the ministry of Jesus of Nazareth. To have done so would almost have certainly diverted the minds of the crowd into anger. He took the better way, and showed that a prophecy awaited fulfilment and that it was being fulfilled before their eyes.

¹¹ The coming of the holy spirit was God's seal upon the apostles. By it they were anointed to their office as priests. By it they were begotten to membership in the new creation. By it they received quickened powers of mind, and also it was the "earnest" of their future inheritance. After receiving it they were changed men. Thus it was not merely the spirit of truth which they now had; that is, some human desire for truth quickened. It was the beginning of a new life; there was a clear addition to their lives, so that they were no longer natural men but were enabled to live unto God in the spirit.

¹² The fire was a symbol of a purifying power and of accepted sacrifice; it also represented the presence of God, as when God met Moses at Sinai to give him the revelation which he would then make to his people, the mountain then being altogether on fire. (Exodus 19:18) The rushing mighty wind which sounded in the room was a symbol of power.

¹³ Peter then explained why the prophecy of Joel could now be fulfilled. He now showed that other scriptures were being fulfilled in the life and death and resurrection of Jesus of Nazareth, who he said was the One of whom David had spoken, who should die but should not be left in death. (Psalm 16:10) He declared that he and the others who stood with him were witnesses of the fact of Jesus' resurrection, and that this holy spirit was proof that Jesus' work was complete and that the work of salvation had begun.

¹⁴ Then Peter called upon them to repent and accept Jesus as the One sent of God, and said that they also should have the gift of the holy spirit: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39) He urged them in this way to save themselves from that untoward generation. About three thousand persons were added to the church that day. The holy spirit could not be given until the ransom price had been paid and sin atonement begun.—See Galatians 3:14.

¹⁵ That day of Pentecost has been called "the greatest day in the history of the church". Indeed it may be said

that the church was born that day. The disciples of Jesus were then by the covering common blessing made a unit, they were quickened into one common life. (1 Corinthians 12:12, 13) But to all well-instructed Bible Students it is clear that what happened at Pentecost was not the complete fulfilment of Joel's prophecy. Like many other prophecies which at the first advent were said to be fulfilled by events, Joel's prophecy was then fulfilled only in miniature. Joel connected his prophecy with "the great day of Jehovah", as if that day were imminent when the prophecy should be fulfilled.

¹⁶ The destruction of Jerusalem and of the Jewish polity were not far away when the spirit came at Pentecost; hence Peter's exhortation, "Save yourselves from this untoward generation." (Acts 2:40) John had already urged the people to flee from the wrath to come. (Matthew 3:7) The destruction of Jerusalem was typical of that which in the great day of the Lord would come upon Christendom, and which would be at the time of the second advent. That time has come; hence the time for the great fulfilment of Joel's prophecy is come.

¹⁷ God's people in these last days have witnessed more than one great day of divine movement and action, and to those who are watching and following the way of the

Lord it is evident that his spirit has again been poured out upon a multitude of those who are faithfully following the truth as it is in Jesus. This phase of the Lord's work has been fully dealt with in the columns of this journal. Again the time of blessing is upon the faithful in Israel, and again there is need for urgent service for the God of Israel. All these share with Jesus in the great work of declaring the name and the purposes of Jehovah.

QUESTIONS FOR BEREAN STUDY

What time elapsed between Jesus' resurrection and his ascension? Why did he appear to his disciples during this time? Describe the ascension. Did the disciples suppose that he had taken his fleshly body to heaven? ¶ 1-3.

What scriptures now began to be understood by them? What action did they deem proper to take respecting the break in their ranks? ¶ 4.

What happened on the fiftieth day? How many disciples were present? What did the populace think of the occurrences, and what explanation did Peter give? ¶ 5-9.

What tact did Peter display in beginning his discourse? What did the coming of the holy spirit mean to the church? What did the fire and mighty wind symbolize? ¶ 10-14.

What was the significance of Peter's words, "Save yourselves from this untoward generation"? What did the destruction of Jerusalem typify? Has there been a further fulfilment of Joel's prophecy than that at Pentecost? Explain fully. ¶ 15-17.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In Hebrews 8:1 the apostle says, "We have such an high priest." Of what order is this High Priest? Was Jesus an High Priest after the order of Melchisedec when St. Paul wrote these words in Hebrews?

Answer: The specific answer to this question is, Yes. A priest is one who officiates or acts for another as principal officer. Priest of the Most High God is the servant of the Most High God: When the Apostle Paul wrote this text Christ Jesus was the great High Priest after the order of Melchisedec.

Aaron was an Israelite of the tribe of Levi. He was anointed to serve in the office of the priest. (Exodus 40:13) He ministered unto God as the servant of Jehovah in the office of priest. The work that Aaron did as priest or servant of God foreshadowed a far greater work that another Priest would do for Jehovah and in the name of Jehovah. The Priest who should do that work was and is his beloved Son.

Jesus was a Priest of God. He was sent to earth as an Ambassador, as a Servant, and as a Priest of Jehovah. He was not of the Aaronic order. He did not descend from the tribe of Levi, from which came the Aaronic priesthood. As a man his descent was from the tribe of Judah. He went forth to do his great work in the name of Jehovah and for Jehovah as Priest or servant. Aaron therefore was not a type of Jesus, but

Aaron foreshadowed a work which Jesus would do and which he did.

Aaron and his successors in office were born to the priesthood, because that was God's arrangement concerning Israel and the priesthood. Had Jesus been born to the Aaronic priesthood, then he must have been born of the tribe of Levi. Upon this point the apostle says: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."—Hebrews 7:11-17.

The Melchisedec priesthood was "without father, [and] without mother". That is to say, he was in that office, but was not born to the office by a father and a mother as was Aaron. He was "without descent". That is to

say, he had no successor in office, nor did he succeed any one in office. "Having neither beginning of days, nor end of life." By that is meant that there is no record as to the time of the beginning of the Logos, who was afterwards called Jesus; and that he shall abide for ever. Melchisedec was made like unto the Son of God. And the antitypical priesthood abideth as priest continually. (Hebrews 7:3) Nothing of this kind could be said about the Aaronic priesthood.

The conclusion must be then that Melchisedec was the servant and officer of Jehovah God, and as such he pictured or represented the Logos, also Jesus, also Christ Jesus; and that the Lord Jesus fills the office of executive officer of Jehovah, and as such he is the active agent of Jehovah for ever. Aaron merely foreshadowed a part of the work that the Priest of the Melchisedec order would perform; to wit, a sacrificial work. Aaron's work was imperfect, and therefore there was need for another priesthood. This other priesthood is the royal priesthood, of the order of Melchisedec, of which Christ Jesus is the Head.

Question: In Hebrews 8:3, 4 we read: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Does Christ as Melchisedec Priest offer sacrifice, and if so what, seeing that Melchisedec is nowhere described as a sacrificing priest?

Answer: Yes; Christ Jesus offered and offers sacrifices as Priest after the order of Melchisedec. The question is in error in stating that there is no scripture showing that Melchisedec offered sacrifice. Melchisedec was a type of the priesthood. Jesus is the antitype. As Priest he offered himself to provide the ransom sacrifice, and he offers the members of his body that they may participate in the sin-offering. Note now St. Paul's argument in the seventh chapter of Hebrews. He has drawn a clear line of distinction between the priesthood of the Levitical order and the priesthood of the Melchisedec order. He has stated that it was necessary to change the priesthood and that our Lord is the Priest after the order of Melchisedec, and that he came from the tribe of Juda; and then he adds:

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Hebrews 7:25-28) The positive and unequivocal statement of the apostle is that our Lord did not need to offer

sacrifice daily, but that he offered one sacrifice, to wit, himself, which includes his body.

Without a question of a doubt the members of the body of Christ, while still in the flesh, are designated of the priestly order. They are not of the Levitical priesthood but of the Melchisedec priesthood. Concerning this St. Peter says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:9.

The anointed ones being members of the royal priesthood, and having received their anointing from the Head, Christ Jesus, it follows conclusively that Christ Jesus is of the royal priesthood, of the order of Melchisedec, the active agent and the executive officer of Jehovah God. He does not have to wait until the Millennial Age in order to perform the duties of that priesthood. Jesus was anointed at the Jordan; and from the moment of his anointing he became the Head of the royal priesthood, as mentioned by the Apostle Peter. He performed his duties as such. The mere fact that one is of the royal line does not mean that he must not serve. Christ Jesus was the Son of God when he was on earth. At the same time he was a Servant of God. He was also the Ambassador of God. He was also the Priest of God, and continues to fill that office for ever.

Those who fill the office of the Aaronic priesthood were born unto it. God appoints the Melchisedec priesthood. His beloved Son is the Head thereof. The Aaronic priesthood served during the period of the Law Covenant, and foreshadowed the sacrificial work that was to be done by Jesus. The Aaronic priesthood ceased when Jesus began his sacrificial work. The priest after the Aaronic order offered bulls and goats. The Priest of the Melchisedec order offered himself and his body members.

This does not mean, however, that when the sacrificial work is done the priesthood is done. On the contrary God says: "Thou art a priest for ever after the order of Melchisedec." Christ shall for ever be the Chief Officer of Jehovah, to carry out his work; and the body members will be associated with him; hence they are called of the royal priesthood. The Melchisedec priesthood is called a royal priesthood for the reason that in the type Melchisedec was a king and a priest at the same time. A royal priesthood means a reigning priesthood, acting as officer or servant. The kingly class therefore occupy a position of officer, and will serve Jehovah God in all the ages to come.

Question: In Hebrews 9:27 we are told that "it is appointed unto men [The Christ] once to die", and in Psalm 79:11 we are told that the prisoner class are "those that are appointed to die". Have both classes, as such, been similarly appointed to die; and when, where and how did the great company receive such appointment?

Answer: Every one whom the Lord God justifies and begets by his spirit is appointed to die. The justified one must die; that is to say, his right to live as a human being must cease at the time he is begotten to the divine nature. As a new creature he must die in order to be born with a new and glorious organism. No one is called to the great company class. All are called in one hope of their calling. Some of the begotten and anointed ones lose their anointing because of neglect in the performance of the terms of the covenant which they have made with Jehovah. They are blinded to the point of believing that God wants to get them into heaven, and that they must "develop a character" so that he can take them to heaven. They entirely fail to see the duties laid upon them by the terms of their covenant by sacrifice. The apostle describes them as blind.—2 Peter 1:9.

Having been appointed to die at the time of being spirit begotten, thereafter their judgment comes. The judgment particularly applies at the time the Lord comes to his temple. (1 Peter 4:17) At the time the creature is appointed to die he is not a member of the great company class, but he is called to the divine nature. He lands ultimately in the great company class because of lack of faith and devotion to the Lord. This fact, however, does not change the original appointment to death; he must die as a human being in order to be

born as a spirit being. Those of the great company class will be born as spirit beings.

Question: In our study of THE WATCH TOWER of October 15th, 1926, page 311, paragraph 34, the question was asked: "Are hospitals a part of the Devil's organization?"

Answer: In speaking of the Devil's organization we are to understand that it has reference to the ruling factors of this world. This is sometimes spoken of as the earth because being the visible part of the Devil's organization. This organization is made up of the commercial, political and religious elements. The common people are in subjection to this ruling power and are therefore of the world. Christians are in the world but not of it.

We must not conclude that every organization of men is a part of the Devil's organization. Men organize some things for their protection and comfort and aid. They do it not because of the Devil but in spite of the Devil. Hospitals do much good in relieving the sick and afflicted. Such institutions are sometimes used, however, for political purposes, because controlled by men in politics who resort to anything to further their cause. Strictly speaking the question should be answered in the negative. Hospitals are not a part of the Devil's organization.

INTERESTING LETTERS

THE BLESSINGS OF RADIO

DEAR JUDGE RUTHERFORD:

Having moved here from Philadelphia I recently tuned in our radio and heard WBBR for the first time. You have no idea how many doubts have been removed from our minds concerning the Bible as a result. I have taught a class in the Methodist Sunday School for years, but knew not what I was teaching.

I hope we shall always be able to tune in on WBBR, as your lectures and Bible talks are now a large part of our life. Radio is a wonderful invention to enable you to spread the truth.

The Watchtower station is blessed with a very good announcer. I do not know his name, but he speaks very clear and distinct; and we enjoy hearing his health and hygiene talks also. We have been listening in all day today to your talks, and feel so grateful to God to be able to understand the truth. I shall spread these glad tidings at every opportunity.

I obtained the book THE HARP OF GOD, and then sent it to an aunt in N. Wales, G. Britain. I was surprised to learn in reply that she had already learned all about the truth over there.

It has been clearly shown that God has ordained that you are the one to carry on the work left by Pastor Russell.

Yours in the truth,

AGNES E. CANNON.—N. J.

TAKING ADVANTAGE OF PRESENT OPPORTUNITIES

BELOVED BROTHER RUTHERFORD:

We who have been so richly blessed by the loving and faithful ministry of yourself and your dear collaborators whom

the Lord has ordained to serve his church during this period of special blessing and testing, desire to express our love for you, our confidence in you, and our unswerving loyalty to you; for we are sure that God is with you.

The precious truth which the Lord, through THE WATCH TOWER, is sending forth with ever new beauty and increasing light, was never before excelled and is nowhere else to be found—an indisputable evidence that that journal is his appointed channel for the feeding, strengthening and encouraging of his dear flock. We rejoice and give thanks for the wonderful favor of spiritual discernment which enables us to appreciate these truths and to appropriate and apply them to our hearts and lives, as they flow with ever refreshing sweetness from the throne of God.

We are thankful for the precious privileges of participating with gladness of heart in the service of our glorious King, and in witnessing to the name of Jehovah, our God and our Father; and, realizing that the poor groaning creation so badly needs the Truth and its comforts, we do not hesitate to take full advantage of present opportunities to proclaim the good news of the kingdom and that deliverance is at hand.

May the great love and spirit of the Lord be in you and abound more and more; so that, richly enjoying his all-sufficiency at all times, you may continue to faithfully fulfil that office and service to which he has appointed you. Assuring you of our deep appreciation, love and prayers,

Yours in the bonds of love divine,

HULL (ENG.) ECCLESIA, A. TENNISON, Secy.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Norfolk, Neb. Apr. 17	Beatrice, Neb. Apr. 25
Columbus, Neb. " 18, 19	Wymore, Neb. " 26
Lincoln, Neb. " 20, 24	Bloomington, Neb. " 28
Nebraska City, Neb. " 21, 22	Hastings, Neb. Apr. 29, May 1

BROTHER J. A. BOHNET

Franklin, Mich. Apr. 21, 22	Owosso, Mich. Apr. 27, 28
Fenton, Mich. " 24	Alma, Mich. " 29
Durand, Mich. " 25, 26	St. Louis, Mich. May 1

BROTHER C. W. CUTFORTH

Pembroke, Ont. Apr. 15, 16	Moore's Mills, N. B. Apr. 22
Carleton Place, Ont. " 18	St. John, N. B. Apr. 24, 25, 29
Ottawa, Ont. " 19	Hampstead, N. B. Apr. 26
Sherbrooke, Que. " 20	Evandale, N. B. " 27, 28
Milltown, N. B. " 21	Centreville, N. S. Apr. 30, May 1

BROTHER H. H. DINGUS

Pensacola, Fla. Apr. 17	Cairo, Ga. Apr. 24
Florala, Ala. " 18, 20	Thomasville, Ga. " 25
Stella, Fla. " 19	Albany, Ga. " 24, 27
Dothan, Ala. " 21, 22	Fort Valley, Ga. " 24, 29

BROTHER G. H. DRAPER

Riley, Kan. Apr. 15, 17	Norton, Kan. Apr. 24, 29
Clay Center, Kan. " 18, 19	Achilles, Kan. " 26
Jamestown, Kan. " 20, 21	Oberlin, Kan. " 27, 28
Lenora, Kan. " 22	Lenora, Kan. May 1

BROTHER H. E. HAZLETT

Pittsfield, N. H. Apr. 18, 19	South Windham, Me. Apr. 26
Moultonville, N. H. " 20	Portland, Me. " 27
East Wolfboro, N. H. " 21, 22	Wilton, Me. " 28
Springdale, Me. " 24	North Jay, Me. " 29
Sanford, Me. " 25	Lewiston, Me. May 1, 2

BROTHER M. L. HERR

Gratiot, Wis. Apr. 18, 19	Green Bay, Wis. Apr. 25, 26
Milwaukee, Wis. " 20	Black Creek, Wis. " 27, 28
Oshkosh, Wis. " 21, 22	Plover, Wis. " 29
Appleton, Wis. " 24	Stevens Point, Wis. May 1

BROTHER W. M. HERSEE

Victoria, B. C. Apr. 15, 17	Chilliwack, B. C. Apr. 24
Sidney, B. C. " 18	Penticton, B. C. " 26
N. Westminster, B. C. " 19	Rock Creek, B. C. " 27
Langley Prairie, B. C. " 20	Grand Forks, B. C. " 28
Matsqui, B. C. " 22	Trail, B. C. Apr. 30, May 1

BROTHER H. S. MURRAY

Kelly, La. Apr. 17	Leesville, La. Apr. 24
Pollock, La. " 18, 19	Rosepine, La. " 25, 26
Glenmora, La. " 20, 21	Crowley, La. " 29
Lake Charles, La. Apr. 22, 27, 28	Jeanerette, La. May 1

BROTHER H. E. PINNOCK

Sioux City, Ia. Apr. 18, 21	Sioux Falls, S. Dak. Apr. 25, 28
River Sioux, Ia. " 19, 20	Inwood, S. Dak. " 26, 27
Alton, Ia. " 22	Jasper, Minn. Apr. 29, May 1
Hawarden, Ia. " 24	Lake Benton, Minn. May 2, 3

BROTHER G. R. POLLOCK

Tacoma, Wash. Apr. 17	Aberdeen, Wash. Apr. 24, 25
Long Branch, Wash. " 18, 19	Olympia, Wash. " 26, 27
Chehalis, Wash. " 20, 21	Bremerton, Wash. " 28, 29
Centralia, Wash. " 22	Seattle, Wash. May 1

BROTHER V. C. RICE

Orleans, Ind. Apr. 17	Madison, Ind. Apr. 24, 25
Mitchell, Ind. " 18, 19	New Albany, Ind. " 26, 27
Ewing, Ind. " 20	De Pauw, Ind. " 28
Seymour, Ind. " 21	Palmyra, Ind. " 29
Milan, Ind. " 22	Louisville, Ky. May 1

BROTHER W. J. THORN

Shamokin, Pa. Apr. 17	Gaines, Pa. Apr. 25
Danville, Pa. " 18, 19	Elmira, N. Y. " 26, 27
Northumberland, Pa. " 20, 21	Towanda, Pa. " 28, 29
Williamsport, Pa. " 22, 24	Wilkes-Barre, Pa. May 1

BROTHER S. H. TOUTJIAN

Hannibal, Mo. Apr. 18, 19	Medill, Mo. Apr. 26
Palmyra, Mo. " 20, 21	Keokuk, Ia. " 27, 28
Quincy, Ill. " 22, 24	St. Louis, Mo. Apr. 29, May 1
Rutledge, Mo. " 25	Leasburg, Mo. " 2

BROTHER J. C. WATT

Lynn, Mass. Apr. 19, 20	Waltham, Mass. Apr. 26, 27
Cliftondale, Mass. " 21, 22	Natick, Mass. " 28, 29
Boston, Mass. " 24, 25	Framingham, Mass. May 1

BROTHER J. B. WILLIAMS

Opp, Ala. Apr. 15, 17	Montgomery, Ala. Apr. 24
Andalusia, Ala. " 18, 19	Atlanta, Ga. " 26, 27
Brewton, Ala. " 20, 21	Seneca, S. C. " 28
Bay Minette, Ala. " 22	Anderson, S. C. " 29
Mobile, Ala. " 24, 25	Greenville, S. C. May 1, 2