



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!"* Isa. 21:11-12

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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 1: 2.*

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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 (society); for the powers of the heavens (ecclesiasticism) 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.—Matthew 24:33; Mark 13:23; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

This journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, & the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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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 German studies.

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ANNUAL MEETING

Agreeable to the terms of the by-laws, annual meeting of the Watch Tower Bible & Tract Society will be held at Pittsburgh, Allegheny County, Pennsylvania, on the 31st day of October, 1920, at ten o'clock in the forenoon, for the purpose of transacting such business as may be brought before the meeting. The 31st this year being Sunday, such business matters as may be transacted will be transacted on the succeeding day, as the by-laws provide.

The Board of Directors and Officers of the Society having been elected at the last meeting for a term of three years, there will be no election held on the said date, but only such other business matters as may come before the meeting.

W. E. VAN AMBURGH, Secretary.

SAME CUSTOM PREVAILING

Dear Brethren: Owing to the high cost of living, our class thought it would be appropriate to make a small donation to each Pilgrim brother as he serves us, and we would be glad to know if this is in full harmony and meets with the approval of the Society.

Years in Christian love. Secretary.
Reply: Our reply to the above and similar inquiries is that the Society provides things necessary for the Pilgrim brethren, and it is understood by them and the Society that all contributions received are to be reported to the Society and credited to the "Good Hopes" fund.

CONVENTION AT WASHINGTON

WASHINGTON, D. C., October, 8-10. For full information communicate with A. L. Smith, 126 Tenth St., N. E., Washington, D. C.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, "The Divine Plan of the Ages," giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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AND HERALD OF CHRIST'S PRESENCE

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No. 18

THE TABERNACLE OF DAVID

"I will build again the Tabernacle of David, which is fallen down.—Acts 15:16

JAMES the Less, the half brother of our Lord, seems to have been prominent in the affairs of the early church in and around Jerusalem. This is implied by St. Peter's words in Acts 12:17, St. Luke's in Acts 21:18, and St. Paul's in Galatians 1:19 and 2:9. At all events he was the chairman of the conference which was called at Jerusalem to determine, if possible, what was the Lord's will in respect to the Gentile believers in Christ, and the relationship of those believers to the obligations, hopes, and promises of the Mosaic law covenant. The Syriac version of this passage is rendered as follows:

"Simon hath related to you, how God hath begun to elect a people for his name from among the Gentiles. And with this the words of the prophets agree, as it is written:

AFTER THESE THINGS I WILL RETURN, (Jeremiah 12:15)
AND WILL SET UP THE TABERNACLE OF DAVID, THAT HAD
FALLEN: (Amos 9:11, 12)
AND WILL BUILD THAT WHICH WAS IN RUINS IN IT,
AND WILL RAISE IT UP:
SO THAT THE RESIDUE OF MEN MAY SEEK THE LORD
AND ALL THE NATIONS UPON WHOM MY NAME IS CALLED;
SAITH THE LORD WHO DOETH ALL THESE THINGS.

Known, from of old, are the works of God. (Isaiah 45:21)
Therefore I say to you, let them not crush those who from among the Gentiles have turned unto God."

It is not astonishing that the early Jewish believers found it difficult to understand how God would deal intimately with the Gentiles, when he had so carefully instructed them that they only were his chosen people. (Amos 3:2) The explanation lay in the fact that Jehovah had terminated his period of special favor to the Jews three and one-half years after the cross—at the conversion of Cornelius, the first Gentile to be admitted into the privileges of the gospel dispensation. This explanation was only gradually working its way into the consciousness of the early Christians of Jewish extraction, and this conference was one of the means used by the Lord for the clarifying of the problem. The first connected remarks on the occasion seem to have been made by the Apostle Peter. These were followed by testimonies of actual experiences by Paul and Barnabas. Then it was that James summed up in the language above quoted. The courtesy and decorum observed in this meeting of foundation stones of the mystic temple of Christ is worthy of being noted and emulated. There was no heckling or rude interruptions of the speaker. They all gave silence during the addresses. It was not known in advance whether they would agree with the remarks or not, but they were determined to give each one a courteous hearing.

FAVOR TO THE GENTILES

It was the Apostle Peter who had had the privilege of opening up the kingdom-of-heaven opportunities to the Gentiles, as he had three and one-half years previously opened these up to the Jews at Pentecost. These two occasions completely fulfilled for him the Master's promise that he should be 'given the keys of the kingdom of heaven'. (Matthew 16:19) The heavenly calling, once opened up for both Jew and Gentile, could not be opened any wider. In fact, the time would come, and now soon will come, when those special kingdom honors and privileges—jointheirship with Christ, the glory of position, the honor of divine fellowship, the immortality of life—are to end for ever. (Luke 13:24, 25) The dispensing of this unusual reward for unusual faithfulness will end when opportunity for displaying extraordinary loyalty and perseverance shall have passed.

On this occasion St. Peter had doubtless recounted, at more length than is recorded in the Acts, the same story he had told the Jerusalem church several years before and which is related in the tenth chapter of the Book of Acts. The sturdy Apostle had not forgotten the heavenly vision, nor the lessons it showed to him: that divine favor in the shape of the gospel was intended to go to the Gentiles, and that Jehovah had indicated his acceptance of the Gentiles by the usual signs and gifts of the spirit. As to just how all this should be linked up with the Mosaic dispensation, Simeon (Simon Peter) was not so clear; for years afterward he was uncertain on some phases of the subject and had to be set right by the Apostle Paul.—Galatians 2:11-21.

After Peter had told the circumstances surrounding the conversion of Cornelius and the undeniably providential leadings and indications of the divine approval and acceptance of the Gentiles; after Paul and Barnabas had told of Gentiles turning to the gospel; the spirit of insight into and interpretation of prophecy, which was doubtless a gift possessed by the Apostle James, brought to his mind the remembrance of certain prophetic statements which corroborated the evidence presented in their conference, namely, that God intended to deal with and to bless some Gentiles.

Had we been there and had we had a sufficient illumination of the Lord's spirit through his Word our course of thinking would probably have been somewhat like this: This does seem strange; here, we and our fathers have been taught for centuries that only the blood lineage of Abraham stands in the path of divine blessings—yet, here we are confronted with indisputable evidence of Jehovah's blessings upon and recognition of Gentiles

in this matter of the gospel; and this all dates from the time of the conversion of Cornelius, as Brother Simon has been telling us. Can it be that we have been measurably wrong; have we had overdrawn views of the exclusiveness of the divine favor? Perhaps so; yes, now that we think of it, there are indications in the prophets that God had in store for the nations some blessings which were worthy of special mention. There, for instance, is God's first clear pronouncement of the good news to Abraham, in which he said that all nations should be blessed. (Genesis 12:3; Galatians 3:8) That certainly looks as though non-Jews would have some blessings. Now I wonder about the *time* of that blessing. Does Jehovah mean to bless the Gentiles ahead of Israelites? Oh, no, that can hardly be; for that same promise speaks of the Seed as the means or channel of blessing. Evidently it is to the Jew first. Another phase of this thought seems to be hinted at in the words of the Prophet Jeremiah. He speaks about the Lord returning, or turning his favor again to the people of Jacob. That certainly implies a period of disfavor preceding the return. Then there is the still plainer word of Amos, who, as the Lord's mouthpiece, spoke quite distinctly of the Gentiles seeking after God. But there, too, it is to the Jew first—first the residue of men (Jews), then even the Gentiles, the heathen or non-consecrated nations. Now is it just possible that this divine order observed in blessing Israel and the nations is also observed in matters relating to the church of Christ in this gospel age? So it seems; so it seems; for here are Gentiles coming into the church before the time for the general blessings to the world. What can this mean but that the time of Israel's preferential opportunity for constituting the "Seed" class has gone?—a sad but sublime thought!

Along some such lines the Apostle's thoughts must have been running during the conference. But they would not run thus except by special illumination on the hitherto declared but not well understood prophecies. It will be noted that James quoted these prophecies, which are manifestly restitutionary in their character—the one in Jeremiah speaking of restitution for the Jews and that in Amos of restitution for both Jew and Gentile—to establish the possibility of membership in the body of Christ on the part of those who had been born Gentiles. The prophecies distinctly establish two facts: (1) that God intended to bless *some* Gentiles *some* time; and (2) that that *some* time would be subsequent to the blessing of the Jews. These prophecies only inferentially establish anything respecting this age; yet the proof was strong enough for those early warriors of faith.

With eighteen centuries of divine dealing with the Gentiles and of "blindness in part" over natural Israel (Romans 11:25, 26) it does not seem necessary to our minds to establish the possibility of things which are so apparent as to be discernible by every unprejudiced mind. But then it was different. It took more proof to show that God was going to let the Gentiles into the church of Christ than it does now to demonstrate that the times of the Gentiles have ended and that the Jews will be again in the ascendancy.

The Amos quotation is from the Septuagint Version,

as practically all of the New Testament quotations from the ancient sacred writings are. It is but natural that the apostles and other New Testament historians writing in the Greek language should make use of the only Greek version of the Old Testament then in use, when they wished to quote passages from the Jewish Bible; but it would not be natural or reasonable to suppose that either St. Luke or St. Paul would use the Septuagint Version when it would not correctly convey the meaning of the original Hebrew writings. In cases like this one and in Hebrews 10:5-7, where the Hebrew and Greek Old Testament passages do not now correspond and where the Septuagint Greek rendering has been incorporated into the sacred New Testament writings and, in the case of Hebrews 10:5-7 (quoted from Psalm 40:6 ff.), forms the very kernel of the argument, our only safe supposition is that the Hebrew and Greek did conform at one time, but that some of the Hebrew text has become corrupt since then, though not to the same extent as corruption has befallen the Septuagint. Evidently Jehovah has allowed these loopholes so that the wise ones, the scribes and doctors of the law of Christendom, would slip out into doubt and higher criticism. Those who slip out thus would not be suitable for the kingdom, anyway.

The passage in Amos is manifestly in a harvest setting. The 'famine for the hearing of the Word of the Lord' (Amos 8:11) is mentioned; further particulars of the time of trouble upon Christendom (9:1, 4) are given; the scattered condition of the true Israel is foretold; then the reestablishment of David's Tabernacle, the reestablishment of the Jewish national hopes (later the dominion), is next in order. Thereupon mention is made of the plowman of trouble overtaking the harvest reaper, and the winepress work the sowing of the Millennial hopes of everlasting human life. Both mountains and hills shall be bathed in the juice of the vine of the earth. Israel shall be established in fact; the pristine loveliness of the promised land shall be restored, and its inhabitants shall be happy and blessed, as further described in the parallel passage in Isaiah 65.

TABERNACLE MATERIAL FIRST GATHERED

The expression, the Tabernacle of David, is evidently broad in its signification. Perhaps it would be better to say that various phases of God's work, inseparably connected with this ultimate Tabernacle, are of such a nature as to spread over the activities of this gospel age, as well as the future. Insofar as the Tabernacle thought applied to the time when the Apostle was quoting the expression (and he did use it to establish an immediately present question), it must have referred to the gathering together first of the fragments, pieces, or remnants (Isaiah 1:9; 11:11, etc., etc.) out of fleshly Israel which were worthy to become parts in the spiritual Israel class. As it has applied to the harvest period of this gospel age, it would seem to refer to the reestablishing of Millennial or Messianic hopes in the minds of spiritual Israelites, the stimulating and thrilling thought that the Lord is here and that it is only a question of a brief space of time until the knowledge of the Lord shall become universal. The material phases of this Messianic hope

have also affected the fleshly Israelites with fresh expectation and courage, as shown, in another figure, in Ezekiel's vision of dry bones.

But the real and full application of the prophecy is one which fits only to the glorious reign of Messiah. When this Tabernacle of David is fully established it will mean that dominion over earth's affairs which will work for earth's blessing; as it is written: "And a throne shall be established in loving kindness; and one shall sit thereon in truth, in the tent [tabernacle] of David, judging, and seeking justice, and swift to do righteousness".—Isaiah 16:5.

In other words, the present and past centuries of this age have been given over to seeking out and shaping the various structural elements which will soon be used in the "raising", or glorification, of the heavenly phase of this dominion, and the honoring of its earthly representatives. The Tabernacle itself is the dominion of the earth as exercised by the representative of Jehovah, for David 'sat upon the throne of the Lord'. It is called a Tabernacle, or tent, because, blessed though it will be, it is a temporary arrangement for the exercising of the "first dominion" (Micah 4:8) "over every living thing that is in the earth" (Genesis 1:28) by those of a higher plane, merely long enough to bring man back to the point where he himself can be entrusted with that dominion again.

"The Tabernacle of David" is plainly a reference back to the Tabernacle which David built and into which he placed the ark of God. (1 Chronicles 15, 16) The day of the installation of the ark in this Tabernacle was one of the greatest days in David's history; and so much detail is given concerning the order of procession, so many Psalms were written for use on that occasion, that the whole procedure was evidently intended to be strongly pictorial. Apparently there was nothing distinguished about the Tabernacle itself which David constructed. It must have corresponded in all essential details with the one built in the wilderness according to the heavenly pattern showed Moses in the mount. Had there been anything exceptional, it would surely have been mentioned. The ark which was installed in this Tabernacle was the original one built in the old wilderness days. The notable thing therefore must have been the installation of the ark under the particular circumstances and conditions described by the sacred historians.

Many had been the vicissitudes of the ark. After the entrance of the children of Israel into Canaan it resided, apparently, in the original Tabernacle or tent, at Shiloh; for we read that "the house of God was at Shiloh". (Judges 18:31) After hundreds of years the ark was unadvisedly taken into battle by the Israelites and captured as booty by the Philistines. In seven months the Philistines were glad enough to get rid of it, and the ark found its way in romantic fashion to Beth-shemesh. Through a lack of reverence and through an overweening amount of curiosity the Beth-shemeshites got into serious trouble through the presence of the ark in their fertile lowland fields. Instead of blaming themselves for their disaster, they seem to have thought that perhaps the trouble had been due to the fact that the ark was on low ground and that it should have been taken to some eminence; and they bethought them of the *gibeah*, or hill,

at Kirjath-jearim, close by. A plea to the Kirjath-jearimites resulted in the transfer of the ark to the house of Abinadab, who lived on a considerable rise in the neighborhood of Kirjath-jearim. We are told that the hallowed chest, with its lid of mercy, abode there twenty years. About sixty-two years elapsed from the termination of that twenty-year period until the time when David finally placed it in Jerusalem, but the assumption is that, even after the death of Abinadab, it rested in his house; for it was still there when David went for it the first time.—1 Chronicles 13:7.

Long separation from its proper tabernacle and from the order of services connected with that divinely appointed abode, had led to carelessness or ignorance respecting the method of handling the ark. Even David erred by placing it on a cart (*agalab*, cart, wain, or wagon, not *rekeb*, which is used for chariot) as the heathen Philistines had done, instead of having it borne by the Kohathites, as Jehovah had enjoined upon Moses. The death of Uzzah brought the illy-planned procession to a halt, and the ark was turned aside and placed in the house of Obed-edom, a Levite of the family of Kohath. After three months watching and considering and searching of the law David determined to proceed with the project before undertaken, but now to be carried out more closely in accordance with the divine precepts.

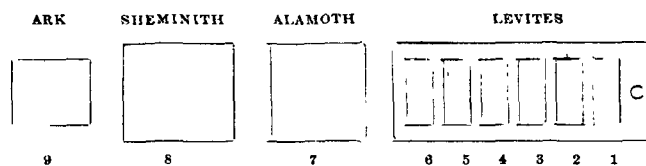
ISRAEL'S SACRED CHEST

The ark itself, be it remembered, was the central feature of the Mosaic ceremonies and polity generally. It was the most sacred thing in the midst of the Israelites. It was a moderate-sized, rectangular chest, covered with a golden lid, part of the material of which was worked up into figures of two cherubim with outstretched wings and faces turned somewhat downward toward the lid or mercy seat. Between and above these cherubim was the special presence of Jehovah among his people. This was the throne of God, the real King of Israel (1 Chronicles 16:6, R. V., margin), while the ark itself more nearly corresponded to the base or foundation of his throne, which in fact is justice and judgment. (Psalm 89:14; 97:2) Even the heathen looked upon the ark as representing Jehovah in a special way; for when the Philistines heard that the ark was come into the camp of the Israelites they "were afraid, for they said, God has come into the camp". (1 Samuel 4:7) The ark was therefore the embodiment of Jehovah's sovereignty in Israel and, indirectly, of Israel's sovereignty among the nations. In harmony with this thought we find that the original ark disappeared from history with the fall and sack of Jerusalem at the overthrow of Zedekiah and the beginning of Gentile Times.

Into the ark Moses was instructed to place the sacred tables of the law (Exodus 25:16, 21), spoken of as the testimony. The account in 1 Kings 8:9 informs us that at the time of Solomon "there was nothing in the ark save the two tables of stone which Moses put there at Horeb". Hebrews 9:4 plainly conveys the thought that the ark was also a reliquary for the "pot of manna" and "Aaron's rod that budded"—these, apparently, being lost during the period of the Judges, possibly during the ark's sojourn in Philistia. Evidently the tables of the

law were intended to constitute the outstanding feature in such lessons as might attach to the contents of the ark. It is notable that while the prophecy in Amos lays special emphasis on the Tabernacle, the historical account in 1 Chronicles lays most stress on the ark. The installation of the ark is the crowning feature of the establishment of the Tabernacle, without which the Tabernacle would have been no Tabernacle.

The account in 1 Chronicles 15 tells of the order of march observed during the traverse of the eight or nine miles of distance to Jerusalem.



First, David himself marched and danced, clad in a special linen robe and linen ephod, or surplice. Next came six groups of members of the house of Levi, of the families of Kohath, Merari, Gershon, Elizaphan, Hebron, and Uzziel. Since "all Israel" was gathered together for this festive occasion (1 Chronicles 15:3) and since this group of six subdivisions were picked or representative men, it seems reasonable to conclude that these six divisions of Levites stood for the twelve tribes of Israel. We have precedent for the thought that six groups may represent twelve tribes in the parable of our Lord concerning the rich man and Lazarus. There the rich man pictured Judah and Benjamin, while the other ten tribes were represented in the five "brethren" of the suffering and submerged royal two tribes. Again when our Lord sent out his twelve apostles to the "lost sheep of the house of [all] Israel" he sent them in six groups of two each.

Following the Levites came the *alamoth*, or maidens' choir; followed in turn by the *sheminith*, the eighth division in the procession (*sheminith* means eighth), but the third general group; and the ark itself, accompanied by its doorkeepers and trumpeters.

David, we know, pictured the glorified Jesus, the great Messiah, him who is "David's Son and David's Lord", who shall sit upon the throne of David. (Isaiah 9:7) The twelve tribes may well picture the twelve mystical tribes of spiritual Israel, under the headship in all things of the future King of Israel. Then come the virgins of the great multitude class, who follow. Next in order of resurrection, the ancient worthies. And then, all the machinery of the kingdom of Christ being present and in working order, the dominion itself shall be exerted, or practically exercised.

ARK-HOMING PSALMS

On examination we find that there were several psalms dedicated to this sublime and gladsome occasion. Some of these were evidently sung in concert; some of them were sung by special groups; and some were sung after the ark was actually set within its sacred cube. Psalms 87 and 132 were evidently sung by the first of these divisions; and, as there were six subdivisions in that group,

so there are six subdivisions to Psalm 87. Bullinger's translation brings out this fact a little more clearly than the Common Version:

- i 1 "His foundation upon the holy mountain doth Jehovah love.
2 "[He loveth] the gates of Zion more than all the dwellings of Jacob.
ii 3 "Glorious things of thee are spoken, O thou city of God.
"SELAH [i. e., that being so, note well what follows]:
iii 4 "I will make mention of Egypt and Babylon to them who know me:
"Lo! Philistia and Tyre, with Ethiopia [say]: This one was born there.
iv 5 "But of Zion it shall be said: Generation after generation was born in her;
"And the Most High himself shall establish her.
v 6 "Jehovah will record when he enrolleth nations: this one was born there.
"SELAH:
vi 7 "Both they that shout and they that dance [shall say of Zion]:
"All my descendants shall be in thee [O thou city of God]."

In this Psalm the previous dwellings of the ark among the Jewish people are brought into strong contrast with the one to which it was then journeying, in Zion. It was now about to be placed where it would fill out the most colorful part of the picture, which, after all, was but a panoramic representation of the things connected with the enthronement of God's will as the most sacred and most vital factor in the dominion of the earth.

It was the custom, and is still the custom, for nations to point with pride to their distinguished sons. But Zion shall be the mother of thousands of millions, and every one will be distinguished, every one brought to the fullness of restitution, where he will be a wondrous image of his Maker. Earthly boasts of earthly origin will all pale into nothingness, and every one that receives everlasting life will be truly proud to acknowledge his source of life, his Life-Giver.

The *alamoth*, or maidens' choir, sang on that momentous day the Forty-fifth Psalm, the maiden's psalm. Probably those Hebrew maidens who sang had in mind their noble king, fairer and more gracious than most of the sons of men; one, moreover, who was able to enter into the problems and vexations of the people, from the near-bandit to the members of the supplanted family of the former king. They could well sing of David; for he was the happiest and most active one in all that tune-ful train. But the real One concerning whom they sang was unknown to them, fairer, more gracious, more righteous, more victorious, more kingly than even David, the king.

As the maidens' choir was the seventh division in the line of march, so we find seven divisions in Psalm 45. Dr. Young's translation reads as follows (the sub-heads being added):

"A SONG OF LOVES

I HIS BEAUTY

"My heart hath indited a good thing,
I am telling my works to a king,
My tongue is the pen of a speedy writer.
Thou hast been beautified above the sons of men,
Grace hath been poured into thy lips,
Therefore hath God blessed thee to the age.

II HIS VICTORY

"Gird thy sword upon the thigh, O mighty,
Thy glory and thy majesty!
As to thy majesty—prosper!—ride!
Because of truth, and meekness—righteousness,
And thy right hand showeth thee fearful things.
Thine arrows are sharp.—peoples fall under thee—
In the heart of the enemies of the king.

III HIS RIGHT TO RULE

"Thy throne, O God, is age-enduring, and for ever,
A scepter of uprightness
Is the scepter of thy kingdom.
Thou hast loved righteousness and hatest wickedness,
Therefore God, thy God, hath anointed thee,
Oil of joy above thy companions.
Myrrh and aloes, cassia! all thy garments,
Out of palaces of ivory
Stringed instruments have made thee glad.

IV HIS BRIDE

"Daughters of kings are among thy precious ones,
A queen hath stood at thy right hand,
In pure gold of Ophir.
Hearken, O daughter, and see, incline thine ear,
And forget thy people, and thy father's house,
And the king doth desire thy beauty,
Because he is thy Lord—bow thyself to him,
And the daughter of Tyre with a present,
The rich of the people do appease thy face.
All glory is the daughter of the king within,
Of gold-embroidered work is her clothing.
In divers colors she is brought to the king,

V HER COMPANIONS

"Virgins—after her—her companions,
Are brought to thee.
They are brought with joy and gladness,
They come into the palace of the king.

VI THEIR CHILDREN

"Instead of thy fathers are thy sons,
Thou dost appoint them for princes in all the earth.

VII THEIR RENOWN

"I make mention of thy name in all generations;
Therefore do peoples praise thee,
To the age, and for ever!"

The same generations are referred to here as mentioned in the Eighty-seventh Psalm—"Generation after generation was born in her".

To the *sheminith*, the eighth division, the men's chorus, were assigned at least two psalms on this occasion. We know this in the same way that we know Psalm 45 to be assigned to the *alamoth*; the psalms themselves bear the sub-scriptions which indicate their original use. But as heretofore remarked, the sub-scriptions are, in the Common Version and in most other versions, erroneously placed so as to form part of the superscriptions to the following songs. For instance, over Psalm 46 we now find, in Young's version, the inscription, "For the Virgins", though Psalm 46 is evidently not the virgin psalm. It belongs to Psalm 45.

We turn to the two Psalms, 5 and 11, which were ascribed to the *sheminith*, naturally expecting to find some reference to the great event. We do find such reference, both in the structure and in the words. The structure of both psalms very particularly contrasts the *righteous* worshippers of Jehovah with the *wicked*. Very fitting they are to those noble heroes of faith who endured so much and understood so little.

PSALM 5

- I Vss. 1-3 Prayer to Jehovah.
- II 4 Reason ("For"): character of Jehovah.

III 5, 6 The wicked, and their wickedness.

IV 7 The righteous worshippers contrasted—"But"

V 8 Prayer to Jehovah.

VI 9 Reason ("For"). Character of the wicked.

VII 10 The wicked, and their destruction.

VIII 11, 12 The righteous worshippers contrasted—"But"

PSALM 11

I 1 Trust in Jehovah, the Defender of the righteous.

II 2 The wicked. Their violence manifested.

III 3 The righteous tried.

IV 4 Jehovah's throne in heaven.

V 4 Jehovah's eyes on earth.

VI 5 The righteous tried.

VII 5, 6 The wicked. Their violence revenged.

VIII 7 Trust in Jehovah, the lover of the righteous.

THE RESURRECTION TRAIN

So it wended its way, that grand cavalcade, over the hills and valleys of Judea, up to Zion, the holy mountain of God. And so is wending its way, through ups and downs though it may be, the grand purpose of the Lord Jehovah respecting the establishment of his kingdom among men. First in the grand resurrection train is our Lord Jesus, who was 'not possible to be holden of death'. (Acts 2:24) Since his second advent and with the beginning of the first resurrection he, as David's Lord, has begun leading a multitude of those held captive in death. The first of these are his body, the twelve times twelve thousand that shall stand with him upon Mount Zion. As it is written: "Thy dead shall live: my [hitherto] dead body shall they arise".—Isaiah 26:19.

When all the members of the body of Christ shall have passed beyond the veil then, next in order of resurrection, will be the great multitude which come up out of the great tribulation, washing their robes and making them white through the blood of the Lamb. (Revelation 7:14) Then will come the ancient worthies, the visible and working phase of the kingdom on earth. When all these elements of the kingdom are ready, the antitypical ark, God's *will* as expressed in his *law*, shall be enthroned as the sole arbiter and as the absolute monarch in the dominion of earth. That will shall be expressed through Jehovah's wise, loving, honored, and trusted Son; for he is worthy, having given himself a ransom for all.

It will be noted that exactly the same order of events as is described in 1 Chronicles 15, 16 is observed in the Forty-fifth Psalm, which contains hidden in its structure the order of the procession bearing up the ark.

When the ark was finally installed in the Tabernacle, then Psalm 68 was evidently sung as a memorial, in addition to the song recorded in 1 Chronicles 16. Psalm 68 opens with the Mosaic formula for the breaking of camp. Moses, addressing the ark, was accustomed to say: "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee".—Numbers 10:35.

The blessings to mankind, as well as the Tabernacle of David, are associated with Mount Zion, and not with Mount Moriah: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3) Then "the Tabernacle of God [shall be] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God".—Revelation 21:3; Exodus 25:8.

BAPTISM AND TEMPTATION OF JESUS

—OCTOBER 10—MATTHEW 3:1—4:10—

JOHN'S EMINENCE, HIS ODDITIES, HIS MODESTY, AND HIS FAITHFULNESS—HIS BAPTISM OF JESUS UNDER PROTEST—WITNESS OF AND TO JESUS—THE HEAVENS OPENED—DRIVEN INTO THE WILDERNESS AND TEMPTED LIKE AS WE ARE.

"This is my beloved Son, in whom I am well pleased."—Matthew 3:17

JOHAN the Baptist was the last of the prophets and, as Jesus declares, one of the greatest. To him was committed the honorable service of directly announcing the Savior, who said of him: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he". (Matthew 11:11) The last representative of the "house of servants", he discharged the duties of his office with dignity, declaring Jesus to be the long-promised Messiah-King, who was about to select a bride class to be his joint-heirs in the kingdom. The Prophet recognized that he himself was not eligible to this class, yet rejoiced in his privilege of announcing the Bridegroom, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled".—John 3:29.

John's mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised kingdom of God was at hand, and that if they, as a people, desired to share in it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted, but as individuals. All, therefore, should make a searching of their hearts, and if they found themselves to be careless respecting the Messianic hope, which was the central teaching of the Law, they should repent and turn from that sin, and they should symbolize their reformation in the presence of witnesses by baptism which symbolically represented the putting away of this sin. Other sins were taken care of by the trespass offerings, peace offerings, etc.

A RUGGED CHARACTER

God chose a strong, rugged character to bear this message. Providentially, John's experiences in the wilderness specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties among the Jews and gave him freedom of utterance, which he might not otherwise have had. At the same time, these peculiarities made his message all the more striking to the minds of the people.

As an illustration of his boldness, he challenged some of the prominent religionists of his time who came to his preaching and baptism. He declared that they were the offspring of vipers and that their repentance would not be considered genuine without certain proofs, and that they might rid themselves of the delusion that they could inherit any share in the kingdom merely because they were the natural children of Abraham, since God was able to fulfill his promise to Abraham along other lines.

John's declaration that now the axe was laid at the roots of the trees and that all not bringing forth good fruit would be hewn down and cast into the fire, was merely a figurative way of saying that the testing time for the Jewish people had come, that it was an individual matter, and that only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the kingdom. All the remainder, cut off from those privileges, would go into the fire of tribulation and destruction with which their national existence would cease.

He was faithful in telling his hearers that his work and his baptism were merely preparatory; that the greater teachings and higher baptism Messiah would institute. The honor and dignity of Messiah were so great that in comparison he was not worthy to be his most menial servant, to care for his shoes. Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptize with the holy spirit:

and subsequently the unworthy, the non-fruitbearing, would experience a baptism of fire, of trouble, of national destruction.

Again he illustrated the character of Messiah's work in their nation, comparing it to the winnowing of wheat from chaff. The entire mass, the entire nation, would be tossed about by the great Winnower, in order that every grain of wheat might be found and separated from the chaff. The wheat was cared for, garnered, to a new state or condition at Pentecost and subsequently. The chaff of the nation was cast into a fire of trouble, insurrection, and anarchy, which consumed them as people, as a nation, A. D. 70-73. That fire was unquenchable in the sense that it was the divine intention that the nation should be consumed and it was not in the power of the ablest of statesmen and rulers to prevent this—to quench the fire. It burned itself out, as stated.

PROMPTNESS IN OBEDIENCE

After John had been preaching and baptizing for about six months, about September, A. D. 29, Jesus, who had been residing in Galilee and was nearing his thirtieth birthday, set out to find John and to be baptized of him and to begin his public ministry at the earliest possible moment. He was to be a Priest as well as a King for his people, a "Priest forever after the order of Melchizedek", and the law required of a priest that he be at least thirty years of age. Hence Jesus' ministry was hindered from beginning until this age was attained, but he was free to begin it at the earliest possible moment after that time.

He was of course acquainted with his second-cousin, John the Baptizer, who evidently well knew of his upright life and unimpeachable character and who was astounded to have Jesus apply for baptism; since the class John sought was the backsliding and sinful. According to the original reading, John "would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" Realizing that Jesus had no sins to wash away, it seemed to John inappropriate that this ceremony should be performed upon Jesus, for we are to remember that John's baptism was merely a baptism illustrating repentance, reformation, and not Christian baptism.—Acts 19:4, 5.

Our Lord did not attempt to explain to John that he was introducing a new baptism, not for sinners but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of a *sacrificial death* for the sins of others. It was not then due time to explain Christian baptism, and to have done so would merely have confused John and those who might have heard, without profiting him any, because the new baptism belonged to the new dispensation which did not begin until Pentecost, except in the person of our Lord Jesus himself. And in any case the force and meaning of the symbol is merely what is understood by the *baptized one*.

Our Lord, being free from sin, required no justification by another, and when he had reached manhood's estate presented himself wholly and unreservedly to do the Father's will. At the moment of consecration his earthly life was yielded up as a sacrifice for the sins of the whole world, and this was symbolized by his immersion in water. The remaining three and a half years of his life were already on the altar, and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!" Likewise he has invited all of his faithful, elect church to become *joint-sacrificers* with him, and ultimately to become also *joint-heirs* in the kingdom to be given to the Royal Priesthood. As Jesus' baptism, therefore, signified his death sacrificially for sins, so the baptism of Christians symbolizes their participation with the Lord in *his sacrifice*, after they have been justified by faith freely from all things by the

merit of his blood. In our Lord's case the consecration was quickly followed by the symbol, and with his followers the consecration should be followed by the symbol as quickly as they recognize the meaning of the symbol, which for centuries has been beclouded and obscured.

LED OF THE SPIRIT

Quickly following our Lord's consecration and its symbolization came the evidence that his *sacrifice* was accepted of God: the heavens were opened unto him. This probably signifies that he was granted a heavenly vision, confirming to him his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences; and there came a voice declaring him to be God's well-beloved Son, and he as well as John (John 1:34) witnessed a manifestation of the divine blessing descending upon him like a dove. We are not informed that the people saw the heavens opened, heard the voice, and saw the dove; on the contrary, the records seem to indicate that only Jesus and John saw and heard, and that the latter was granted the privilege to the intent that he might bear witness to the fact.

Jesus was led of the spirit—his own spirit, illuminated by the spirit-baptism which he had just received—to go apart from John and the concourse of people into quiet solitude; and for this purpose he chose a wilderness place. Mark says he was impelled or "driven" of the spirit into the wilderness. The thought we get is that there was a great pressure upon our Lord's mind at this time. The momentous time for which he had been waiting for eighteen years had come. He had hastened to present himself at the earliest possible moment, that his service should not be delayed; but, now, under the enlightenment of the holy spirit, instead of beginning his ministry precipitately, he felt that he must know definitely the proper course to pursue: he must not make a mistake at the very outstart of his service; he must know the Father's will, that he might render his service in harmony therewith. Such motives impelled him to seek solitude for thought and prayer, and for reviewing the various Scriptures which hitherto he had studied and but imperfectly comprehended, but which now began to be luminous under the influence of the holy spirit which he had received.

It was not the boy Jesus, nor the youth Jesus that was tempted "like as we are, yet without sin". And our Lord's temptations after his consecration were not like the temptations which beset the world; but they were like the church's temptations. In other words, our Lord was a *new* creature from the time of his consecration at Jordan, and we are *new* creatures in him from the time of our accepted consecration; and it was the *consecrated* Jesus who was tempted and tried like as his *consecrated* followers are tempted and tried. We shall see further evidences of this as we proceed to notice the character of our Lord's temptations and to compare them with the temptations which come to his consecrated "brethren". Many have wondered why their temptations seemed to begin *after* their consecration to the Lord, rather than before: seemingly they expected that after consecration the adversary would fall from them and they should have little or no temptation—totally misunderstanding the divine arrangement. Such temptations or tests of character as come to the consecrated are not appropriate to the unconsecrated: the present is not the judgment day of the world, but the testing time for the church.

It would appear that our Lord's temptations progressed throughout the entire forty days, but that the three temptations specifically described were the culmination of that period of testing. We may well suppose that adjustment and re-adjustment, fitting and refitting, with much reflection and prayer, occupied many of the forty days, and there must have been temptations mingled with these all; as, for instance, questionings respecting the necessity of those features represented in the types and specified in the prophecies of the sufferings of Christ which must take precedence to the glories that would follow. There may

have been temptations, too, to deal dishonestly with the records, to "wrest the Scriptures", and thus self-deceived, to choose a way not in fullest conformity to the divine outline; but we may safely suppose that as soon as such suggestions, one after another, presented themselves, they were promptly rejected, our Lord being fully determined that he would be absolutely obedient to the Father's will and accomplish the work which he had sent him to do in exactly the manner prescribed.

So intent had been his study and so earnest his desire for quiet fellowship with the Father and his law, that forty days were spent under such conditions; and apparently so deeply absorbed was our Lord that he did not even think of food. Nor does this appear so strange to us when we remember that he was perfect, while we are imperfect, physically as well as otherwise. "He afterward hungered."

It was at the close of this period of Bible study and prayer, when our Lord was weak from fasting, that the adversary assaulted him with three temptations, particularized in our lesson.

SATAN, ADVERSARY, THE DEVIL

The word here translated "devil" is *diabolos*, and is used with the definite article—the devil. The arch-deceiver is thus Scripturally distinguished from the fallen angels, who throughout the Scriptures are spoken of in the plural, designated by another word, signifying *demons*. Here, then, is one place in the Scriptures where the personality of the prince of devils is definitely affirmed, and his person and power acknowledged by our Lord himself. It is not necessary for us, however, to assume that Satan appeared to our Lord in human form: he may or may not have been thus personally manifest. If personally manifest, we may rest well assured that he presented himself in his very best appearance, as an angel of light. Indeed, we may well remember that our Lord, in his prehuman condition, had, as the Father's agent, been the Creator of Satan, and we remember that Satan was an angel of very high order, whose sin consisted in an attempt to usurp authority and to become the potentate of earth, by stealing the sympathy, affection, and fealty of humanity, and that on this account he fell under divine reprobation. We can imagine that a visit from him to Jesus would not be at all inappropriate, as he undoubtedly knew the facts of our Lord's consecration, and to some extent knew of the work which the Father had given him to do in the redemption of the fallen race of men. We can imagine him even presenting himself in a friendly manner, and assuring our Lord Jesus that he felt a great interest in him and his work; that he himself had been painfully surprised to note the penalty of sin upon mankind, and the dreadful degradation which had resulted; and that now he would be glad indeed to have something done by which poor humanity might be delivered from its groaning, travailing, dying conditions. As a friend, thoroughly versed in the situation all round, and interested in its success, and thoroughly conversant with the mental moods and foibles of humanity, he was in a place where he felt qualified to offer some suggestions respecting the very work which our Lord Jesus wished to perform, the plan, for the welfare of which he was now considering.

FALSE INTEREST IN JESUS' COMFORT

First, Satan manifests personal interest in our Savior by suggesting his weakness from lack of food and the necessity for taking proper care of his physical health if he would do the great and noble work he had undertaken. He reminded our Lord of his present power—that he had just been imbued with divine power, and that he had now full ability to supply his wants, and need only to speak the word and have the stones turned into food. Thus, also, he suggested, Jesus would be demonstrating to himself the verity of the new power he had witnessed coming upon him and had subsequently felt. What more cunning temptation than this could be devised? Compliance with it not only evidently meant the relief of his hunger and the strengthening of

his physical frame, but additionally it apparently meant the conversion of Satan, who now seemingly was in a repentant attitude and desirous of coöperating with him in the undoing of the evil work of the long ago. It was a strong temptation.

Such temptation comes also to all the consecrated; not in exactly the same form nor the same language, but somewhat similarly — suggestions that the new relationship with God, and the strength which it brings, the new acquaintanceship incurred, etc., may be used to some extent at least in creature comforts; may be made us shine before men as very honorable and favored of God; may be used to command large salaries, or at least as a means for seeking them, even if never found. We may then all note carefully how our Lord resisted his would-be friend and his worldly-wise suggestions. He flatly refused the suggestion of using his spiritual power to serve his temporal wants. The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon (Acts 8:18-24); but without going into details, and without boasting that he was too holy to think of such a sacrilegious use of the power entrusted to him, Jesus simply answered the adversary in Scriptural language, that man's life was not wholly dependent upon what he should eat, but that obedience to the Word of God would be a surer guarantee of life. And after this manner each of the Lord's followers should answer every question which in any manner proposes the acquirement of earthly blessings and comforts at the sacrifice of the spiritual.

Our Lord's positiveness of reply shut off the temptation quickly, and discouraged the adversary from further proceeding along that line. And so it is with us, his followers: if we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations; and it disconcerts to some extent our adversary, who, noting our positiveness, knows well that it is useless to discuss the matter with persons of strong convictions and positive character; whereas, if the question were parleyed over, the result would surely be the advancing of further reasons and arguments on the adversary's part, and a danger on our part that we would be overmatched in argument; for, as the Apostle declares, the devil is a wily adversary, and "we are not ignorant of his devices". Prompt and positive obedience to the word and spirit of the Lord is the only safe course for any of the "brethren".

Disappointed in his first effort, the adversary quickly turned the subject, not even dissenting from our Lord's judgment in the matter. The second temptation he presented is like all others that came to our Lord and that come to his consecrated followers, namely, not a temptation to gross wickedness—to steal, to kill, etc.—but a temptation to do the Lord's work in another way than that which the Lord had planned, to use unanointed, or antichrist methods to secure even Scriptural ends, to misuse the divine powers given him by endeavoring to accomplish good results in an improper manner.

TEMPTATION TO SPECTACULAR DOINGS

Satan took our Lord Jesus to Jerusalem and up to the flat roof of one of the wings of the Temple—not physically, but mentally, just as mentally as we can go to various places and do certain things without change of physical location. The suggestion now made was this: I (Satan) can give you a good suggestion respecting a way to bring yourself quickly into prominence before the people of Israel, and you will be pleased with it, because it is a Scriptural way: indeed I have found that it is foretold in the prophecy that Messiah at his coming will do this: and the people will readily recognize it as a fulfillment of the words of the Psalmist, and thus they will embrace your cause quickly, you will become the leader of the people, and your work will go on most grandly: and as I said before, I will rejoice in seeing the prosperity of the work, for I am heartily sick of the degradation which I have witnessed for now four thousand

years. My suggestion is that you go to the roof of the southern wing of the Temple, which on its rear part overlooks the Valley of Hinnom, towering above it six hundred feet, and which also overlooks the court of the Temple, in which there are hundreds of devout Jews: then leap from this eminence, and arise unhurt by the fall. This will demonstrate more quickly than anything else you could do or say that the power of the Highest is upon you, and that you are the Messiah. This, I say, is referred to in the Scripture which says: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone".—Matthew 4:6.

Similar are the temptations which Satan presents to the consecrated followers of Jesus: Make a great show before the world and the nominal church; attract their attention by any means, and not simply by the preaching of the cross of Christ; the spiritual powers and blessings that you have received use for doing some great and striking work which will appeal to the natural man, and thus secure quick and great success; do this instead of doing the quiet and less conspicuous work of presenting spiritual things to the spiritual class, which work the vast majority can in no wise appreciate, but will only shun you, consider you peculiar, and which will not only lose you the sympathy of the mass, but will bring you specially the hatred of some of the principal professors of Christendom.

Again our Lord answered promptly and correctly: "It is written again, Thou shalt not tempt the Lord thy God". Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstrations of his favor and protection, instead of accepting the testimony of his Word and relying thereon implicitly by faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted a passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus, and to literal stones, and to literal angels, but to the symbolic feet members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the pathway of the faithful, and to the angels or ministers of divine truth who in the present harvest time would be commissioned to bear up the feet members with such counsels, admonitions, and expositions of Scripture as would be necessary for them.—Psalm 91:11, 12.

HOMAGE TO UNWORTHY OBJECTS

Satan's third temptation we may presume was presented likewise in a friendly and sympathetic manner, indicative of a desire for coöperation in our Lord's great work. He took him to a high mountain—not literally, but mentally. Indeed, there is no literal high mountain near Jerusalem, nor anywhere in the world, from which all the kingdoms of the world and their glory could be seen. Satan took our Lord mentally to a very high symbolic mountain, or kingdom. He pictured before him the immensity of his (Satan's) own power throughout the world, his control of all the nations and peoples to a large extent, and this our Lord subsequently acknowledged when he referred to Satan as "the prince [ruler] of this world". This panoramic presentation of Satan's power and influence throughout the world was designed to impress upon the mind of our Redeemer the thought that Satan's friendship and assistance would be most valuable—nay, almost of vital importance to the success of his mission, and hence that it was very fortunate indeed that at this juncture Satan had called upon him in so friendly a mood, and that he apparently so sincerely welcomed his efforts and was ready to coöperate therewith.

Satan possibly pointed out to our Lord that Messiah was specially referred to as the King of Israel, and as the One to bless Israel, and he may have admitted that a light of influence would extend to all nations through him, but the center of his argument would seem to be that he proposed to Jesus a still larger kingdom than Israel. He proposed to

him a kingdom embracing all the nations of the earth, and that he should have control of all these, and be able to bring in the blessed reforms which were designed of God, only one condition being insisted upon, namely, that whatever kingdom or rule or authority might be established must recognize Satan's rulership. The adversary thus seemed to see what he thought a favorable opportunity for consummating his original plans, for we cannot suppose that his original intention was to gain control of a dying and depraved race, but that he much rather would be the lord or ruler of a highly enlightened and well-endowed people. He was willing, therefore, to see carried into effect all the gracious work which God had designed, and willing to reform himself and become the leader of reform, provided only that he should be recognized as having the chief place of influence in connection with mankind. It was after this manner that he wished our Lord to do worship or reverence to him, to recognize his influence and coöperation in the work; not for a moment can we suppose that he expected our Lord to kneel before him and to worship him as God.

Our Lord's reply to this last temptation shows that it fully awakened him to a realization of the fact that there was no real reformation at work in Satan's heart; that he was still ambitious, self-seeking, as at the beginning of his downward course; and he realized that even to discuss the matter further with one who had thus avowed his real sentiments would be disloyalty to the Father; and hence his words: "Get thee hence, Satan"—leave me; you cannot coöperate with me at all; my work is in full accord with the absolute standard of the divine will: I can be a party to no program contrary to this, however alluring some of its features might be in promising a speedy conquest of the world and a speedy establishment of a reign of righteousness and blessing and an avoidance of personal suffering; I cannot serve two masters; I can recognize only the one supreme Jehovah, as Lord of heaven and of earth, and therefore could not recognize you in any position of authority except as the great Jehovah would appoint you to it, which I know he would never do, so long as you are of the present ambitious spirit. I am operating along the line of the declaration: "Thou shalt worship [reverence] the Lord thy God, and him only shalt thou serve".

"LIKE AS WE ARE"

We can readily discern that this temptation of our Lord was but a sample illustration of such as beset his followers all along the narrow way, from the same source, directly or through agencies. Satan, through his various mouthpieces, is continually saying to the saints: Here is a more successful way of accomplishing your object than that which you are pursuing, a more successful way than the Lord's way. Bend a little; make compromise with the worldly spirit; do not hew too close to the line of the Word of God and the example of the Lord Jesus and the apostles; you must

be more like the world, in order to exert an influence—mix a little into politics and a good deal into secret societies; keep in touch with the fads and foibles of the day; and above all things keep any light of present truth under a bushel; thus alone can you have influence and accomplish your good desires toward men. But our dear Master assures us that we are to be faithful to the Lord and to his plan, and let things work out as best they may along that line; and that we may rest assured that in the end the Father's plan not only is the best but really the only plan for accomplishing his great designs, and that if we would be associated therein as co-laborers with him, it must be by recognizing him as our only Master, and with an eye single to his approval.

Our Lord's utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The adversary left him, finding nothing in him that he could take hold of or work upon, so thoroughly loyal was Jesus to the very word and spirit of Jehovah. And then, the trial being ended, we read that holy angels came and ministered to our Lord—doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord's followers: with victory comes a blessing from the Lord, fellowship of spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial.

Another lesson here is that temptation does not imply sin. As our Lord was tempted "without sin", so may his brethren be if they follow his example and with purity of heart, purity of intention, seek only the Father's will and way. Sin could only come through yielding to the temptation. But let us not forget that hesitancy after the wrong is seen increases the power of the temptation. And we may note here that while Satan is tempter, endeavoring to ensnare us into wrong paths and wrong conduct, God is not so: 'He tempteth no man' (James 1:13), and even though he permit the adversary and his agents to beset his people, it is not with the object of ensnaring them, but with the opposite object: that they may by such trials and testings be made the stronger, developing character through exercise in resisting evil. Let us remember too for our strengthening the Scriptural assurance that God will not suffer us to be tempted above that we are able to resist and overcome but will with the temptation provide also a way of escape.

To avail ourselves of this provision requires merely faith, and the more we exercise our faith in such matters the more of it we shall have, becoming stronger in the Lord and in the power of his might; and thus by divine grace and under the Master's assistance we may come off conquerors—conquerors, and more than conquerors, through him who loved us and bought us with his own precious blood.—2 Corinthians 12:9; 1 Corinthians 10:13; Ephesians 6:10; Romans 8:37, 39.

JESUS BEGINS HIS MINISTRY

— OCTOBER 17 — MATTHEW 4:12-25 —

THE MESSIANIC KINGDOM ISRAEL'S HOPE FOR CENTURIES — THEIR UNDERSTANDING OF OUR LORD'S PROCLAMATION — HIS MESSAGE ACCEPTED BY THE COMMON PEOPLE, BUT REJECTED BY THE CLERGY — MIRACLES HIS CREDENTIALS.

"Repent ye; for the kingdom of heaven is at hand."—Verse 17.

FOR a while after the temptation in the wilderness our Lord's ministry was of a private character, until after John the Baptist had finished his ministry and been cast into prison. This interim before our Lord began his public work is frequently estimated at from six months to a year. To have begun sooner might have aroused some rivalry between his followers and those of John; but even as it was, we are informed that Jesus baptized more disciples than did John, though Jesus himself baptized not, but his disciples. The calling of Peter and Andrew mentioned in

this lesson was not their first introduction to Jesus, but merely our Lord's invitation to them to become special associates in the work of proclaiming the kingdom. The account of their introduction to Jesus is found in John 1:36-42. Our Lord evidently resided for some time in Nazareth with his mother and his brethren, until the time of John's imprisonment and the consequent stoppage of his mission work. It was then that our Lord with his mother and his brethren moved as a family to Capernaum. (Compare Matthew 4:13 with John 2:12) "From that

time Jesus began to preach and say, Repent; for the kingdom of heaven is at hand."

For centuries Israel had been looking for the kingdom of heaven, the kingdom of God, expecting according to their covenant that the chief place in that kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations, in fulfillment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. This promise all true Israelites had distinctly before their minds as their great hope, and indeed as the only object of their national existence.—Acts 26: 6, 7.

To these, therefore, the proclamation, "Repent, for the kingdom of heaven is at hand," meant that God's time had now come for the fulfillment of his promise to this nation, in its establishment as his representative kingdom to rule and bless the world; but that in order to be fit for this kingdom every Israelite should prepare his heart, humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the divine blessing, in whatever form it might come. This message was the same that John delivered in his public ministry; the same also that was given to the twelve disciples and afterwards to the seventy also, whom Jesus sent forth, clothed with a share of his power over diseases and unclean spirits, to announce him in all the cities which he would visit later.

Thus did God fulfill toward Israel both the letter and the spirit of his engagement. But while the people of Palestine were the children of Abraham, and professedly God's covenant people, yet with the vast majority this was but an empty profession and an outward form; for their hopes respecting the great promise of which they were heirs were not the proper, laudable ambitions to be God's servants and messengers in carrying his blessings to mankind, but a selfish, arrogant pride which concluded that there must have been some special merit in their race which led God to seek it, and on account of which he would be rather obligated to that nation as the only people capable of carrying out his benevolent designs. Against this arrogance our Lord warned them frequently, assuring them that God could get along without them and that he was able to raise up for his purpose, instead of them, children of Abraham who would have Abraham's loyalty of spirit, even if it were necessary to create these out of the stones.—Matthew 3: 9; Luke 3: 8.

WORK OF THE GOSPEL AGE

As a matter of fact we know that since the time that the "wheat" class was separated from the "chaff" of that nation, and gathered into the gospel "garner", the Lord has been seeking others from among the Gentiles during the past eighteen centuries, to complete the elect number of Israelites indeed, the true seed of Abraham, whose mission it shall be, as the divine representatives, to bless all the families of the earth in "the world to come", the age to follow the gospel age—the Millennium.

All down the centuries has come the same message, "Repent, for the kingdom of heaven is at hand," notifying us that whoever would be of this holy kingdom must reform his life and come into heart harmony with the laws of this kingdom. Otherwise he would not be in a condition to be made a member of the royal priesthood which is to offer the great blessings which God has promised to the world.

While the four fisherman mentioned in today's lesson were already at heart disciples of our Lord Jesus and recognized him as the Messiah, this was the first call to public ministry as his collaborators. Their promptness in obeying the call is worthy of notice as a mark of their earnestness and faith; for our Master declared: "He that hath my commandments and obeyeth them, he it is that loveth me; and he that loveth me shall be loved of my Father". (John 14: 21) There is a good lesson here on promptness of obedience for all of the Lord's people. It is also worthy of note that our Lord called to the special, active service of preaching the gospel men who were "not slothful in business". They were not idlers, nor did they join the Lord's company with the

expectation of becoming idlers. Doubtless they had already heard our Lord's dissertation to the effect that no man need come after him unless prepared to take up a cross in the service. No doubt they already knew that our Lord was poor and without social standing, among the influential of that day. Nevertheless they gladly joined his company upon his assurance that although their work would be no less arduous, yet, under his direction, they should become "fishers of men".

FAITH DIFFICULT THEN, AS NOW

For a considerable time our Lord's ministries were confined to Galilee, except as occasionally he went up to Jerusalem on national holidays. His message is called gospel, the good news; for like the rest of the groaning creation the Israelites had long been waiting for the promised Golden Age, when all the bitterness of the curse would be removed, and when the blessings of the Lord would come down richly and bountifully upon the earth. It was indeed good news then, as it is now, "to every one that believeth". But then, as now, it was difficult to believe. Then the Scribes, Pharisees and doctors of the law rejected Jesus, repudiated his claims and jested about his followers, declaring that these must be lunatics to think that any knowledge on this subject of the kingdom of God could come through a carpenter and some fishermen associates, and not through the great and notable chief priests, Sadducees, Pharisees and doctors of the law. Moreover, they ridiculed the idea that without wealth and social influence, but by the mere preaching of the gospel of repentance, an army could ever be raised which could vanquish the Roman legions, deliver Israel and conquer the world before her, so as to give her the chief position of authority as the kingdom of God. Their hearts being in the wrong condition, the religious rulers were less prepared to grasp the truth then due than were the hearts of the humble, faithful, unlearned fishermen.

Likewise today, the doctors of divinity and all the socially and religiously great of Christendom scout the idea of the establishment of the kingdom by the power of God in the hands of Christ and his little flock of the royal priesthood. On the other hand they declare that *they* are the Lord's kingdom, and leave us to infer that notwithstanding all the pride, the crime and the ungodliness abounding in Christendom so-called, nevertheless God's will is "done on earth as it is done in heaven". With all their show of wealth, power, learning, dignity and influence they say today, as did the Scribes and Pharisees of old: Have any of the great ones of church or state believed in this coming kingdom of God which you preach, saying that the kingdom of heaven is at hand and that the elect membership is being gathered? Now, as in the past, the answer to this question must be: No; not many great, not many wise, not many rich, not many learned according to the course of this world have believed in the coming kingdom and are looking for it, are waiting for it; but chiefly the poor of this world, rich in faith, whom God has ordained to be heirs of the kingdom.—1 Corinthians 1: 26, 27; James 2: 5.

PURPOSE OF OUR LORD'S MIRACLES

The healing of sicknesses by our Lord and his followers at the first advent was a foreshadowing of the blessings which are to come more fully when the kingdom itself would be established. The miracles also served to draw the attention of the people to the message proclaimed and to spread abroad the fame of the Teacher and, incidentally, his message respecting his kingdom to come and the repentance necessary to share therein. The multitude was not merely a local gathering, but one from various quarters, some coming great distances, as people naturally will do in hope of relief from physical diseases. Alas, how much more anxious people seem to be to get rid of diseases of the flesh than to be rid of diseases of the soul—sins! Yet of the two the latter is the much worse disease and the more difficult to cure; and in our Lord's preaching these were given first place, as of greater importance, as expressed in the word

"Repent", the physical healing being merely an incidental matter, unworthy of mention in the general proclamation.

We urge upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and of coming themselves to the Great Physician for healing of soul-sickness, for the opening of their eyes of understanding that they may see clearly the "goodness of God as it shines in the face of Jesus Christ our Lord"; for the opening of their ears that they may hear fully and clearly the great message of salvation and may understand distinctly the terms and conditions of self-sacrifice upon which depends their attainment to the kingdom glories as members of the "little flock" to whom it is the Father's

good pleasure to give the kingdom. Let those who are lame through pride and self-will, and unable to follow in the narrow way, cast away their crutches; and, coming to the Lord in full submission and contrition and humility, let them learn to walk in his ways of meekness, gentleness, patience, long-suffering and brotherly kindness, that God may exalt them in due time. These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare, are diseases far more terrible than earthly sicknesses; and from these, we are sure, the Great Physician is both able and willing, yea anxious, to relieve us.

WHAT THE KING REQUIRES

— OCTOBER 24 — MATTHEW 5: 1-10, 43-48 —

GRACES OF CHARACTER ESSENTIAL TO MEMBERSHIP IN THE KINGDOM CLASS — WHY THOSE POSSESSING THESE QUALITIES ARE PERSECUTED RATHER THAN APPRECIATED NOW — BLESSEDNESS SUPERIOR TO HAPPINESS — GOD'S PERFECTION THE STANDARD.

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Verse 48.

THE beatitudes, or the blessed, designate the particular graces necessary to our Lord's followers, if they would receive the blessings which the Father designed that they should enjoy through Christ. These constitute the text, as it were, of the Master's great "Sermon on the Mount." It is supposed to have been delivered from a site known as the Mount of Beatitudes, sloping gradually, about sixty feet in height and situated about seventy miles southwest of Capernaum, where Jesus had taken up his residence. Strange to say, it was on this very site on July 5th, 1187, that the last remnant of the Crusaders was destroyed, after their army had been defeated by Saladin in the valley below. Those Crusaders claimed to wage their warfare in the interest of the Lord's cause; but had they remembered and properly applied to themselves even remotely the lesson which we are about to consider, spoken by our Lord on this very mount, they would not have been defeated and exterminated, for they would not have been Crusaders at all. Alas, how many cry, Lord, Lord, and attempt in his name to do many wonderful works who, neglecting his Word, are not his people and fail to get the blessings now offered!

At this time our Lord's ministry was fully inaugurated. He had collected his first disciples, had performed some miracles, and the multitude had begun to follow him, saying truly, "Never man spake like this man". With his disciples nearest him and the multitudes surrounding, he began his celebrated discourse, the text of which we have under consideration.

(1) "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This first beatitude or blessed state really in some respects comprehends all the others. Through it the other graces and blessings are accessible. It is the gateway and the main road from which all the other avenues of blessing branch off. Some one has said: "It is the hallway of the house of blessing, from which all the various rooms or apartments are accessible."

The word blessed signifies much more than happy. Happiness proceeds usually from outward causes, while one might be blest when in misery, in pain, not joyous but grievous. The root of the word blessed here carries with it the thought of great or honorable. Our Lord is describing the characters which from his viewpoint and that of the Father are truly great, honorable, characters which God is pleased to bless and ultimately to reward.

ADVANTAGE OF MODERATE MEANS

The Greek word here translated poor has the significance of utter destitution, extreme poverty. Hence the thought is that a full appreciation of our own spiritual destitution is essential before we shall be ready to receive the measures of divine grace provided for us by the Father in Christ Jesus,

our Lord. And not only must this destitution be realized at the beginning of our approach to God, but it is necessary that the same dependence upon divine grace and realization of our insufficiency continue with us all our journey through, if we would be finally acceptable and be granted a share in the kingdom which God has promised to them that love him.

There is nothing in this text to signify earthly poverty and destitution. Nevertheless we know from experience, as well as from the Lord's Word, that not many rich or great, but chiefly the poor of this world, rich in faith, shall be heirs of the kingdom. Very evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition. Earthly prosperity and riches very frequently tend to choke the new nature and to hinder it from bringing forth the peaceable fruits of righteousness; tend also rather to a spirit of self-sufficiency, pride, etc. As our Lord Jesus expressed it: "the cares of this life and the deceitfulness of riches choke the Word; and it becometh unfruitful". Let us all then in seeking the character which will be approved of God, and accepted to the kingdom of God's dear Son, seek more and more continually this humility of mind which, so far from being boastful and self-sufficient, humbly accepts with gratitude every good and perfect gift as coming down from the Father of lights.

(2) "Blessed are they that mourn; for they shall be comforted." We apply this in connection with the first blessing; for it is not every one who mourns that will be comforted, but merely the poor in spirit. Their mourning will be from the right viewpoint, and will bring a blessing of heavenly comfort, a realization of sins forgiven, of iniquities covered and of divine conciliation and favor. We sometimes sing:

"Why should the children of a King
Go mourning all their days?"

There is a proper thought in the poet's expression; for we need not continue to grieve over our "sins that are past through the forbearance of God", which are "covered" with the merit of the precious blood. Nor should our lives be destitute of the "joys of the Lord" and of the "songs in the night" which he gives, according as it is written: "He hath put a new song into my mouth, even the loving kindness of our God." But hilarity and boisterous "gaiety" are certainly inappropriate to the children of the Great King. Why? Because all such should realize that life is a stern reality, not only to the Christian but to the whole world, "the groaning creation". A sympathy with the sorrows, difficulties and privations of the masses, at home and in foreign lands, no less than a realization of the grandeur of the high calling of the church in this gospel age and of the exceeding great and precious things which hinge upon our faithfulness to him who hath called us out of darkness into his marvelous light—all these should be saying to us continually, in the

language of the Apostle, Be vigilant! Be sober! Watch ye! Quit yourselves like men!

Besides, all who are earnestly striving for the victory over self, and the world and sin, are sure to make a sufficient number of failures along the way to insure them considerable experience in mourning for these deflections, if their hearts are in the right attitude toward God. Gracious indeed is the promise to such: "They shall be comforted". Our Lord does comfort such with the assurance that he notes their tears as well as their efforts in opposition to sin, and that he is thus preparing them through present experiences and the development of character for the kingdom.

DEVELOPMENT UNDER PRESENT CONDITIONS

(3) "Blessed are the meek; for they shall inherit the earth." Nothing can be more evident than the fact that this promise also awaits the establishment of the kingdom for its full fruition. Certainly the meek are not in this age favored with the ownership or the control of any considerable proportion of the surface of the earth. Rather it is the arrogant, the proud, the domineering, the selfish and pushing who chiefly inherit the earth at the present time, under the rule of "the prince of the power of the air, who now worketh in the hearts of the children of disobedience". Very evidently this blessing also belongs to those who inherit the first blessing, the poor in spirit who shall be heirs of the kingdom. The kingdom class, Christ Jesus and his church, his body, will inherit the earth, purchased, as well as man, by the great sacrifice finished at Calvary. When this kingdom class shall have inherited the earth, it will not be to oppress mankind, but on the contrary to effect their elevation, their restitution and blessing. This is in harmony with the heavenly Father's promise: "I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession".

But the time for this inheritance has not yet come. It will be introduced as soon as the last member of the elect church has been fitted and prepared for that inheritance by the development of the graces of character here portrayed by our Lord. Yes, blessed are the meek. All who shall be accounted worthy of a share in the kingdom and in its inheritance must be meek, teachable, humble; for "Jehovah resisteth the proud but sheweth his favor to the humble".—James 4: 6.

(4) "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To whom is this blessed promise applicable? Surely to none other than "the elect", the church, referred to in the preceding as "the poor in spirit", "the meek". These, and at the present time these alone, are hungering and thirsting after righteousness and truth, in respect to the divine revelation on every subject and every affair of life. Others may have a little hunger for truth; but they are soon satisfied, especially when they find the truth unpopular and note that, however sweet to the taste, it afterwards brings bitter gripings of persecution and ostracism under present unfavorable world conditions.

To a considerable number of people truth and righteousness are the *best policy*, to a limited degree—as far as public opinion sustains them. But righteousness, honesty and love of the truth at the cost of *persecution*, at the cost of having men "separate you from their company", is hungered and thirsted after only by the "little flock", the overcomers. "They shall be filled." They shall be filled to the very full by and by, very shortly, in the "change" of the first resurrection, when this mortal condition shall have been exchanged for immortality, when this animal body shall have given place to a perfect spirit body. Then partial knowledge and partial attainment of righteousness shall be superseded by a full, complete knowledge; then "we shall know even as we are known". But even now this class enjoys much larger measures of knowledge of the truth and experiences in the blessings of righteousness than can any other class.

(5) "Blessed are the merciful; for they shall obtain mercy." Human mercy, sympathy, pity, compassion, are but reflections of the divine character. These qualities may be found

in the natural man; but not infrequently when so found they are traceable to some extent to pride, selfishness, ostentation, show. The mercy, pity and sympathy which would exercise themselves irrespective of human knowledge and approval, and irrespective of divine reward, are not frequently met with except in the "poor in spirit", the heirs of the kingdom. All who are of this class must be merciful, pitiful, loving. Their own relationship with the Lord and all their hopes respecting the kingdom to come depend upon their being merciful; for only the merciful shall obtain mercy. And those who pray, "Thy kingdom come, thy will be done on earth", are instructed to pray at the same time for the forgiveness of their trespasses only as they also forgive the trespasses of others, their fellow creatures.

(6) "Blessed are the pure in heart; for they shall see God." We are to distinguish sharply between purity of heart, will, intention, and absolute purity of every word and act of life; for the former is possible, while the latter is not, so long as we have our present mortal bodies and are surrounded by present unfavorable conditions. The standard set before us in this very sermon, however, is a standard not only for the heart but for all the conduct of life: "Be ye perfect, even as your Father in heaven is perfect". By this standard we are to measure ourselves, and that continually, and not one with another; and to this standard we are to seek to bring the conduct of our lives and the meditation of our hearts. But as yet only our wills (hearts) have been transformed, renewed and purified. Our present imperfect earthen vessels in which we have this treasure will not be "changed" or renewed until the resurrection. Then, and not until then, shall we be perfect in the divine likeness. But now nothing short of purity of heart, will, intention, can be acceptable to God and can bring the blessing here promised.

In whom do we find the new hearts, renewed hearts, cleansed hearts, pure hearts? Surely, in none except those who are called, chosen and faithful—the poor in spirit class, the meek, the "little flock", heirs of the kingdom.

THE BLESSED PEACEMAKERS

(7) "Blessed are the peacemakers; for they shall be called the children of God." No one will be accounted worthy to be called a child of God who shall not have developed a peace-loving disposition. The anger, malice, hatred, envy, strife and generally quarrelsome disposition, which to some extent is inherited through the fall by every member of the race, must be recognized as belonging to "the works of the flesh" and of the devil, and must be resisted in heart fully, and in the outward conduct as fully as possible. Peaceableness must supplant quarrelsomeness in all those who would hope to share the kingdom and be recognized as children of God. "So far as lieth in you live peaceably with all men." This of course does not mean peace at any price; otherwise our Lord, the apostles and the faithful body of Christ throughout this age might not have suffered, or at least might have endured very much less suffering for righteousness' sake. Hence the significance of our Lord's statement: "In the world ye shall have tribulation, but in me ye shall have peace".

But surely, as we should be at peace with the Lord, so we should desire and strive and expect to be at peace with all who love the Lord, who have his spirit, and who are seeking to walk in the same way toward the heavenly kingdom. "Live in peace [among yourselves]" (2 Corinthians 3: 11) is the injunction of the Apostle to the church. There is a great lesson in these words for all who are seeking to be heirs of the kingdom and to inherit these blessings which our Lord enumerates. With perverse natural dispositions it may require considerable time and practice to know and choose and love the path which leads to peace among God's people. This path is love—love which thinketh no evil, vaunteth not itself, is not puffed up, seeketh not her own, but beareth all things, endureth all things, hopeth all things. To be a peace-maker one must first be a peace lover himself; for to attempt to make peace without first having the spirit of love ourselves is to blunder, and all such

attempts will surely end in failure. Those who, wherever they go, make for peace, righteousness, love and mercy in meekness, thereby prove themselves to be children of God.

WHY CHRISTIANS ARE PERSECUTED

(8) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." This blessing also applies only to "the faithful in Christ Jesus". The elements of character which constitute righteousness, and which imply harmony with God and heirship to the kingdom he has promised, have already been stated in the seven propositions preceding. Now our Lord calls attention to the fact that with all these graces and elements of righteousness, far above the standard of the world, this class would nevertheless be persecuted and suffer because of these very elements of which he approves. This is because the world in general throughout this age will be so blinded to the truth, and so in harmony with sin, that righteousness will be hated in proportion as sin is loved. But in order to be heirs of the kingdom we must not only love righteousness, meekness, purity of heart, humility of spirit, etc., but be ready and willing to endure persecution in support of these heavenly principles.

The great Apostle Paul declared: "All that will [in this present time] live godly in Christ Jesus shall suffer persecution". (2 Timothy 3:12) Hence the implication is that we must have all of the foregoing seven characteristics so deeply embedded in our characters that we will unflinchingly endure the persecutions which they will bring. Such characters the Lord elsewhere terms overcomers, saying, "To him that overcometh will I grant to sit with me in my throne". So, then, to have a share in the kingdom implies a share in the persecutions which the kingdom class will endure faithfully. The same thought is amplified in the two succeeding verses, which inform us that we should not only be ready to endure persecution, but, rightly informed, should realize that the more we endure along proper lines, the greater cause shall we have for rejoicing in heart, however sorrowful our outward conditions and circumstances may be at times.

Nor does our Lord leave us to suppose that the only persecutions to be endured are those of a physical nature. He specifies that some of these persecutions, the endurance of which will be acceptable to him as proofs of our love for him, for his kingdom and its rules of righteousness, are revilings, false witnesses, and "all manner of evil" statements, because we are his, are loyal to his word and his cause. Let us remember also that as the persecutions, misstatements, slanders, revilings, misrepresentations, against the early church came not so much from the world as from those who professed to be God's people, Israel according to the flesh, so now we must expect that persecutions will come from professing Christians, who are not in heart harmony with the Lord and his Word, and with the rules of righteousness which the Master laid down.

LOVE FOR OUR NEIGHBOR

Love for the neighbor was a feature of the law; and in enjoining this the traditions of the elders were quite right. But they added to the law a statement that an enemy should be hated, whereas the law said nothing of the kind, but on the contrary enjoined that if an enemy's ox or ass or property of any kind was seen going astray or about to be injured, these should be protected, assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. Our Lord thus pointed out the real meaning of the law, making it the more honorable, saying, "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven".

If we are sons of God, we must have his spirit, his disposition. To whatever extent we lack this disposition to love our enemies as well as our neighbors and to desire to do good to them we lack evidence of relationship to our Father in heaven and to our elder brother, our Redeemer and Teacher. Here again the lesson of benevolence comes in.

We must be large-hearted, generous. How can we cultivate this necessary quality, especially if our natural dispositions are mean and selfish, very much fallen from the divine likeness in this respect? We reply that the entire course of instruction in the school of Christ is in this direction. To make us compassionate and sympathetic with others we are shown our own littleness and weakness in the Lord's sight. To teach us how to be generous and forgiving to others, we have the illustration of God's mercy and grace and forgiveness toward us. To impress the matter upon us we are assured that our forgiveness and standing with the Lord can be maintained only by our cultivating this spirit and by manifesting it toward our debtors and our enemies.

We are to be generous with those who transgress against our rights and our interests—our enemies. This does not mean that the Lord recognizes or treats his enemies with the same degree of blessing which he grants to his friends and his children; nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessings to those who are especially his; and we also may properly give more of our love and favor to those who are in accord with us. The lesson here again is large-heartedness and generosity.

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us, and of the lesson we must learn if we would be his joint-heirs and companions in the glory, honor and immortality of the kingdom. Even publicans and sinners love those who love them. He must be a very mean man who will return evil for good and who will hate those who love him. Yet although such a standard were recognized in the world—that of loving those who love us—it would not be sufficient for the Lord's followers. They must rise to a higher plane if they would be his disciples.

OUR STANDARD OF PERFECTION

Our Golden Text caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our heavenly Father. It would be impossible for the Great Teacher to set us any other pattern or example or standard than the perfect one. Yet he knew that not one of his disciples would ever be able to come up to this standard while in the present life and under present conditions of sin and death working in our mortal bodies. What then did he mean? We answer that he there set before us the perfect copy, with instruction that in proportion as we love him and desire to have his approval, we should endeavor to pattern after the heavenly Father's character.

The fact that this endeavor would not bring perfect results could only redound in blessings upon us, by bringing us to a realization of our own imperfections and of our need of the covering of our dear Redeemer's robe of righteousness, until the time shall come when in the first resurrection change we shall be made like him, see him as he is, share his glory, and be able to reflect perfectly, as he does, the heavenly Father's perfection. Meantime all our shortcomings that are unintentional are graciously covered from the Father's sight with the merit of our Redeemer, who stands as our pledge or guaranty that our endeavors to follow the copy are sincere, are from the heart.

As the earthly teacher reproves and corrects the pupil, so with much long-suffering and patience the Lord reproves and corrects the pupils in the school of Christ. Will this fact not explain many chastisements which are necessary for every son whom the Father would ultimately receive to home and glory, every one of whom must be conformed to the image of his Son, who is the express image of the Father's person? Let us, then, begin afresh, on a new page as it were, to copy the character likeness of our perfect Father in heaven. Let us no longer look at ourselves and our past attainments; but, as the Apostle says, forgetting the things which are behind and pressing on toward the things which are before, let us labor with patience to learn the all-important lessons connected with our discipleship and the gracious hopes set before us in the promises of our Father's Word.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Meadville, Pa.	Oct. 1	Olean, N. Y.	Oct. 10
Oil City, Pa.	" 3	Shinglehouse, Pa.	" 11
Titusville, Pa.	" 4	Brockwayville, Pa.	" 12
Warren, Pa.	" 5	Falls Creek, Pa.	" 13
De Young, Pa.	Aug. 6, 7	Punxsutawney, Pa.	" 14
Bradford, Pa.	" 8, 9	Kittanning, Pa.	" 15

BROTHER R. H. BARBER

Washington, D. C.	Oct. 3	Lynchburg, Va.	Oct. 8
Baltimore, Md.	" 3	Danville, Va.	" 10
Hagerstown, Md.	" 4	Greensboro, N. C.	" 11
Berryville, Va.	" 5	Winston-Salem, N. C.	" 12
Waynesboro, Va.	" 6	Charlotte, N. C.	" 13
Charlottesville, Va.	" 7	Gastonia, N. C.	" 14

BROTHER T. E. BARKER

Port Jervis, N. Y.	Oct. 1	Boonton, N. J.	Oct. 10
Eldred, N. Y.	" 3	Washington, N. J.	" 11
Liberty, N. Y.	" 5	Easton, Pa.	" 12
Paterson, N. J.	" 6	Clinton, N. J.	" 13
Passaic, N. J.	" 7	New Brunswick, N. J.	" 14
Dover, N. J.	" 8	Plainfield, N. J.	" 15

BROTHER J. A. BOHNET

Westernport, Md.	Oct. 1	Hagerstown, Md.	Oct. 8
Parsons, W. Va.	" 2	Washington, D. C.	Oct. 9, 10
Cumberland, Md.	" 3	Baltimore, Md.	Oct. 11
Eckhart Mines, Md.	" 5	Annapolis, Md.	" 12
Frostburg, Md.	" 6	Galloways, Md.	" 13
Lonaconing, Md.	" 7	Wilmington, Del.	" 14

BROTHER B. H. BOYD

Decorah, Ia.	Oct. 1	Keosauqua, Ia.	Oct. 9, 10
Dubuque, Ia.	" 3	Moulton, Ia.	" 11, 12
Clinton, Ia.	" 4	Chariton, Ia.	" 13, 14
Davenport, Ia.	" 5	Red Oak, Ia.	Oct. 15
Muscatine, Ia.	" 6	Glenwood, Ia.	" 16
Burlington, Ia.	" 7	Omaha, Neb.	" 17

BROTHER E. F. CRIST

Clarington, Ohio	Oct. 1	Wellston, Ohio	Oct. 8
Marletta, Ohio	" 3	Nelsonville, Ohio	" 10
Parkersburg, W. Va.	" 4	Lancaster, Ohio	" 11
Ashland, Ky.	" 5	Crooksville, Ohio	" 12
Ironton, Ohio	" 6	Zanesville, Ohio	" 13
Portsmouth, Ohio	" 7	Newark, Ohio	" 14

BROTHER A. J. ESHLEMAN

Hurt, Va.	Oct. 8	Coeburn, Va.	Oct. 17
Roanoke, Va.	" 10	Bluefield, W. Va.	" 18
Clifton Forge, Va.	" 12	Portsmouth, Ohio	" 19
East Radford, Va.	" 14	Patrick, Ky.	" 20
Princeton, W. Va.	" 15	Paintsville, Ky.	" 21
Honaker, Va.	" 16	Ashland, Ky.	" 22

BROTHER M. L. HERR

Wyndmere, N. Dak.	Oct. 2, 3	Miller, S. Dak.	Oct. 13
Appleton, Minn.	Oct. 4	White, S. Dak.	" 14
Ipswich, S. Dak.	" 6	Mitchell, S. Dak.	Oct. 16, 17
Mellette, S. Dak.	Oct. 7, 8	Chancellor, S. Dak.	Oct. 18
Conde, S. Dak.	Oct. 10	Menard, S. Dak.	Oct. 19, 20
Huron, S. Dak.	Oct. 11, 12	Yankton, S. Dak.	Oct. 21

BROTHER W. M. HERSEE

Owen Sound, Ont.	Oct. 1-3	Midland, Ont.	Oct. 12, 13
Bognor, Ont.	Oct. 4	Orillia, Ont.	" 14, 15
Meaford, Ont.	Oct. 5, 6	Lindsay, Ont.	" 16, 17
Collingwood, Ont.	" 7, 8	Peterboro, Ont.	" 18, 19
Barrie, Ont.	" 9, 10	Havelock, Ont.	" 21, 22
Elmvale, Ont.	Oct. 11	Sterling, Ont.	" 23, 24

BROTHER G. S. KENDALL

Rogue River, Ore.	Oct. 1	Lodi, Cal.	Oct. 12
Medford, Ore.	Oct. 3, 4	Stockton, Cal.	Oct. 13, 17
Ashland, Ore.	" 5, 6	Modesto, Cal.	Oct. 14
Chico, Cal.	Oct. 7	Oakdale, Cal.	" 15
Paradise, Cal.	" 8	Tuolumne, Cal.	Oct. 18, 19
Sacramento, Cal.	Oct. 10, 11	Richmond, Cal.	Oct. 20

BROTHER S. MORTON

Indianapolis, Ind.	Oct. 1-3	Montgomery, Ind.	Oct. 11, 12
Martinsville, Ind.	Oct. 4	Washington, Ind.	Oct. 13
Cooper, Ind.	Oct. 5, 6	Vincennes, Ind.	" 14
Mitchell, Ind.	Oct. 7	Bicknell, Ind.	" 15
Sparksville, Ind.	" 8	Evansville, Ind.	" 17
Bedford, Ind.	" 10	Wadesville, Ind.	" 18

BROTHER W. H. PICKERING

Scotland Neck, N. C.	Oct. 2, 3	Hayne, N. C.	Oct. 11, 12
Rosemary, N. C.	Oct. 4	Payetteville, N. C.	Oct. 13
Enfield, N. C.	" 5	Selma, N. C.	" 14
Rocky Mount, N. C.	" 6	Wendell, N. C.	" 15
Wilson, N. C.	" 7	Raleigh, N. C.	" 17
Wilmington, N. C.	Oct. 9, 10	Louisburg, N. C.	" 18

BROTHER G. R. POLLOCK

Spring Valley, Ill.	Oct. 1	Joliet, Ill.	Oct. 8
Bloomington, Ill.	" 2	Hammond, Ind.	" 10
Chicago, Ill.	" 3	Michigan City, Ind.	" 11
Pullman, Ill.	" 5	La Porte, Ind.	" 12
Hegewisch, Ill.	" 6	South Bend, Ind.	" 13
Blue Island, Ill.	" 7	Mishawaka, Ind.	" 14

BROTHER C. ROBERTS

Fernie, B. C.	Oct. 1	Herbert, Sask.	Oct. 9, 10
Lethbridge, Alta.	Oct. 2, 3	Chaplin, Sask.	" 11, 12
Bow Island, Alta.	Oct. 4	Moose Jaw, Sask.	Oct. 13
Medicine Hat, Alta.	Oct. 5, 6	Regina, Sask.	" 14
Maple Creek, Sask.	Oct. 7	Yorkton, Sask.	" 15
Swift Current, Sask.	" 8	Kamsack, Sask.	Oct. 19, 20

BROTHER R. L. ROBIE

Marquette, Wis.	Oct. 1	Manistee, Mich.	Oct. 13, 14
Vulcan, Mich.	" 3	Muskegon, Mich.	" 16, 17
Manistique, Mich.	Oct. 4, 5	Mears, Mich.	Oct. 18
Sault Ste. Marie, Mich.	" 6, 7	Grand Rapids, Mich.	" 19
Copemish, Mich.	" 9, 10	Sparta, Mich.	" 20
Empire, Mich.	" 11, 12	Otsego, Mich.	" 21

BROTHER E. D. SEXTON

Erie, Pa.	Oct. 1	Hamilton, Ont.	Oct. 9, 10
Buffalo, N. Y.	" 3	Brantford, Ont.	" 11, 12
Niagara Falls, N. Y.	" 4	Woodstock, Ont.	" 13, 14
Niagara Falls, Ont.	" 5	Ingersoll, Ont.	Oct. 15
St. Catharines, Ont.	Oct. 6, 7	Galt, Ont.	Oct. 16, 17
Beamsville, Ont.	Oct. 8	Preston, Ont.	Oct. 18

BROTHER W. J. THORN

Manitowoc, Wis.	Oct. 1	Bonduel, Wis.	Oct. 8
Clintonville, Wis.	" 3	Manistee, Wis.	" 10
Marion, Wis.	" 4	Plover, Wis.	" 11
Shiocton, Wis.	" 5	Stevens Point, Wis.	" 12
Black Creek, Wis.	" 6	Junction City, Wis.	" 13
Green Bay, Wis.	" 7	Marshfield, Wis.	" 14

BROTHER T. H. THORNTON

St. Joseph, Mo.	Oct. 1	Hutchinson, Kans.	Oct. 8
Kansas City, Mo.	" 3	Garden City, Kans.	" 10
Lawrence, Kans.	" 4	Syracuse, Kans.	" 11
Topeka, Kans.	" 5	Holly, Colo.	" 12
Emporia, Kans.	" 6	Lamar, Colo.	" 13
Newton, Kans.	" 7	Rocky Ford, Colo.	" 14

BROTHER W. A. THRUTCHLEY

Milford, N. H.	Oct. 1	Morrisville, Vt.	Oct. 11
Nashua, N. H.	" 3	Burlington, Vt.	" 12
Hanover, N. H.	" 4	Rutland, Vt.	" 13
Wildor, Vt.	" 5	Pownal, Vt.	" 14
St. Johnsbury, Vt.	Oct. 7, 10	N. Adams, Mass.	" 15
Newport, Vt.	Oct. 8	Pittsfield, Mass.	" 17

BROTHER L. F. ZINK

Baintree, Alta.	Oct. 1	Chilliwack, B. C.	Oct. 14
Calgary, Alta.	Oct. 2, 3	Sardis, B. C.	" 15
Vernon, B. C.	" 6, 7	Ladysmith, B. C.	" 18
Kamloops, B. C.	" 9, 10	Nanaimo, B. C.	" 20
Agassiz, B. C.	Oct. 12	Courtenay, B. C.	" 22
Vancouver, B. C.	Oct. 13, 17	Victoria, B. C.	Oct. 23, 24

I.B.S.A. Berean Bible Studies

With the aid of

Tabernacle Shadows of the Better Sacrifices

Chap. II. "The Priesthood"

Week of Nov. 7 . . Q. 7-15 Week of Nov. 21 . . Q. 24-30
Week of Nov. 14 . . Q. 16-23 Week of Nov. 28 . . Q. 31-36