



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

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

C.W.B.C.T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT for many centuries God, through Christ, has been

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

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

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

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OFFICERS
J. F. RUTHERFORD President
W. E. VAN AMBURGH Secy & Treas.

EDITORIAL COMMITTEE
J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian:* 38-40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St. Melbourne, Australia; *South Africa:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

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SUN	MON	TUE	WED	THU	FRI	SAT
						1 200
2	3	4	5	6	7	8
67	183	153	255	268	219	71
9	10	11	12	13	14	15
146	294	102	211	221	140	11
16	17	18	19	20	21	22
180	275	138	58	193	322	216
23	24	25	26	27	28	29
109	239	330	248	231	205	76
30	31					
195	316					

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Resurrection Body" "The Overcomers"
Z June 15, 1927 Z July 1, 1927
Week of Oct. 2 . . . ¶ 1-22 Week of Oct. 16 . . . ¶ 1-14
Week of Oct. 9 . . . ¶ 23-45 Week of Oct. 23 . . . ¶ 15-32
Week of Oct. 30 . . . ¶ 33-50

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

SEPTEMBER 1, 1927

No. 17

DEFENCE AND SECURITY

"For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm 91: 11.

(Continued from last issue.)

GOD will vindicate his name. This he will do by giving such a demonstration of his power that all may know that he is the Almighty. At stated times in the past he has made for himself a name amidst trouble upon Satan's organization and the peoples under that organization. The Scriptures declare that soon he will make for himself a name amidst the greatest time of trouble that has ever come upon the world or ever will come upon it. (Matthew 24: 21, 22) He will give due notice to the world, both to the rulers and to the people.

² He commands his anointed Servant to be his witness in the earth now that he is God and that his name shall be exalted. (Isaiah 43: 10, 12) The faithful Servant class giving this witness will draw upon the members thereof the fire of the Devil. Without defence from the Almighty the Servant class would quickly perish. Without doubt, as shown by the Scriptures, the Servant class is reaching the greatest crisis since Pentecost. It seems certain that the Most High would have these know of the defence Jehovah has provided that they might be very courageous. That those of the Servant class might be strong in faith they must have knowledge of God's gracious provision for them. His Word, which he unveils in his own due time, shows the Servant that his divine defence in their behalf is complete and the security absolute.

³ It is to the anointed Servant class that full assurance of defence and security is given, and not to those who merely name the name of Christ. To those who have been faithful over a few things, who have been brought under the robe of righteousness, and who have entered into the joy of the Lord, Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the nations. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations." (Isaiah 42: 1, 6) Before the final overthrow of Satan's organization the Servant class must give a witness to the prisoners and to them that sit in darkness. While so doing Je-

hovah assures his Servant of complete protection. What a blessed privilege is that of Zion!

⁴ Now let us return to the examination of the Ninety-first Psalm: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Verses 9 and 10.

⁵ Those of the anointed Servant class on earth are surrounded everywhere by enemies. The Wicked employs every part of his organization to devise ways and means for the destruction of these servants of God. But seeing the purposes of Jehovah concerning them they confidently rely upon him as their refuge. Their dwelling is in the secret place of the Most High. Over them is the Almighty hand to shield and protect, and therefore no plague or destructive pestilence shall enter that dwelling-place. Let each one keep in mind the importance of abiding in that secret place of the Most High, and that this secret place does not merely mean that one is begotten of the holy spirit. It means that such who are there have received the garments of salvation, are under the robe of righteousness, have on the wedding garments, and have entered into the joy of the Lord. What means will the Lord employ in the defence of his anointed?

HIS ANGELS

⁶ "For he shall give his angels charge over thee, to keep thee in all thy ways."—Verse 11.

⁷ The word "charge", as used in this text, means to appoint or constitute one to carry or bear a load or obligation for and in behalf of another; any means to enjoin upon one or more the care, custody and oversight of another creature or thing. (Job 34: 13; Zechariah 3: 7) It is clear from the context that it is God who does the appointing and gives the care and oversight of those in the secret place unto some of his agencies. What is meant by the phrase, "his angels charge over thee"? Who are the angels? Will any human agency be employed among those having charge as the term angel is here used?

⁸ It is true that the word "angel" means messenger,

office of elder and who would exalt themselves and mislead you.

A STONE

¹⁶ The promise to those in the secret place of the Most High is that the angels having charge will protect such from stumbling or falling upon a stone. "They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Verse 12.

¹⁷ At the time of the temptation of Jesus by Satan this scripture was misquoted and misapplied by the Devil. Satan there invited Jesus to prove himself the Son of God by leaping from the pinnacle of the temple, at the time sarcastically saying, "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." Satan misquoted this text in this, "Lest at any time," and misapplied the text in this, that he would have it apply to Jesus at any time, when in truth and in fact it was not applicable at that time to Jesus or at any other time. At that time Jesus had been forty days in the wilderness studying Jehovah's plan. With his perfect mind illuminated with the holy spirit, and in addition to his familiarity with the texts of the Scriptures, he must have had in mind and been familiar with the prophecy of Isaiah 28:16. He possessed the ability then to understand the divine plan and evidently did understand it. We therefore conclude that Jesus knew the meaning of the prophecy concerning The Stone, to wit, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

¹⁸ The scriptures bearing upon this point conclusively prove that The Stone referred to is God's Anointed King. At the time that Satan presented the temptation to Jesus he was then anointed to the office of kingship, but within the meaning of the prophecy he had not been set or laid as The Stone. We must bear in mind that the prophecy declares that The Stone is a tried stone. The trying of this stone took place between the time of the anointing at Jordan and when Jesus was presented or presented himself as King to Israel. A part of the trial or test, contemplated by the prophecy, Jesus was undergoing at the time and by the temptation presented to him by Satan. Jesus gained the victory in that trial. The Devil then left him for a season. (Luke 4:13) Soon, however, Satan inaugurated other wicked schemes to entrap Jesus. All of these failed, yet all of these were a part of the testing or trial that The Stone must undergo.

¹⁹ In due time, after the clergy element of that time had full opportunity to know that Jesus was the promised Messiah, Jesus presented himself to the Jews as King. That ceremony took place when Jesus rode into Jerusalem and offered himself to them as their King. (Matthew 21:1-10) That constituted the miniature fulfilment of the prophecy of Isaiah concerning the

laying of the tried Stone in Zion. For two separate and distinct reasons then the scripture misquoted by Satan could not have applied to Jesus: (1) Because the temptation occurred more than three years prior to the time The Stone was laid and no one could fall over it prior to the time it was laid or set; and (2) Jesus himself is the anointed King and is The Stone, and he could not fall over himself nor could he dash his foot against himself. The Devil was egotistical enough to think that he could induce Jesus to accept this wrong interpretation of this scripture and to fall into a trap and destroy himself. But in that the Devil failed.

²⁰ With the end of the Gentile times in 1914 came the due time for Jesus to begin his activities against Satan and to oust him from heaven. The period of waiting foretold by the prophet had now ended. There began the fulfilment of the prophet's words: "The Lord shall send the rod [authority to act] of thy strength out of Zion [God's organization] [saying]: rule thou in the midst of thine enemies." (Psalm 110:1, 2) Then followed the fight in heaven, with Jesus and his angels on one side and the Dragon and his angels on the other side; and Satan was cast out into God's footstool.—Revelation 12:1-7.

²¹ Afterwards, to wit, 1918, the Lord came to his temple and presented himself to the temple class and to all professed Christians as King. Through his prophet God says: "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) That marks the fulfilment of Isaiah's prophecy in completion relative to the laying of The Stone, and not until then did Psalm 91:12 have an application to the new creation. Satan seemed to realize that Jesus would have in mind Isaiah's prophecy and therefore he misquoted the text by saying, "Lest at any time." Here Satan was running ahead of God and tempting Jesus to run ahead of God and to declare himself King and prove it by claiming the protection of this scripture.

THE GREAT TEST

²² The coming of the Lord to his temple and presenting himself as King constitutes the complete laying of The Stone, both of which took place at the same time. Then was the secret place of the Most High made available for the anointed Servant class. This also corresponds as to time in the fulfilment of the prophecy of Isaiah 61:10, when the garments of salvation are given and the faithful are covered with the robe of righteousness. The Prophet Isaiah (Isaiah 28:16, 17), in connection with the laying of The Stone, shows that a time of judgment immediately follows: "Judgment also will I lay to the line and righteousness to the plummet." That marks the beginning of the testing time when the members of the anointed class must be made to conform to the rules governing the temple. It is therefore a time of testing. Since the Lord came to his temple for inspection, trial and judgment, it follows that such a

time of testing to all who claim to be of the anointed class would follow. The testing did come, and the facts show that from that time forward there was great stumbling and falling.

²³ God, through his prophet, announced that The Stone would be a stone of stumbling to both houses of Israel and that it would be a sanctuary for some. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." (Isaiah 8:14) The Stone in Zion and the Stone of Stumbling have heretofore been discussed somewhat in detail. (See *The Watch Tower*, October 15 and November 1, 1926) It is manifest from the prophet's words that some would be ensnared and some would walk improperly and thereby fall. In its final analysis we understand this prophecy to mean both the nominal Christian house, in which there are some Christians, and the house of Christians in present truth wherein is the anointed class. The counterpart of these was found at the miniature fulfilment of the prophecy. At the final fulfilment nominal Christendom falls and a number in present truth fall away.

²⁴ Furthermore the prophet indicates that he who really would reject Christ as the anointed King would do so approximately at the same time Christ would become the head or chief corner stone or plumb stone, by which all must be measured. (Psalm 118:22, 23) Jesus quoted the last above text and identified himself as The Stone, and said substantially that the kingdom would be taken away from all except those who bring forth the fruits peculiar to the kingdom. (Matthew 21:42-44) These scriptures prove conclusively that when the Lord came to his temple and here presented himself as King, from that time forward a great test comes upon those who profess to be Christians.

²⁵ From 1918 until the present time many events have come to pass relative to the church which manifestly prove a fulfilment of this prophecy. By the facts well known to those who watch and observe the trend of events the prophecy may be interpreted. In that period of time many who believed the truth, or at least claim to have, turned away from the Lord and denied his presence and continue to deny his presence. Many have entirely lost sight of the fact that Christ is the anointed King, and deny that God has set him upon his throne as his King. These demonstrate their lack of faith in the Lord's presence and that he is the anointed King in that they refuse or fail to have any part in the proclamation of the message of the kingdom, even though opportunities are offered for them so to do.

²⁶ Some who are even elders in classes are so blind to the unfolding of great truths at this time that they are not in sympathy with the food that the Lord gives his people, but look elsewhere for something upon which to feed the flock. They go further in opposing the efforts put forth in giving the witness to Jehovah's name, to

declare his vengeance, and to call attention to the fact that the kingdom of heaven is here and that Satan's organization must be overthrown. Some of these become violent opponents of the truth and of the King and his kingdom. Their feet have not been kept. They have stumbled and fallen upon The Stone, even as the Lord Jesus himself foretold would be done. (Matthew 21:44) These, though claiming to be in present truth, are blind to the distinction between the work of the church foreshadowed by Elijah and Elisha. They do not hear and therefore oppose the teachings of the Scriptures as set forth in *The Watch Tower* concerning the Lord's coming to his temple, the robe of righteousness, the garments of salvation, the birth of The Nation, the remnant, and many kindred truths. While by word of mouth they may claim their belief in the presence of the Lord they flatly reject the truth that Christ is become the chief corner Stone whereby the angle of the building is fixed, and that he is bringing into the temple those, and those only, who conform to God's appointed way. Such have dashed their foot against The Stone and stumbled.

²⁷ Jehovah, through his prophet, gives another beautiful picture of the precious Stone. He says to the church, the anointed ones this side the veil: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Zechariah 3:9) In substance he here states to the anointed class: 'I have laid before you one Stone, which is my anointed King. Upon him shines the full and complete light of my plan. From time to time flashes of light from this Stone shall come to those who are of the temple class. Greater light is coming day after day. Every stone of the temple must now be engraved with the likeness of this perfect corner Stone. He is the Plumb Stone, and now this is the time of judgment, and by him all the stones must be measured.'

²⁸ This greater light that comes to the anointed class brings to them an ever increasing joy. It becomes as the light of the noonday. To others who claim to be in Christ this same light becomes darkness and blinds them. They reject the light; and they dash their foot against the Stone, the anointed King; and they stumble and fall. Call to mind now those today who are opposed to the truths that the Lord is giving his people, and it will be found that all of them reject the truth that the laying of the chief corner Stone took place in 1918; that there God set his King upon his throne; and that there the judgment of the Christians began. These facts conclusively show that such, although claiming to be in present truth, have stumbled over The Stone. All who see this vision and who love the Lord should put forth the greatest diligence to be faithful and to avoid falling in a like course and manner.

²⁹ Could it be said that the angels of the Lord are

defending those who stumble and fall? Surely not. It is only those that are in the secret place of the Most High, who have made Jehovah their refuge, and who joyfully conform to his rules that have the promise of being defended by angels of the Lord. God has given these angels charge over the faithful ones. These angels camp around about the faithful, and see to it that no evil shall befall them and that the increasing light shall not injure them and that the enemy shall not do violence to them. These faithful ones in the secret place of the Most High are guarded and defended by the mighty deputies of the Almighty God; and as long as they abide under his shadow they are entirely safe. It follows of course that one ceasing to abide under the shadow of his hand would lose this great protection. God has given the angels charge over the faithful and directs them to bear up the faithful in their hands and thus prevent them from dashing the foot against The Stone.

³⁰ A person who has poor sight or is blind stumbles in the way he walks. One who is clear of vision marks well his way and does not stumble. Those who insist that no truth has been revealed to the church since 1916, and who reject all light the Lord has given his people in recent years, have become near-sighted and blinded by the light; and therefore they stumble. To the faithful the light brings good cheer and warmth and increased zeal. (Isaiah 30:26, 27) Speaking to the faithful ones, who recognize that their help comes from the Lord and who put their trust in him, the prophet of God says: "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, *from this time forth*, and even for evermore." (Psalm 121:3-8) Thus the Lord fixes the time certain from which time forward he will protect those who faithfully trust him.

VICTORY

³¹ Jehovah would have those of the Servant class to know that the enemy seeks their destruction and that he will grant to them victory over the enemy: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."—V. 13.

³² Other scriptures plainly state that the beast and the dragon shall make war with the Lamb and the remnant of the seed of Zion; that the Lamb shall gain the complete victory, and that those who are called and chosen and who continue faithful to the end shall be with him in that victory. (Revelation 17:14; 12:17) The name of the beast used in Psalm 91:13 evidently represents the Devil's organization in its various aspects. Lion is a symbol of the Devil and his organization, and particularly that part of it that makes a great noise

which tends to frighten every creature that hears. The purpose of the enemy is to strike terror into the minds of those being attacked, and then the fearing ones fall an easy prey. (1 Peter 5:8) The political element of the Devil's organization makes a great noise and makes many extravagant claims.

³³ The young lion is a beast that is covered with mane, which tends to hide him from view until he is ready to spring upon his victim. It also symbolizes a very strong part of the Devil's organization that acts without warning. The commercial or financial element of the Devil's organization is exceedingly strong, and conceals itself until ready to act, and acts with great cruelty.

³⁴ The dragon is a great sea or land monster which swallows up and devours its victim. It well represents the devouring element of the Devil's organization, made up of the political and financial departments which produce and control the military.

³⁵ The adder is a twisting serpent and derives its name from its many contortions. It well represents the Devil's organization or agencies that twist and distort the truth in order to deceive and mislead. It fitly symbolizes the ecclesiastical element. All these elements of the Devil's organization work together for the destruction of the remnant of the seed of Zion. Because these are giving a witness to Jehovah's name and against the Devil's institution the Devil's greatest desire is to destroy them.

³⁶ Those in the secret place of the Most High must give testimony to the name of Jehovah. It seems quite clear that much of this work and that vigorously done must be done shortly. That course of action of necessity brings upon the Servant class the attack of Satan and his organization in every aspect. What chance would a little handful of men and women have to defend themselves against such a great and terrible power as is Satan's organization! Surely they would be powerless to do anything. The witness must be given, however.

³⁷ Will the Servant class fail to tell out the truth? There is no occasion for fear, and the true Servant class shall not fail. Dwelling in the secret place of the Most High these faithful ones are under the shadow of the Almighty. His power knows no limitation. To those in the shadow of his hand Jehovah gives assurance that "the God of peace shall bruise Satan [and his organization] under your feet shortly." (Romans 16:20) Furthermore, in the day of his wrath God promises that he will destroy the dragon and likewise the crooked serpent.—Psalm 74:13, 14; Isaiah 27:1.

³⁸ Therefore "thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet". This victory will be given to the faithful ones in Christ and in the secret place of the Most High over the Devil and his agencies. "In that day" Jehovah of hosts shall be a crown of glory and a diadem of beauty unto the remnant that dwell in the secret place of the Most High.

COMPLETE DELIVERANCE

³⁹ Why would the great Jehovah, the Almighty God, do so much for poor insignificant creatures? Because they are his, and "because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name".—Verse 14.

⁴⁰ The remnant is unselfishly devoted to Jehovah and these have come to understand the significance of his name and have full faith and trust in him. Jehovah therefore will not permit them to be injured, nor will he permit them to suffer defeat. When the fight is raging hot and when the enemy is pressing hard and when the Servant class must have help, Jehovah says concerning the Servant class: "He shall call upon me and I will answer him." (Psalm 91:15) That is the time when the Lord will preserve the faithful.—Psalm 31:23.

⁴¹ Now note what a wonderfully beautiful significance the name Jehovah has to the faithful ones in the secret place of the Most High. Israel after the flesh foreshadowed the new creation this side the veil. When God would appear unto the Israelites by the name of Jehovah he said to Moses: "I will be to my people all that I will be." (Exodus 3:14, *Rotherham*) Then Jehovah stated his purposes toward the Israelites, which purposes are signified by the name Jehovah, to wit, "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you, to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the bondage of the Egyptians. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."—Exodus 6:6-8.

⁴² At a time certain the Lord permits the members of the new creation to have an understanding and an appreciation of his names. They see and appreciate the meaning of the names Most High, Almighty, Jehovah, and God. Then comes a great test upon the people of the Lord, and it seems that the enemy might overwhelm and devour them. Then Jehovah gives his people every assurance of protection and safety; and the Servant class trusting and calling upon Jehovah, he says to them: "I will deliver him; I will set him on high; I will answer him when he calls for help; I will be with him in trouble; I will deliver him and will honor him; I will satisfy him, and I will show him salvation." (Verse 15 and 16) Thus Jehovah emphatically declares his purposes toward those in the secret place, his people the faithful ones, and gives full assurance and guarantee of absolute and complete deliverance in the time of trouble and stress. Therefore the remnant knows that in the secret place of the Most High is safety because

such dwell under the all-powerful hand of the Almighty; that God is the Creator and that the new creation is his; and that the name Jehovah signifies his purpose toward the new creation, which, having begun, he will finish to his own glory.

⁴³ "With long life will I satisfy him, and shew him my salvation." (Verse 16) The words of this verse seem to strongly indicate that Jehovah in due time will give full assurance to the faithful remnant while in the flesh that these have fought the good fight and have won the victory and that death to them means but the beginning of eternal joy, even as he gave assurance to the Apostle Paul. (2 Timothy 4:8) Christ refers to the faithful members of his body as to himself, and the words of God's prophet apply both to the Head and to the faithful body members. The beautiful and consoling words of the prophet seem to fittingly apply to the feet members of the church, who dwell in the secret place of the Most High, giving to them an absolute and full assurance that they have gained the victory and that deliverance is certain.

⁴⁴ The prophet says: "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and, through the mercy of the Most High, he shall not be moved."—Psalm 21:1-7.

⁴⁵ What blessed assurance the words of Jehovah give to his people! Is it any wonder that those in the secret place desire to employ all their time and put forth every effort to give a testimony to the name of the Almighty God even as he has commanded! The repeated urging of the brethren to participate in the service is for their benefit, *The Watch Tower* hoping to awaken them to the importance of activity in the Lord's service at this time. To go forth in the service of the Lord bearing the good news of this kingdom brings great joy to the heart of those who participate and they realize that the joy of the Lord is their strength. Regardless of the increasing darkness that may cover the earth and gross darkness the people the faithful Servant class shall enjoy the ever increasing light. "Thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) These can shine in harmony with God's will only by obeying his commandments and giving a faithful and true witness.

⁴⁶ Let such then therefore be strong and very courageous at this time. The hand of Almighty God is over the Servant class, and the words of the Lord are in his mouth. The song of praise that proceeds from the hu-

man mouth giving glory to God is the most harmonious and beautiful of all sounds known to the human ear. The faithful Servant class will now see eye to eye, and together lift up the voice joyfully singing together, "Jehovah is God, his King is enthroned and the kingdom of heaven is at hand."

SUMMARY

⁴⁷ Summing up the whole of the Ninety-first Psalm then, we find that these are the thoughts that stand boldly forth: A place of safety has been provided for the faithful ones, and this place of safety is the secret place of the Most High, the One who is above all; that almighty power will be used for their protection and care; that Jehovah's purpose toward them is definitely expressed; that God is the Creator of all things in heaven and earth that are good, amongst which is the new creation; that a time of great testing comes to all professed people of God from the time that the chief corner Stone is laid in Zion when the Lord comes to his temple; that in this testing time many have fallen away and the same dangers still lurk in the pathway of God's people; that God has given his angels charge over the faithful ones to keep them in all their way that they cannot fall; and these will be kept and will be exalted and honored if they meet the requirements.

⁴⁸ But let every one keep in mind that only those who dwell in the secret place of the Most High are safe, and that they must abide there, and that abiding there is upon condition that they manifest their love for the Lord; that their love for him is manifested by keeping his commandments; that his commandments now chiefly are that the faithful shall be his witnesses and shall proclaim his message of his kingdom to the nations before his great wrath bursts upon the Devil's organization.

⁴⁹ It must be apparent therefore to every one who is walking in the way of the light that it is absolutely essential to engage in the service of the Lord as he sees opportunities, and that those who fail to take advantage of these opportunities or those who refuse to take advantage of them are not receiving and will not receive the divinely provided protection that is given to the faithful. The great crisis in the history of the church is here. Those who, prompted wholly by love and devotion to God, engage in his service as he has commanded and continue faithful and true to him to the end shall be honored by standing victorious with the Lord of lords and King of kings in his great battle. These shall be further honored by being for ever with him and be made to sit with him in his throne, even as he overcame and is set down in his Father's throne.

QUESTIONS FOR BEREAN STUDY

What great work does God purpose soon to do in the earth? How will he do it? What preliminary work must the Servant class first do? What crisis is this class approaching? Why need members of this class not fear? Quote

scriptures which promise the Servant class full defence and security. ¶ 1-3.

What dangers continually beset this class? How are they fully protected? Where do they dwell? In what sense is this place "the secret place of the Most High"? Who alone are in that place? Which Psalm applies exclusively to this class at this time? ¶ 4, 5.

Explain the meaning of Psalm 91:11. Who are the "angels" and what is the "charge"? Show that the "angels" meant here are more than human beings or their messages. ¶ 6-8.

Cite scriptures to show that the holy angels of God are delegated by Jehovah to carry out his purposes when he so desires. ¶ 9-13.

What conclusion do these scriptures warrant us in reaching? What special service do they evidently perform in regard to the Servant class? How should this class be affected by this knowledge? ¶ 14.

In what way have some of the elders taken themselves too seriously? What has been the result to themselves and to the congregation? What should be the attitude of all who recognize their responsibility to the Lord at this time? ¶ 15.

What stone is meant in Psalm 91:12? What misapplication of this scripture did the Devil make at the first advent of our Lord? What attempt did he also make to wrest its true meaning? What did the Prophet Isaiah mean by "a tried stone" in Chapter 28:16? When did Jesus become the tried Stone and how? Show that Psalm 91:12 could not apply to Jesus. ¶ 16-19.

Point out the miniature and the complete fulfilment of Isaiah's prophecy regarding the Stone. When was The Stone laid in Zion? What special privileges came to the Servant class at the same time? What work has been in progress since the Lord came to the temple? What facts show that a judgment work has gone on since that time? ¶ 20-22.

Explain how The Stone has been a stumbling stone to some and a sanctuary to others. Explain the phrase, "both the houses of Israel". Show that the physical facts support this interpretation of this scripture. ¶ 23-26.

Show how the Prophet Zechariah gives another beautiful picture of this Stone. What has been the effect of the flashes of light coming from this Stone? How should the anointed class show their appreciation of this greater light? ¶ 27, 28.

What part do the angels of the Lord take at this time? Who are the recipients of their care? How may we know who are abiding in the light at this time? ¶ 29, 30.

What are symbolized by the lion, the adder, the young lion and the dragon of Psalm 91:13? ¶ 31-35.

What testimony must the Servant class now give? What guarantee does the Psalm give of their ultimate victory? Why will Jehovah protect and deliver such? ¶ 36-40.

Why is the remnant class now permitted to understand the significance of the names Most High, Almighty, Jehovah and God? What will follow the revelation of this precious secret? Cite scriptures to show that even while in the flesh the faithful remnant class have won the victory and shall receive the crown. ¶ 41-44.

Why do those of the Servant class stress the importance of service at this time? What is their part in the approaching battle? 45, 46.

What eight points stand boldly forth in Psalm 91 for the encouragement of the Servant class at this time? On what conditions may each one of that class claim these precious promises? Why is the present the great crisis in the history of the church? What reward awaits those who are faithful unto the end? ¶ 47-49.

ELIJAH HEARS GOD'S VOICE

—OCTOBER 9—1 KINGS 19—

"Wait for Jehovah: be strong and let thy heart take courage."—Psalm 27: 14, R. V.

THE stirring experiences on Mt. Carmel and the excitement and expenditure of energy which were caused by Elijah's long run at the head of Ahab's chariot as the king returned to Jezreel brought what may be called a physical reaction. The physical condition made Elijah more susceptible to temptation.

² When the king reached his palace at Jezreel he told his wife Jezebel what Elijah had done, and how that all the prophets of Baal had been arrested and slain. There was no gratitude expressed for the rain which Jehovah had given for the parched land, that the sufferings of man and beast would now be ended, and that the fields would once again smile with corn. Much less was there gratitude to God for the cleansing of Israel.

³ Jezebel sent a messenger to Elijah, saying that she had sworn by her gods that by the morrow she would destroy his life as he had destroyed the prophets of Baal. Perhaps this was received as a warning to escape; for Elijah at once, perhaps that night, arose and went for his life. Taking his servant with him he made for Beer-sheba in the south. At Beer-sheba he left his servant and went on himself a day's journey into the wilderness. There wearied and hungry he rested under a juniper tree, and prayed that he might die. He fled for his life from Jezebel, and now asked God to take it. In Jezreel fear had seized him; now there was another emotion at work. He said, "It is enough; now, O Lord, take away my life; for I am no better than my fathers."—1 Kings 19: 4.

⁴ Perhaps he had thought of himself as one called to do an extraordinary work for Jehovah, but who had failed as they had. He had nothing more to live for, and did not wish for a further commission. Here Elijah made another mistake: he ought not to have been afraid of Jezebel, nor now to have asked of God to be left alone.

⁵ On the previous day he had faced the king, and his chief men, the officers of the king's household, and the prophets of Baal and Ashtoreth, and had been master of the situation. He was not then in fear of his life. How could Elijah know that God had done by him all that he wished to do? Even if his flight and now his request were an acknowledgment of his fault it was improper for him to make a request to die.

⁶ He laid himself down and slept under the juniper tree, but was aroused by an angel, who touched him and bade him rise and eat. He saw a cake baked on coals, and a cruse of water at his head. He refreshed himself and again lay down to sleep. Again the angel aroused him and bade him, "Arise and eat; because the journey is too great for thee." He obeyed and "went in the strength of that meat forty days and forty nights, unto Horeb the mount of God".

⁷ Elijah turned his back upon the land of Israel. He evidently set before himself Mt. Horeb; hence the angel's words, as knowing his mind, "The journey is too great for thee." He was leaving God's land, but was heading for the place where God first met with Moses, and where afterwards Moses, a lone man like himself, had communion with God.

⁸ Arrived at Horeb he lodged in a cave. God had watched his servant in his lonely journey, and now in the cave the word of Jehovah came to him and said, "What doest thou here, Elijah?" Elijah answered, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away."—1 Kings 19: 10.

⁹ The answer indicates that the prophet was not in the best condition of heart. He spoke as if there had been no such stirring events as on Carmel in which he had been the chief figure, and where God had vindicated both his own name and his prophet, but as if all the prophets of God were slain by the opposition, and now he only was left and he had been compelled to flee for his life. If he had answered more truthfully he would have told of the fear that had come upon him, and would have disclosed the somewhat fretful spirit which moved him thus to answer the word of God; for his answer carries complaint in it, as if God had been unmindful of his people, and particularly of Elijah himself.

¹⁰ The voice of the Lord now bade him go forth and stand upon the mount before the Lord. He was not merely to go and stand at the cave's mouth; the term "before the Lord" carries the thought of meeting Jehovah. As he stood Jehovah passed by. What Elijah saw we are not told, but there was immediately a great and strong wind which rent the mountains and broke in pieces the great rocks. Then there followed an earthquake which shook the mountains. After the earthquake there came the fire. It is said in each case that Jehovah was not in the wind, nor the earthquake, nor in the fire. After the fire there came a "still small voice".

¹¹ The account is not explicit, but it may be presumed that Elijah had been on the mount while these terrific disturbances of nature manifested Jehovah's nearness; but he had not seen any manifestation of Jehovah such as was given to Moses on that mount when God passed by, and it appears as if he had returned to his cave. If so, he had not waited for the voice which bade him go forth, to tell him to retire.

¹² But in the stillness which followed there was a sound which called him forth from his cave; and now

discerning the presence of Jehovah he wrapped his face in his mantle, as Moses when before the burning bush hid his face as he heard the voice of the angel speaking for God, "for Moses was afraid to look upon God." (Exodus 3:6) Elijah was evidently moved in the same way. Now there came again a voice to him and said, "What doest thou here, Elijah?" He answered in exactly the same words as before, which indicates that the manifestation of God had not affected his spirit.

¹³ No explanation of the phenomena is given, nor any word of comfort to the fretful prophet. Jehovah now gave Elijah instruction to return, not to Israel, but to the wilderness of Damascus and there to anoint Hazael to be king over Syria, and to anoint Jehu, one of Ahab's officers, to be king over Israel, and to anoint Elisha to be prophet "in thy room".

¹⁴ It is commonly taught by Bible expositors that these demonstrations of God's power through the forces of nature, the mighty wind which tore the rocks, the earthquake which shook the mountains, and the fire, perhaps a great lightning display, which were followed by a great stillness, were intended to tell Elijah that his methods of service were too rough and crude, and that greater good would be done for God if he followed the gentler way; for Jehovah was in neither the storm, nor the earthquake, nor fire, and that therefore the prophet might consider himself rebuked. But it does not seem reasonable to think that God would break the rocks and shake the mountain range itself in order to teach Elijah or others such a lesson; and such interpretation is shown to be incorrect, and indeed impossible, for when God now gave the further commission to Elijah he said, "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay" (1 Kings 19:17), words which indicated that there was yet a great work of slaying to be done of either prophets of Baal or of Ashtoreth or of those who supported those evil systems.

¹⁵ Jehovah now gently rebuked his servant, who said that he alone was left of all the prophets of Jehovah, and implied that even he had to flee for his life, by saying that he, Jehovah, had yet 7000 in Israel none of whom had bowed the knee to Baal, or whose mouth had kissed Baal's altar. (See 1 Kings 19:18.) Thus Jehovah told his servant that he was not alone; and that he, Jehovah, knew how to preserve those who trusted in him.

¹⁶ But if we say that these demonstrations by Jehovah were not merely to give his servant an instruction that he should not do such violent deeds as had been done at the foot of Mt. Carmel, the question remains, What was intended to be conveyed?

¹⁷ It seems evident that Elijah's way (perhaps only partly consciously to him) had been directed to Mt. Horeb. Fearful for his life he had turned south; but he could not expect to find shelter in the southern kingdom of Judah, because the two kingdoms were friendly. The fact that he left his servant at Beer-sheba on the

borders of the desert and then continued south, indicates some intention to go to Horeb; and this seems implied in the angel's words to him, "The journey is too great for thee."

¹⁸ After his acceptance of the food, which really indicated that he was ready to live and to continue to serve, what came to pass at Horeb is symbolical. When he went forth and stood upon Mount Horeb, the Lord passed by and there were a great wind and an earthquake and fire and then "a still small voice".

¹⁹ The World War that began in 1914 was the anti-type of the great wind. It was nation against nation and kingdom against kingdom, to overthrow the foundation of the governments. The prophecy of our Lord was to the effect that the war should be quickly followed by famines, pestilences and earthquakes. The Elijah class saw the earthquake; to wit, great revolutions such as the world has never known. They also saw the famine and pestilence. Fire does not necessarily symbolize anarchy. Fire is a symbol of destruction. Famines and pestilences are destructive. The famine and pestilence that followed the World War were far more destructive of human life than was the war. The antitypical Elijah saw all of this. He also saw a terrific destruction of faith in the Word of God, amongst those who professed to be for the Lord.

²⁰ It was when Elijah heard "the still small voice" that he wrapped his mantle about his face and went out of the cave; and the Lord asked him: "What doest thou here, Elijah?" The human voice is the most musical sound that ever falls upon human ear. But the voice of the Lord would be more beautiful than that. The still, calm voice that Elijah heard was the voice of the Lord from behind, saying, "This is the way, walk ye in it." (Isaiah 30:21) That voice was from the Lord, directing Elijah what to do. The Lord was telling the Elijah class that there is still some more work to be done. Elijah was told that he must go now and anoint Elisha; and this he did.

²¹ If God did not directly measure out some comfort to his lonely and distressed servant, he did so indirectly. There could be no greater comfort for Elijah than in God's giving him some further work to do, and in showing him that though he had fled from his work he was not altogether cut off from it. This and the enlightenment which God gave him of his plans for the future were the best cheer he could have. Thus God often cheers those who have become involved in some weakness or uncertainty. Elijah went forth at once, obedient to go, strong in the fact that God had appeared to him in Horeb the mount of God. He did not fulfil all that God gave him to do, but Elisha finished his work.

²² These records of the men who so faithfully served God constantly tell of the need for watchfulness. Elijah seemed to be above fear, but at the crisis of his service at times he ran for his life because Jezebel threatened it.

One lesson is that all the servants of God should be fearless in his service at all times.

QUESTIONS FOR BEREAN STUDY

How did Elijah's strenuous expenditure of energy at Mount Carmel react upon the prophet? What attitude did Queen Jezebel assume, and how did it add to Elijah's trepidation? In his weakness and weariness what two mistakes did he make? ¶ 1-4.

In what way did Jehovah God manifest his interest in his discouraged servant? How was Elijah affected by the loving ministration of the angelic messenger? Why did he go to Mount Horeb? With what other servant of God is this mount associated? ¶ 5-7, 17.

What question did the Lord put to Elijah when in the cave? How does Elijah's reply indicate a fretful, complaining spirit? What had his physical condition to do with his mental depression at this time? What commission was now given to him? ¶ 8-13.

Show how the explanation usually offered by Bible expositors, regarding the demonstrations of divine power which Elijah saw at Horeb, is incorrect. What rebuke did Jehovah God now give Elijah? ¶ 14-16.

After he had eaten, what did Elijah see at Horeb? Of what was this a type? What was the antitype? What did Jehovah direct the Elijah class to do? ¶ 18-20.

What comfort did Elijah now receive? What part of the work was not accomplished by Elijah? What lesson may be learned from this experience in Elijah's life? ¶ 21, 22.

ELIJAH IN NABOTH'S VINEYARD

—OCTOBER 16—1 KINGS 21—

"Be sure your sin will find you out."—Numbers 32:23.

IN THE long story of Israel's national life there are many notable deeds recorded. But because the writers were not mere writers of books endeavoring by literary effort to bring their nation into good repute, but were the servants of God writing under the direct inspiration of the holy spirit or by its aid, the sins of Israel were also recorded, whether those committed by prominent individuals or by the people or, as in our present study, done by consent of the people. Our lesson centers on one of the most wicked sins perpetrated in Israel.

² The study provides an example of the manner in which hypocrisy leads its victim from righteousness and truth into a wickedness of spirit, and into a callousness of heart where it is not moved by any good emotion toward either God or man. The event which had so important a result in Ahab's life, and in Israel, occurred a year or two after the events on Carmel.

³ Hardby Ahab's palace in Jezreel was the vineyard of Naboth, the Jezreelite. Ahab coveted this, and wished to include it in his property; for he wanted it for a garden of herbs. He offered Naboth a better vineyard in exchange for it; or, if Naboth preferred, he would buy it from him. Naboth not only declined but refused the king's offer, and felt the matter so strongly as to say, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (1 Kings 21:3) To Naboth the sale or exchange was not a question of money nor of sentiment; nor may we presume that his refusal was merely stubbornness. It was one of deeper feeling; for the vineyard had been the inheritance of his fathers in all probability since the days of the settlement in Israel, about 650 years past. He considered his inheritance as God's gift to his family as part of Israel.

⁴ The king, instead of being glad that there was one in Israel who held with reverence to the inheritance which had been given by Jehovah so long before, was much displeased. He went into his house heavy because of Naboth's direct refusal; for he had said, "I will not

give thee the inheritance of my fathers." The king, who ought to be an example to his people, showed his smallness and meanness of spirit by going to his room, lying down on his bed, turning away his face, and refusing to eat.

⁵ His wife Jezebel asked him why his spirit was so sad; and he told her what had happened, and how Naboth had answered him saying, "I will not give thee the inheritance." Jezebel ironically and somewhat contemptuously said, "Dost thou now govern the kingdom of Israel?" (1 Kings 21:7) She bade him eat and let his heart be merry; and, as if she had immediately forgotten her own words about his being king she added, "I will give thee the vineyard of Naboth the Jezreelite." She was pleased to be the wife of the king, but it pleased her better to rule him and to be the real ruler in Israel.

⁶ She had letters written in the king's name, and signed with the king's seal; and she sent them to the elders and leaders of Jezreel. The letters bade the elders of the city proclaim a fast, and to put Naboth in prominence. This command from the king would mean that there was some important matter of which the king must take notice; and as Naboth was put in prominence it would be evident that his conduct was to be questioned.

⁷ A court was to be set; and then two witnesses were to be ready, any two who were known to be "sons of Belial", that is, bad men who were to be prepared to bear witness against Naboth. In due order these were to rise up and say, "Thou didst blaspheme God and the king." (1 Kings 21:10) Then without having given Naboth any warning of what was coming, or any chance to reply to the accusation, the elders were to carry him out of the city and stone him till he was dead.

⁸ So evil had become the condition in Israel, and so sure was Jezebel about the leaders of the city of Jezreel, where the king's summer house was and where the king and queen dwelt a considerable portion of their time, that Jezebel made no attempt to cover her action.

⁹ The men of the city obeyed. A fast was proclaimed,

as if there was a deeply religious feeling. Naboth was put forward before the people as if his conduct was in question, the witnesses rose against him, and without further question he was carried out of the city and stoned to death. The elders of the city sent to Jezebel, saying, "Naboth is stoned, and is dead." When Jezebel heard this she said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."—1 Kings 21:14, 15.

¹⁰ There is no record of any son of Naboth coming forward to claim the inheritance; probably the charge of blasphemy caused the vineyard of Naboth to become forfeit to the king. Ahab lost no time in going down from Samaria to Jezreel to his summer house, and to look personally to the joining of the vineyard of Naboth to his own lands. It would be a pleasure to him who loved luxury to have this desirable portion of land attached to his own, and to look forward to the enjoyment of his garden of sweet herbs, which in prospect he saw growing and giving their fragrance all around his palace.

¹¹ But although Israel had left God, God had not left them; and though it might appear to many an Israelite as strange that God had allowed the country to lapse into so dead a condition, yet until God should in some way formally indicate that he had no longer respect to his covenant, it must be that he would vindicate himself.

¹² Thus it came about that while Jezebel was bidding her husband Ahab to arise and go to Jezreel to take possession of the coveted and evilly gained possession, Jehovah was at the same time bidding Elijah the Tishbite to go to Ahab to meet him in the vineyard which he had gone down to possess. Probably Elijah was again in his home country, the land of Gilead, beyond the Jordan. Ahab traveled north, Elijah west; they met in Naboth's vineyard.

¹³ Jehovah bade Elijah speak thus to the king, "Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." When Ahab was entering into his pleasure in his new possession and saw Elijah approach, he said, "Hast thou found me, O mine enemy?" He knew that Elijah was not his enemy, and that his own evil heart was his enemy, and that his own wrong doing was the cause why Elijah was compelled to speak to him as an enemy instead of the friend he would be. Elijah answered, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." He now told the word of the Lord to Ahab the king. Jehovah said, "I will bring evil upon thee, and will take away thy posterity, and will cut off every male and him that is shut up and left in Israel." Ahab was further told that Jehovah would make his house like those of the kings which had preceded him, for the wrong which he had done in provoking Jehovah and in making Israel to sin. He added concerning Jezebel,

who had been the instigator of this murder of a faithful Israelite, "The dogs shall eat Jezebel by the wall of Jezreel"; and, "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."—1 Kings 21:19, 20, 22-24.

¹⁴ It was a terrible denunciation. There are further things said, namely, that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."—1 Kings 21:25, 26.

¹⁵ The fearful denunciation of Ahab's conduct, the sentence upon himself, and the prophecy of blight on his family, are as strong as anything spoken by any servant of the Lord to any man. Ahab and Jezebel and their children were to be swept from the face of the earth. Ahab was to have a violent death, associated in place or manner with this judicial murder, while Jezebel was to be put to double shame. As Jeroboam's house had been completely destroyed from Israel, so Ahab's was utterly to perish. He had readily agreed to his wife's action in taking Naboth's inheritance from him; he was to suffer similarly, but with lasting shame. Ahab quailed before the sentence so justly passed upon him and his wife.

¹⁶ But Ahab, smitten with the words of Elijah, immediately showed a measure of repentance. He put away all self-assertion, took the attitude of one who was rebuked; "he rent his clothes, put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." Jehovah, seeing Ahab kept this attitude for some time, said to his servant Elijah, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."—1 Kings 21:27-29.

¹⁷ The lesson usually drawn from this story of Ahab's conduct and the judgment which came upon him is that of the evil effects of covetousness. But though the sin of Jezebel was great and involved many others besides herself, for the chiefs of the city readily allowed themselves to be incited to murder and Ahab was ready to receive the fruit of Jezebel's action, the denunciation seems to be intended to show a greater purpose both in the fact and the punishment of the crime which lifts both sin and punishment out of the ordinary channels. Ahab had sold himself to do evil. He not only had given way to greed and covetousness, but had used his place and privilege as king to aid him and give him power to complete his designs and satisfy his desires.

¹⁸ Jezebel's conduct must be held in execration by all honest persons, and that of Ahab hardly less so. He was not moved with such impetuous wicked impulses as she, but was ready to receive and enjoy the results of her wrongdoing. He has the same relationship to her

as the receiver of stolen goods has to the thief. Jezebel's hypocrisy was daring. She ordered that a fast as before Jehovah should be kept by the city, to bring a charge of blasphemy against that holy name by one of the prominent citizens. It was she and her accomplices who were the blasphemers. This discloses the fact that the king and the queen had been endeavoring to humbug the people of Israel; and they still professed to be worshipers of Jehovah, and that the government of the country was ordered according to high desires to honor him.

¹⁹ But if the actual facts as related in this story are terrible to read, it must yet be remembered that God, who caused the record to be written, has made this wicked woman a type of a false church. God designates the great systems of religion which have been fastened upon Christendom in the name of Christ and in professed worship of God as "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols". (Revelation 2:20) The fornication is the alliance of the churches which profess to be virgins for Christ with the organized governments of the nations. The church has allied itself with the world, not specially with the sins of the world, but with its organization; and the followers of Jesus Christ were called to be apart from the world. (John 17:14) The churches have worshiped the things (idols) which are accounted

powers in the world. They have sought present enjoyment in power and glory as from men rather than wait for that which is promised to the church when the Lord should return; and organized religion has always been ready to destroy those who have been hindrances to its designs.

QUESTIONS FOR BEREAN STUDY

- Were the writers of the Bible writing merely for literary effect, and why did they record the sins of Israel, of prominent individuals and of the people of that nation? To what does hypocrisy lead? ¶ 1, 2.
- Why did Naboth refuse to exchange or sell his vineyard to King Ahab? How did this refusal affect the King? ¶ 3, 4.
- Give the details of Jezebel's plot to "frame" Naboth and to seize his inheritance. ¶ 5-7.
- Why did Jezebel not attempt to cover her action? Why were the men of the city prompt to fall in with her fraudulent scheme? Did Ahab object to the scheme? ¶ 8-11.
- What action did the Lord take in view of this base crime? What was his message to Ahab through the Prophet Elijah? ¶ 11-13.
- What comment does the Bible make upon Ahab's generally wicked conduct? Did Ahab show any measure of repentance at the Lord's denunciation of him? ¶ 14-16.
- What does the Lord's denunciation seem intended to show? Was there a flagrant display of religious hypocrisy in connection with the crime? ¶ 17, 18.
- Of what does the Lord use Jezebel as a type? How have the church systems been guilty of spiritual fornication? ¶ 19.

INTERESTING QUESTIONS

QUESTION: In 1 Corinthians 15:38 we read: "But God giveth it a body as it hath pleaseth him, and to every seed his own body." Does this mean that we shall be given a restitution body, and is this body that which we present as directed by the Apostle Paul in Romans 12:1? Otherwise what shall we do with our restitution body?

ANSWER: A restitution body will be given to and had only by those who during the Millennial Age are obedient to Christ and who are brought up by restitution process to perfection. In that body the creature must continue to exist. In due time it will be perfect. The Apostle Paul, when in Romans 12:1 he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," has no reference to a restitution body. His words are there addressed to the new creature. The body of the new creature is not a restitution body. It is the same body the creature had and possessed at the time of and prior to his consecration. Since every creature must have a body, the body of the new creature now is the old body of flesh. The spirit of the Lord induces the use of that body to the glory of God. It is counted whole because it is the organism of the new creature. It is not the body, however, that the creature will have and possess in the

resurrection. The new creation will participate in the first resurrection; and each one will have a body divine, and of course will live for ever in that organism.

QUESTION: *The Watch Tower* of October 15th, 1926, discussing the subject, "The Stone of Zion," in paragraph twenty-six says: "Again he [Christ Jesus] was tried, and again he won the fight." What is implied in the word "tried"? He was then resurrected and had all power. How could he be tried?

ANSWER: This question is a sample of the loose manner in which some read *The Watch Tower*. They read in a half-dazed manner, and once in a while grasp a sentence that stirs up the mind a little, and ignore the entire setting of the sentence or the paragraph. Had the one who propounded the above question carefully read even all of paragraph twenty-six referred to he would not have found it necessary to ask the question. The entire paragraph is short. It reads: "At the first advent of the Lord Jesus, from the time of his consecration until his death, he was constantly beset by the Devil. He resisted the Devil. He withstood all manner of trials and temptations and persecutions and came off victor in every one of them. Hence at the time that he was presented as King to Israel he was the 'tried

stone'. Now again he goes into action in 1914. He again engages the Devil in combat, and again he is the victor and casts the Devil out of heaven. Again he was tried and again he won the fight."

It would be difficult to state it in fewer words and plainer. Jesus had been remaining inactive as against the Devil until God's due time for him to act, as shown by Psalm 110:1. The time came for him to act in 1918, and then God sent him forth as his Executive Officer. There followed a great battle between the Lord Jesus Christ and his angels on one side, and Satan and his angels on the other side. That battle was a real test. Some of the consecrated have never yet had a conception of what the Devil's organization is. The Devil is a powerful creature. He has many angels with him, unseen of man. As it is written in Revelation 12:7 he fought and his angels fought, but Christ gained the victory. That was a trial or test and the Lord Jesus was victorious. Any one who engages in a controversy with another is put to the test. We speak of it as a contest. The word contest means a test together. It is a test of both sides.

QUESTION: Will you kindly inform me as to when the Gospel Age ended? In Volume Two, page 111, it is said that it began with the casting off of fleshly Israel, and that it will end at their restoration to favor. What is the meaning of this, and when does it end?

ANSWER: The phrase "Gospel Age" has been used in a loose and uncertain way. It is not a Scriptural term. By force of habit we have spoken of the time since Jesus was on earth until the restoration of Israel as the period of the Gospel Age. The Scriptures do not bear out this conclusion, however. The word "gospel" means good news. The Apostle Paul in Galatians 3:8 says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." It is stated that God preached the gospel unto Abraham, saying, "In thee shall all the nations be blessed." That was a long time before the coming of Christ. This good news was preached time and again by the prophets of Jehovah. In fact the Apostle Peter declares that every prophet foretold the blessings of the human race. This good news or gospel has been preached from Abraham's time until the present hour.

Throughout the entire reign of Christ the same good news will be told until every person has come to a knowledge of the truth; for it is written that it is the will of God that all men shall be saved and brought to a knowledge of the truth. (1 Timothy 2:3, 4) Again the Apostle Paul states in Romans 5:18 that by the righteousness of one, Christ Jesus, the free gift comes to all men unto justification of life; and in Romans 6:23, 'Life is a gift of God through Jesus Christ.' There can be no gift without knowledge; and the bringing to man the knowledge that Christ Jesus has provided

redemption by his death and resurrection, and that God through Christ has opened the way for all to have an opportunity to live, is good news or gospel. It would therefore be unscriptural to confine the gospel to a stated period of time from the casting off of Israel until the restoration of Israel. In truth the good news will end only, and therefore the time of the gospel will end only, when every man has heard the truth and when every one, from the least to the greatest, knows the Lord.

From Pentecost until the setting up of the kingdom, or until the last member of the body of Christ is selected, is known as the "acceptable time". By that is meant the time during which the Lord accepts men as a part of the sacrifice of his beloved Son. What we have generally understood by the term Gospel Age is this period of time of sacrifice. Instead of calling it the gospel age with propriety we might call that time the real atonement sacrifice day, because it is the time that the atonement sacrifice is made.

The atonement sacrifice foreshadowed by the sacrifices performed by the Jews would end when the last member of the body of Christ is completed and the blood of Christ is presented as a sin offering and the new covenant is ratified. Then the work of bringing back the race into harmony with God will begin. While that work is going on the good news or gospel, however, must be told to them in some way, because all must know the truth. Of course the gospel will not be preached under a handicap, such as it is now; but the knowledge of the glory of the Lord will fill the earth in his own good way. It will be a time of good news, because then the people will rejoice greatly. There will come unto Zion, God's organization, with songs of gladness and rejoice.—Isaiah 35:10.

QUESTION: Did the Logos die in order that the life that he enjoyed then might be transferred to the human plane? If not, what would be the difference between that transferred life and incarnation?

ANSWER: Incarnation would be merely a creature inhabiting a body of flesh. When the angels, one of them presumed to be the Lord, appeared unto Abraham there a body was created for the time being in which the appearance took place, and that could properly be called an incarnation. In order for Jesus to become the Redeemer of mankind he must be born a man, born of a woman, and grow to manhood's estate. Therefore it is written that he was made flesh and dwelt amongst us.—John 1:13, 14.

Life means existence and the right to existence. The Logos existed as a spirit being on a spirit plane and had the right to exist there. His right to existence was transferred from the spirit to the human plane, and he was begotten in the womb of Mary by the power of Jehovah, and thus his humanity began. Born as a human creature he had life; that is to say, he existed and had the right to exist.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Pipestone, Minn.	Sept. 14	Rochester, Minn.	Sept. 23, 25
White, S. Dak.	" 15, 16	Austin, Minn.	" 26, 27
Lake Benton, Minn.	" 18	Fountain, Minn.	" 28
Evan, Minn.	" 19, 20	Whalen, Minn.	" 29, 30
Winona, Minn.	" 22	Tunnel City, Wis.	Oct. 2

BROTHER J. A. BOHNET

St. Paul, Minn.	Sept. 21	Pease, Minn.	Sept. 28, 29
Eureka, Minn.	" 22, 23	Minneapolis, Minn.	" 30
Minneapolis, Minn.	" 25	Glenwood, Minn.	Oct. 2
Cambridge, Minn.	" 26	Parkers Prairie, Minn.	" 3, 4
Princeton, Minn.	" 27	Detroit, Minn.	" 5, 6

BROTHER C. W. CUTFORTH

Stuartburn, Man.	Sept. 26	Roland, Man.	Oct. 4
Morris, Man.	" 27	P. La Prairie, Man.	" 5, 6
Morden, Man.	" 28	Rapid City, Man.	" 7
Winkler, Man.	" 29, 30	Brandon, Man.	" 9
Altona, Man.	Oct. 1, 2	Baldur, Man.	" 10, 11

BROTHER H. H. DINGUS

Infkin, Tex.	Sept. 25	Terrell, Tex.	Oct. 3, 4
Tyler, Tex.	" 26, 27	Grand Saline, Tex.	" 5, 6
Athens, Tex.	" 28, 29	Big Sandy, Tex.	" 7, 9
Kerens, Tex.	" 30	Gladewater, Tex.	" 10
Corsicana, Tex.	Oct. 2	Surfport, La.	" 11, 12

BROTHER G. H. DRAPER

Nashville, Tenn.	Sept. 20	Loudon, Tenn.	Sept. 30
Milton, Tenn.	" 21, 22	Knoxville, Tenn.	Oct. 2, 7
Boyle, Tenn.	" 23, 25	Crossville, Tenn.	" 3, 4
Beans Creek, Tenn.	" 26, 27	Rockwood, Tenn.	" 5, 6
Chattanooga, Tenn.	" 28, 29	Alva, Ky.	" 9

BROTHER A. J. ESHLEMAN

Alma, Mich.	Sept. 25	Ossineke, Mich.	Oct. 4, 5
St. Louis, Mich.	" 26, 27	Bay City, Mich.	" 6, 7
Wheeler, Mich.	" 28, 29	Midland, Mich.	" 9
Merrill, Mich.	Oct. 2	Cadillac, Mich.	" 10, 11
Saginaw, Mich.	" 3	Kingsley, Mich.	" 12, 13

BROTHER R. G. GREEN

Billings, Mont.	Sept. 16	Billings, Mont.	Sept. 23, 26
Arvada, Wyo.	" 18	Bear Creek, Mont.	" 27
Gillette, Wyo.	" 19, 20	Moore, Mont.	" 27, 28
Lavinston, Mont.	" 21, 22	Gt. Falls, Mont.	Sept. 30, Oct. 2

BROTHER H. E. HAZLETT

Glasgow, Mont.	Sept. 19, 27	Wolf Point, Mont.	Sept. 25
Poplar, Mont.	" 20, 21	Tampico, Mont.	" 26
Nickwell, Mont.	" 22	Virgelle, Mont.	" 28
Brockton, Mont.	" 23	Gt. Falls, Mont.	Sept. 30, Oct. 2

BROTHER M. L. HERR

Lafe, Ark.	Sept. 16	Memphis, Tenn.	Sept. 23, 25
Jonesboro, Ark.	" 18	Helena, Ark.	" 26, 28
Grubbs, Ark.	" 19, 20	Forrest City, Ark.	" 29, 30
Jonesboro, Ark.	" 21, 22	Little Rock, Ark.	Oct. 2

BROTHER W. M. HERSEE

Saskatoon, Sask.	Sept. 16, 18	Invermay, Sask.	Sept. 26, 27
Humboldt, Sask.	" 19, 20	Kamsack, Sask.	" 28
Quill Lake, Sask.	" 21, 22	Grandview, Man.	" 29, 30
Clair, Sask.	" 23	Gilbert Plains, Man.	Oct. 2, 3
Wadena, Sask.	" 25	Dauphin, Man.	" 4

BROTHER G. S. KENDALL

Colorado Spgs., Colo.	Sept. 16, 18	Fort Morgan, Colo.	Sept. 23, 25
Cripple Creek, Colo.	" 19, 20	Sterling, Colo.	" 26, 27
Victor, Colo.	" 21	Haxtun, Colo.	" 28, 29
Denver, Colo.	" 22	Holyoke, Colo.	Sept. 30, Oct. 2

BROTHER H. S. MURRAY

Keosauqua, Ia.	Sept. 18	Charlton, Ia.	Sept. 23, 29
Bunch, Ia.	" 19, 20	Prescott, Ia.	Sept. 30, Oct. 2
Oskaloosa, Ia.	" 21, 22	Red Oak, Ia.	Oct. 3, 4
Des Moines, Ia.	" 23, 25	Henderson, Ia.	" 5, 6
Indianola, Ia.	" 26, 27	Omaha, Neb.	" 7, 9

BROTHER V. C. RICE

Andalusia, Ala.	Sept. 25, 26	Pensacola, Fla.	Sept. 30, Oct. 2
Florala, Ala.	" 27, 29	Brewton, Ala.	" 3, 4
Stella, Ala.	" 28	Bay Minette, Ala.	" 5, 6

BROTHER W. J. THORN

Louisburg, N. C.	Sept. 22, 23	Stem, N. C.	Oct. 2
Raleigh, N. C.	" 25, 26	Henderson, N. C.	" 3, 4
Moncure, N. C.	" 27, 28	Petersburg, Va.	" 5
Durham, N. C.	" 29, 30	Richmond, Va.	" 7, 9

BROTHER J. C. WATT

Freeman, Mo.	Sept. 25	Bolivar, Mo.	Oct. 2
Deepwater, Mo.	" 26, 27	Ash Grove, Mo.	" 3, 4
Clinton, Mo.	" 28	Springfield, Mo.	" 5, 6
Coal, Mo.	" 29	Billings, Mo.	" 7
Clinton, Mo.	" 30	Verona, Mo.	" 9

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	KILO-METERS	CYCLES	TIME
WBBR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Cal.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes-Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore, Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.